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THE

WORKS OF VIRGIL:

WITH THE LATIN INTERPRETATION OF

RUÆUS,

AND THE ENGLISH NOTES OF

DAVIDSON.

TO WHICH IS ADDED A LARGE VARIETY OF

Botanical, Mythological, and Historical Notes,

SELECTED AND ORIGINAL,

With a view to facilitate the acquisition of the meaning, and to promote a taste for the beauties of the illustrious author, by

WILLIAM STAUGHTON, D. D.

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District of Pennsylvania, to wit:

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"The Works of Virgil; with the Latin Interpretation of Ruæus, and the English Notes of Davidson. To which is added a large variety of Botanical, Mythological, and Historical Notes, selected and original, with a view to facilitate the acquisition of the Meaning, and to promote a Taste for the Beauties of the illustrious Author, By William Staughton, D. D."

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D. CALDWELL,
Clerk of the District of Pennsylvania.

Blake B. Tofay
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PREFACE.

IT is generally admitted not only that the ancient poets furnish the most elegant and correct specimens of fine writing, but that their effusions deserve to be regarded as standards of taste. Of these Virgil is one of the most eminent. The increasing zeal of parents and preceptors to render our American youth familiar with his works, must afford the liveliest pleasure to the lovers of classic learning. Every measure that has for its object the removal of difficulties from the young reader, and the inspiring a taste for the exalted beauties of such a writer as the Mantuan bard, will, at least, secure public approbation, should it even fail of its full design.

The value, and in many cases the necessity, of notes for illustrating the text of our author have been generally acknowledged. His allusions frequently relate to sentiments and facts which require to be stated and explained. His moral, though always beautiful, is not always obvious. Some of his constructions are obscure. The distance of time at which we are placed from the writing of his works, the errors of copiers, and the circumstance that the Æneid is itself a composition which never received the perfecting touch of the poet, have created a thousand critical conjectures. These are sometimes ridiculous, but often ingenious, probable, and instructive. Few editions, comparatively, of Virgil have been published, without numerous notes.

It is however to be regretted that the greatest proportion of these is written in Latin. The Delphin, one of the most popular and correct of the editions of Virgil, and which abounds with copious illustrations, labours under this inconvenience. Tutors, especially such as have several classes under their care, have not leisure to translate them to their pupils, and the pupils, at the time they begin to read Virgil, possess too small an acquaintance with the Roman tongue distinctly to comprehend their meaning. Hence they are almost generally disregarded. Martyn, the celebrated professor of botany at Cambridge, has given large English notes on the Bucolics and Georgics. To him the reader is indebted for many useful observations, particularly such as relate to a botanical determination of the plants named by our poet. Trapp and Wharton have

appended a variety of notes to their respective translations. A few have been added by Dryden to his. But no one of these is a school book.

Davidson's notes, many of which have been taken from the above-named authors, are confessedly good. It is believed that the large addition here made to them will prove an acceptable present to the friends of literature. A body of the most valuable observations of Ruæus, Minelius, Heyne, Martyn, Trapp, Wharton, Wakefield, &c. together with many critical observations selected from Addison, Johnson, and others, will be found in the following pages; and with them some original remarks which the habit of reading and teaching Virgil for many years has suggested. The substance of the ideas of Dr. Warburton on the descent of Æneas into hell is prefixed to the sixth book of the Æneid. It may be proper to remark, that in some cases where the interpretation of Ruæus, the notes of Davidson, or the additional illustrations in the present edition have contradicted or clashed with each other, the preservation of each entire has been preferred to the making of alterations which, though harmonious among themselves, might be found harmoniously wrong. In such instances the good sense of the reader must determine the meaning he will adopt.

J. L. Davis
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THE

LIFE OF VIRGIL.

VIRGIL was born at Mantua, in the first consulship of Pompey the Great and Licinius Crassus, in the year of Rome DCLXXXIV., sixty-nine years before the birth of our Saviour, on the fifteenth of October, a day which the Latin poets observed annually in commemoration of his birth. His father Maro was a person of humble extraction; but his mother, whose name was Maia, was nearly related to Quintilius Varus, who was of an illustrious family.

He passed the first seven years of his life at Mantua; thence went to Cremona, where he lived to his seventeenth year; at which age, as was usual among the Romans, he put on the *toga virilis*, Pompey and Crassus being that year, a second time, consuls.

From Cremona he went to Naples, where he studied the Greek and Latin languages with the utmost application and assiduity: he afterwards applied himself closely to the study of physic and the mathematics, in which he made a very great proficiency. To this early tincture of geometrical learning were owing that regularity of thought, propriety of expression, and exactness of conducting all subjects, for which he is so remarkable. He learned the Epicurean philosophy under the celebrated Syro, of whom Cicero speaks with the greatest encomiums both of his learning and virtue. His acquaintance with Varo, his first patron, commenced by his being fellow student with him under this philosopher, for whom Virgil seems to have retained a lively affection.

After he had spent some years at Naples, he went thence to Rome, where he soon attracted the notice of some of the great men at court, who showed the high esteem they had of him by introducing him to Augustus. But whether Virgil disliked the hurry and bustle of a court life, or the air of Rome did not agree with his sickly constitution, is uncertain; however, he again retired to Naples, where he set about writing his Bucolics, chiefly with a design to celebrate the praises of Pollio, Varius, and Gallus, who recommended him to Mæcenas. By his interest he was particularly exempted from the common calamity of the poor Mantuans; whose lands, as a reward to the veterans for their bravery at the battle of Philippi, were divided among them. Virgil's was excepted, as appears by the first Eclogue, in which he expresses the ut-

most gratitude for so singular a favour, in such a manner as ingratiated him more in the favour of Augustus. It is said he spent three years in writing his Eclogues; and had he spent as many more, the time would have been well employed, that produced the finest pastorals in the Roman, or perhaps any other language. He used to revise his verses with extreme severity. He would dictate a great number of lines in the morning, and spend the rest of the day in revising and abridging them. He compared himself to a she-bear, which licks her cubs into shape. His behaviour was so benevolent and inoffensive, that most of his contemporary poets (even the *genus irritabile vatum*) though they degraded each other, agreed in loving and esteeming him.

Italy being now reduced to extremity, the lands lying uncultivated, and the inhabitants being in want of the very necessaries of life, the fatal but natural consequences of a civil war, in so much that the state seemed to be in danger, the people throwing all the blame upon Augustus; Mæcenas, sensible of the great parts and unbounded knowledge of Virgil, set him about writing the Georgics for the improvement of husbandry, the only mean left to save Italy from utter ruin; in which Virgil succeeded so well, that, after their publication, Italy began to put on a new appearance. The Georgics are not only the most perfect of all Virgil's works, but the rules for the improvement of husbandry are so just, and at the same time so general, that they not only suit the climate for which he wrote them, but have been found of such extensive use, that the greatest part of them are put in practice in most places of the world at this very day. Virgil was now thirty-four years of age; having spent seven of the prime of his years in composing this inimitable poem, which has been, and ever will be admired as the most finished and complete piece that ever poet produced: for here indeed he shines in his meridian glory.

Having finished his Georgics; after a few years' respite, he set about the Æneid, when turned of forty; though it is generally believed he laid the foundation of that great and arduous work more early. To this he seems to allude in his sixth pastoral:

> Cum canerem reges et prælia, Cynthius aurem
> Vellit, et admonuit: Pastorem, Tityre, pingues
> Pascere oportet oves, deductum dicere carmen.
>
> But when I try'd her tender voice, too young,
> And fighting kings and bloody battles sung,
> Apollo check'd my pride; and bade me feed
> My fatt'ning flocks, nor dare beyond the reed.

Virgil's design of writing the Æneid being announced, the expectations of the Romans were raised so high that Sextus Propertius did not scruple to prophesy,

Cedite, Romani scriptores, cedite Graii,
Nescio quid majus nascitur Iliade.

Had Virgil designed the Æneid only as an encomium on Augustus, he might surely have written short panegyrics on his prince, as Horace has done, at several times, and on proper occasions, at a far less expense of time and labour than the Æneid must of necessity have cost him: for he has not only given Augustus' character under that of Æneas, but has wrought into his work the whole compass of the Roman history, with that of the several nations, from the earliest times down to his own; and that with such exactness as to deserve the title of the Roman historian, much better than Homer did that of writer of the Trojan war: most of the Romans, in any controverted point, submitting rather to his authority than to that of the most learned historian.

The Æneid is an epic poem, which being the noblest composition in poetry, requires an exact judgment, a fruitful invention, a lively imagination, and a universal knowledge. These must center in one and the same person, as they did in Virgil, whose prodigious genius has been the admiration of all mankind, and will be so, while learning and good sense have a place in the world. Virgil spent about seven years in writing the first six books of this admirable poem, some part of which Augustus and Octavia longed to hear him rehearse, and at length prevailed with him, after many entreaties. Virgil for this purpose fixed on the sixth, which, not without reason, he thought would affect them most; as in it he had, with his usual dexterity, inserted the funeral panegyric of young Marcellus (who died a little before) whom Augustus designed for his successor, and who was the darling of his mother Octavia, and of all the Romans. After he had raised their passions by reciting these inimitable lines,

O nate, ingentem luctum ne quære tuorum:
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimium vobis Romana propago
Visa potens, superi, propria hæc si dona fuissent.
Quantos ille virûm magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem!
Nec puer Iliacâ quisquam de gente Latinos
In tantum spe tollet avos: nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas! heu prisca fides! invictaque bello
Dextera! non illi quisquam se impunè tulisset
Obvius armato, seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos

He at last surprises them with

Heu miserande puer! si qua fata aspera rumpas,
Tu Marcellus eris.

At which affecting words the emperor and Octavia burst both into tears, and Octavia fell into a swoon. Upon her recovery she ordered the poet ten sesterces for every line, each sesterce making about seventy-eight pounds of our money. A prodigious sum for the whole! but they were Virgil's verses.

In about four years more he finished the Æneid, and then set out for Greece, where he designed to revise it at his leisure; proposing to devote the chief of the remaining part of his days to philosophy. This had been always his darling study, as he himself informs us in these charming lines:

Me vero primum dulces ante omnia Musæ,
Quarum sacra fero ingenti perculsus amore,
Accipiant; cœlique vias et sidera monstrent,
Defectus solis varios, lunæque labores;
Unde tremor terris; qua vi maria alta tumescant
Obicibus ruptis, rursusque in seipsa residant;
Quid tantum oceano properent se tingere soles
Hiberni, vel quæ tardis mora noctibus obstet.

Ye sacred muses, with whose beauty fir'd,
My soul is ravish'd and my brain inspir'd,
Whose priest I am, whose holy fillets wear,
Would you your poet's first petition hear:
Give me the ways of wand'ring stars to know,
The depths of heaven above and hell below;
Teach me the various labours of the moon,
And whence proceed th' eclipses of the sun;
Why flowing tides prevail upon the main,
And in what dark recess they shrink again;
What shakes the solid earth, what cause delays
The summer-nights, and shortens winter-days.

But he had not been long in Greece, before he was seized with a lingering disease. Augustus returning about this time from his eastern expedition, Virgil was willing to accompany him home; but he no sooner reached Brundusium than he died there, in the year of Rome DCCXXXV., and in the fifty-first year of his age, and was buried at Naples, where his tomb is shown to this day.

He was tall and of a swarthy complexion, very careless of his dress, extremely temperate, but of a sickly constitution, being often troubled with a pain in his head and stomach, and with spitting of blood: he was bashful to a fault; he would frequently run into the shops to prevent being gazed at in the streets of Rome; and had a hesitation in his speech, as often happens to great men, it being rarely found that a very fluent elocution and depth of judgment meet in the same person.

He was one of the best and wisest men of his time; and in such popular esteem, that one hundred thousand Romans rose up when he came into the theatre, showing him the same respect they did to Cæsar himself: and as he was beloved in his life, he was universally lamented at his death. He went out of the world with that calmness of mind that became so great and good a man, leaving Augustus his executor, who committed the care of publishing the Æneid to Tucca and Varius, strictly charging them, neither to cancel, nor add one word, nor so much as fill up the breaks or half-verses. In the publication of the Æneid the world has to be grateful to Augustus, who, though the modesty and genius of Virgil requested that the work might be burned, because it had not received his last corrections, could not refrain from giving it to mankind.

A little before his death, it is said, he wrote this inscription for his monument, which does him the more honour, as it savours not the least of ostentation.

Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope: cecini pascua, rura, duces.

I sang flocks, tillage, heroes; Mantua gave
Me life, Brundusium death, Naples a grave.

Mr. Pope has finely contrasted Virgil with Homer:

"Methinks the two poets resemble the heroes they celebrate; Homer, boundless and irresistible as Achilles, bears all before him, and shines more and more as the tumult increases. Virgil, calmly daring like Æneas, appears undisturbed in the midst of the action, and conquers with tranquillity: or when we look on their machines, Homer seems like his own Jupiter in his terrors shaking Olympus, scattering the lightnings and firing the heavens. Virgil, like the same power in his benevolence counselling with the gods, laying plans for empires, and regularly ordering his whole creation."

PREFACE

TO THE

BUCOLICS.

PASTORAL poetry, arising naturally out of the simplicity and pleasures of pastoral life, appears to have been cultivated at an early period in the history of man. The life of a shepherd was favourable to the study of astronomy, the sheep requiring his vigilant protection more during the silent hours of the night, than while the day continued. It was in character with rustics

"Chatting in a row,"

to place the ram and the bull, the lion and the bear, a fair damsel and a water bearer, among the constellations. But such a life was equally favourable to music and to verse; and as in primitive times the occupation of the swain was not painful and servile, but joyous and honourable, the understanding was as active to correct, as was the fancy to form, the "native wood-note."

According to Dr. Johnson, a pastoral is "a poem in which any action or passion is represented by its effects upon a country life." Whatever circumstances can occur in a country become therefore suitable materials for Bucolic measure. Virgil deserves no censure for introducing the predictions of the sage, the mythology of the priest, the philosophy of the schools, and the simplicity and piety of domestic circles, into his inimitable pastorals.

It is acknowledged that our author has kept Theocritus ever in his eye; but where the delicacy of taste, the contrivance of art, or the sobriety of judgment were required, he is in every respect the Grecian's superior.

A finer compliment can scarcely be passed upon a writer than that paid our author by Mr. Addison. "We receive more strong and lively ideas from his words than we could have done from the objects themselves, and find our imaginations more affected by his descriptions than they would have been by the very sight of what he describes." Such as suppose the intoxication of Silenus in the sixth pastoral to mean no more than the inspiration of the gods appear to err by an excess of kindness. They who apply his fourth to the birth of the Messiah are well supported by the elegant Pollio of Mr. Pope.

P. VIRGILII MARONIS
BUCOLICA.

ECLOGA I.

TITYRUS.

MEL. MELIBŒUS, TITYRUS.

TITYRE, tu patulæ recubans sub tegmine fagi,
Sylvestrem tenui Musam meditaris avenâ:
Nos patriæ fines, et dulcia linquimus arva;
Nos patriam fugimus: Tu, Tityre, lentus in umbrâ
Formosam resonare doces Amaryllida sylvas.
TIT. O Melibœe, Deus nobis hæc otia fecit.
Namque erit ille mihi semper Deus: illius aram
Sæpe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quæ vellem, calamo permisit agresti.
MEL. Non equidem invideo: miror magis: undiq;

INTERPRETATIO.

MEL. Tityre, tu jacens sub umbraculo fagi opacæ, modularis cantilenam pastoralem *cum* parvâ fistulâ: nos deserimus terminos patriæ, et agros amœnos; nos eximus è patria: tu, Tityre, otiosus sub umbrâ, doces arbores referre *nomen* pulchræ Amaryllidis. TIT. O Melibœe, Deus nobis dedit hanc quietem. Nam habebo semper illum Deî loco: sæpe tener agnus *electus* ex ovili nostro tinget illius aram *sanguine*. Ille permisit vaccas meas vagari, ut vides, et *me* ipsum canere fistulâ rusticâ quicquid vellem. ME. Ego quidem non invideo, imò admiror,

NOTES.

The occasion of the first pastoral was this: When Augustus had settled himself in the Roman empire, that he might reward his veteran troops for their past service, he distributed among them all the lands that lay about Mantua and Cremona, turning out the right owners for having sided with his enemies. Virgil (or his father) was a sufferer among the rest; but he recovered his estate by the intercession of Mæcenas, Pollio, and Varus. Virgil, as an instance of his gratitude, composed the following pastoral; where he sets out his father's good fortune in the person of Tityrus, and the calamities of his Mantuan neighbours in the character of Melibœus. To this piece of history Martial refers in the following lines:

Sint Mæcenates, non deerunt, Flacce, Marones;
Virgiliumque tibi vel tua rura dabunt.
Jugera perdiderat miseræ vicina Cremonæ,
Flebat et abductas Tityrus æger oves.
Risit Thuscus eques, paupertatemque malignam
Reppulit, ut celeri jussit abire fuga.
Accipe divitias, et vatum maximus esto,
Tu licet, et nostrum, dixit, Alexin ames.

1. *Fagi.* We commonly make the fagus the same tree as the esculus: but Ovid plainly distinguishes them. Metam. lib. x. v. 91, 92.

2. *Silvestrem Musam,* i. e. rusticum carmen, Lucretius, lib. II.

Fistula silvestrem ne cesset findere Musam.

2. *Meditaris,* i. e. exerces, *exercise your rural muse,* as in Plautus, Stich. II. 1. 34. Ad cursum meditabor me. And Cic. 1. de Orat. 62. Demosthenes perfecit meditando, ut nemo planius eo locutus putaretur.

2. *Avenâ.* For fistula avenacea. The musical instruments used by shepherds were at first made of oat and wheat straw; then of reeds and hollow pipes of box; afterwards of the leg bones of cranes, horns of animals, metals, &c. Hence they are called, *avena, stipula, calamus, arundo, fistula, buxus, tibia, cornu, æs,* &c.

4. The primitive meaning of lentus is *slow:* but here it implies *being at rest,* and *at leisure.*

5. *Amaryllida.* By Amaryllis some understand Rome, and Virgil's friends at Rome: but there is no occasion for such refinement: the pastoral will appear more beautiful by considering Amaryllis simply as the shepherd's mistress, whose praises he sings at his ease. See Theocritus, Idyll III.

9. Errare. *To feed at large.*

cùm tantus sit tumultus toto rure. Ecce ego mœrens abigo præ me capellas, et hanc, ô Tityre, difficilè traho: modò enim enixa geminos *fœtus, qui erant* spes gregis, proh *dolor!* deseruit eos rigido in saxo, inter spissas corylos. Memini quercus afflatas fulmine sæpe prænunciàsse nobis hanc calamitatem, nisi animus imprudens fuisset; sæpe cornix funesta admonuit ex ilice putri. Attamen dic nobis, Tityre, quinam sit ille Deus. TIT. Ego demens, ô Melibœe, existimavi urbem, quæ vocatur Roma, similem esse nostræ *Mantuanæ*, ad quam *nos* pastores consuevimus deducere agnos tenellos. Quem admodum sciebam catulos canibus, et hœdos capellis esse similes: quemadmodum solebam comparare magna parvis. Sed urbs illa tantùm eminet inter cæteras, quantùm cupressi solent eminere inter viburna flexilia. MEL. Et quæ tanta necessitas te coëgit Romam petere? TIT. Libertas: quæ *licèt* tarda, tamen aspexit me desidem, cùm jam cana barba decideret secanti: tamen aspexit, et venit post multos annos *servitutis:* ex quo secutus sum Amaryllida, et reliqui Galateam. Scilicet, quamdiu amavi Galateam (fatebor enim) nec speravi libertatem, nec curavi patrimonium: licèt educerem ex ovilibus meis multas victimas, et coagularem optimos caseos *ad usum* ingratæ urbis; nunquam referebam domum manus plenas pecuniâ. MEL. Mirabar cur tristis invocares Deos, ô Amarylli, cui servares poma pendentia suis *quæque* arboribus. Tityrus hinc aberat: ipsæ pinus, ipsi fontes, hæ ipsæ arbores te repetebant. TIT. Quid facerem? nec poteram *aliter* abire è servitute: nec Deos experiri tam propitios in alio loco, *quàm Romæ*. Illic vidi juvenem illum, ô Melibœe, propter quem aræ nostræ fumant singulis annis per duodecim dies. Illic ipse prior *ita* respondit roganti mihi: Pueri, pascite boves, ut priùs: et subligate tauros *jugo*. MEL. O felix senex! itaq; agri tui relinquentur *tibi*, iiq; tibi satis ampli: licèt nuda saxa tegant cæteros undique, et palus operiat pascua cœnoso junco:

Usque adeò turbatur agris. En ipse capellas [totis
Protenùs æger ago: hanc etiam vix, Tityre, duco:
Hìc inter densas corylos modò namque gemellos,
Spem gregis, ah! silice in nudâ connixa reliquit. 15
Sæpe malum hoc nobis, si mens non læva fuisset,
De cœlo tactas memini prædicere quercus:
Sæpe sinistra cavâ prædixit ab ilice cornix.
Sed tamen, ille Deus qui sit, da, Tityre, nobis.
TI. Urbem, quam dicunt Romam, Melibœe, putavi
Stultus ego huic nostræ similem, quò sæpe solemus
Pastores ovium teneros depellere fœtus. 22
Sic canibus catulos similes, sic matribus hœdos
Nôram: sic parvis componere magna solebam.
Verùm hæc tantùm alias inter caput extulit urbes,
Quantum lenta solent inter viburna cupressi. 26
MEL. Et quæ tanta fuit Romam tibi causa videndi?
TIT. Libertas: quæ sera, tamen respexit inertem;
Candidior postquam tondenti barba cadebat:
Respexit tamen, et longo pòst tempore venit, 30
Postquam nos Amaryllis habet, Galatea reliquit.
Namque (fatebor enim) dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculî:
Quamvis multa meis exiret victima septis,
Pinguis et ingratæ premeretur caseus urbi, 35
Non unquam gravis ære domum mihi dextra redibat.
MEL. Mirabar, quid mœsta Deos, Amarylli, vocares,
Cui pendere suâ patereris in arbore poma.
Tityrus hinc aberat. Ipsæ te, Tityre, pinus,
Ipsi te fontes, ipsa hæc arbusta vocabant. 40
TIT. Quid facerem? neq; servitio me exire licebat,
Nec tam præsentes alibi cognoscere divos.
Hìc illum vidi juvenem, Melibœe, quotannis
Bis senos cui nostra dies altaria fumant.
Hìc mihi responsum primus dedit ille petenti: 45
Pascite, ut antè, boves, pueri: submittite tauros.
MEL. Fortunate senex! ergo tua rura manebunt:
Et tibi magna satis: quamvis lapis omnia nudus,
Limosoque palus obducat pascua junco:

NOTES.

19. *Iste* is the true reading; *hic, iste*, and *ille*, being thus distinguished: *Hic Deus*, is *this god of mine, or whom I mentioned; iste Deus*, is *that god of yours;* and *ille Deus*, *that god of his, of theirs, or of any third person.*

23. *Sic.* He thought it only different in magnitude, not in kind: but, when he came to see Rome, he not only found it distinguished in degree, but even in species: it was a quite other sort of city, just as the cypress differs in species from a shrub

28. *Libertas.* Not that Virgil or his father were really slaves: but he speaks of the oppressions which he sustained at home in his own country as a kind of slavery.

33. *Peculî. Peculium* is the private stock of a slave; in which sense it is properly applied to Tityrus, who personates the character of a slave.

35. Ingratæ urbi. *Unhappy city.*

36. *Non unquam, &c.* Literally, *My right hand never returned home loaded with money.*

46. *Pueri.* Puer has three significations

Non insueta graves tentabunt pabula fœtas,
Nec mala vicini pecoris contagia lædent.
Fortunate senex! hìc inter flumina nota,
Et fontes sacros, frigus captabis opacum.
Hinc tibi, quæ semper vicino ab limite sepes
Hyblæis apibus florem depasta salicti,
Sæpe levi somnum suadebit inire susurro.
Hinc altâ sub rupe canet frondator ad auras.
Nec tamen intereà raucæ, tua cura, palumbes,
Nec gemere aëriâ cessabit turtur ab ulmo.
TIT. Antè leves ergo pascentur in æthere cervi,
Et freta destituent nudos in litore pisces:
Antè, pererratis amborum finibus, exul
Aut Ararim Parthus bibet, aut Germania Tigrim,
Quàm nostro illius labatur pectore vultus.
MEL. At nos hinc alii sitientes ibimus Afros,
Pars Scythiam, et rapidum Cretæ veniemus Oaxem,
Et penitus toto divisos orbe Britannos.
En unquam patrios longo pòst tempore fines,
Pauperis et tugurî congestum cespite culmen,
Post aliquot mea regna videns mirabor aristas?
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? En quò discordia cives
Perduxit miseros! en queis consevimus agros!
Insere nunc, Melibœe, pyros, pone ordine vites:
Ite meæ, felix quondam pecus, ite capellæ.
Non ego vos posthac, viridi projectus in antro,
Dumosâ pendere procul de rupe videbo:

50 insolita pabula non vitiabunt gravidas pecudes, neque noxia contagies vicini gregis inficiet eas. O felix senex! hìc prope amnes cognitos, et fontes dicatos *Nymphis* frueris umbrâ frigidâ. Ex aliâ 55 parte sepes limitis propinqui, in quâ flos salicum carpitur semper à Siculis apibus, sæpe tenui murmure *apum* te invitabit, ut somno indulgeas. Ex aliâ 60 parte putator frondium excelso in colle cantabit ad auras. Neque tamen interim raucæ palumbes, *quæ sunt* tuæ deliciæ, neque turtur desinet queri ex ulmo sublimi. TIT. Priùs igitur agiles cervi pascent in aëre, et maria 65 deserent in litore pisces defectos aquâ: Priùs extorris Parthia potabit Ararim, aut Germania Tigrim, regionibus mutuò permutatis, quàm forma illius *juvenis* excidat mihi ex animo. MEL. Nos verò hinc *pulsi* partim ibimus in Africam aridam, partim petemus Scythiam, aut celerem Oaxem Cretæ, aut Britannos omnino sepa- 75 ratos à cæteris populis. Nunquamne post diuturnum tempus, post aliquot annos, revisam cum admiratione patriam regionem, et tectum casæ pauperis extructum è glebâ, *quæ* tota *erat* mea possessio? Sceleratus miles possidebit hæc arva tam culta? peregrinus has messes? Ecce quò *calamitatis* dissensio adegit cives infortunatos: ecce propter quos seminavimus arva. Nunc, ô Melibœe, insere pyros, digere vineas in ordinem. Ite, ite, meæ capellæ, grex olim fortunate. Non ego deinde stratus viridi in speluncâ aspiciam vos procul spinosâ è rupe pendere:

NOTES.

1. *A slave.* 2. *a boy in opposition to a girl.* 3. *Puerilis ætas.*

50 *Graves fœtas*, i. e. *prægnantes: Nam fœta sine addito, et de gravida, et de puerpera dicitur.* In the first sense it occurs. Æn. VIII. 640.

Fecerat et viridi fetam *Mavortis in antro*
Procubuisse lupam.

52. *Inter flumina.* The Mincio and the Po.

53. *Frigus opacum.* Literally, *the shady coolness.*

54. *Ab vicino limite.* The same as *in*, &c.

55. *Florem depasta salicti.* A Grecism, the same as *habens florem salicti depastum.*

55. *Hyblæis apibus*, i. e. bees such as those of Hybla, a mountain in Sicily, productive of the finest honey.

57. *Frondator.* Servius gives it three significations: 1. The woodman in general: 2. The vine-dresser, who clears away the vine-leaves when they are too thick, and lays the grapes more open to the sun: 3. Any bird that sings among the boughs; whence some render it the nightingale.

57. *Ad auras.* To the breezes: or perhaps it means *aloud*, so as to pierce the skies, as the phrase is used elsewhere.

63. *Parthus* is not here to be taken for a particular native of Parthia, but for the Parthian nation in general; as *Germania* in the other part of the verse signifies *the* Germans *in a body.* The meaning therefore is, *That these two nations shall sooner exchange countries with one another, than*, &c. Had the critics attended to this, it might have saved them a great deal of needless trouble.

70. *Aliquot aristas.* Some years, according to some, as Claudian says, *decimas emensus aristas.* But this agrees not with *longo post tempore;* the one implying a long, and the other a short duration; or at best it would be an idle repetition of the same idea. Therefore by *aristas* it seems better to understand *thinfields of corn*, where are but a few ears to be seen; which also suits best with *mea regna*, which in the natural order of construction must refer to *aliquot aristas*, not to *culmen pauperis tugurî.*

cantilenam nullam modulabor: non tondebitis, ô capellæ, cytisum florentem et salices amaras, me custode.
TIT. Tamen poteris hâc nocte quiescere hîc mecum super foliis virentibus. Habemus matura poma, castaneas molles, et multum coacti lactis. Et jam summa pagorum tecta procul fumant, et umbræ grandiores porriguntur ex altis montibus.

Carmina nulla canam: non, me pascente, capellæ
Florentem cytisum et salices carpetis amaras. 70
TIT. Hîc tamen hanc mecum poteris requiescere
Fronde super viridi. Sunt nobis mitia poma, [noctem
Castaneæ molles, et pressi copia lactis.
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

NOTE.

82. *Castaneæ molles.* *Molles* may either signify *ripe*, or *such chesnuts as were called soft, in opposition to the* hirsutæ, Ecl. VII. 53. the one being smooth in the husk, the other rough and jagged.

ECLOGA II.

ALEXIS.

INTERPRETATIO. Pastor Corydon amabat pulchrum Alexim, *qui erat* voluptas domini: nec erat ipsi spes ulla: solummodo veniebat frequenter ad spissas fagos, *quarum* cacumen opacum *est:* illîc solus fundebat inutiliter montibus et nemoribus hæc verba incomposita. O dure Alexi! nullo modo curas meos cantus: nullo modo miserescis mei: denique coges me mori. Nunc ipsa pecora fruuntur umbrâ et frigore nunc lacerti ipsi virides latent in vepribus:

FORMOSUM pastor Corydon ardebat Alexim,
Delicias domini: nec, quid speraret, habebat.
Tantùm inter densas, umbrosa cacumina, fagos
Assiduè veniebat: ibi hæc incondita solus
Montibus et sylvis studio jactabat inani. 5
O crudelis Alexi, nihil mea carmina curas:
Nil nostrî miserere: mori me denique coges.
Nunc etiam pecudes umbras et frigora captant:
Nunc virides etiam occultant spineta lacertos:

NOTES.

By *Corydon* here some would have us to understand Virgil himself, and by *Alexis* a young slave of Mæcenas, for whom Virgil had conceived a violent affection, and solicited his patron to make him a present of the boy; to which Martial is thought to allude in the verses above quoted, Ecl. I. Be that as it will, *Corydon* is here represented making love to this beautiful youth. His way of courtship is wholly pastoral: he complains of the boy's coyness; recommends himself for his beauty and skill in piping; invites the youth into the country, where he promises him the diversions of the place, with a suitable present of nuts and apples: but, when he finds that nothing will prevail, he resolves to quit his troublesome amour, and betake himself again to his former business.

There is certainly something more intended in this pastoral than a description of friendship or Platonic love; the sentiments, though chaste, are too warm and passionate for a mere Platonic lover. But there is no reason to charge Virgil on that account with the unnatural love of boys; a poet may show his talent in describing a passion which he by no means approves.

Thestylis et rapido fessis messoribus æstu
Allia serpyllumque herbas contundit olentes.
At mecum raucis, tua dum vestigia lustro,
Sole sub ardenti resonant arbusta cicadis.

Nonne fuit satius tristes Amaryllidis iras,
Atq; superba pati fastidia? nonne Menalcan?
Quamvis ille niger, quamvis tu candidus esses.
O formose puer, nimiùm ne crede colori:
Alba ligustra cadunt, vaccinia nigra leguntur.
Despectus tibi sum, nec qui sim quæris, Alexi:
Quàm dives pecoris, nivei quàm lactis abundans.
Mille meæ Siculis errant in montibus agnæ:
Lac mihi non æstate novum, non frigore defit.
Canto, quæ solitus, si quando armenta vocabat,
Amphion Dircæus in Actæo Aracyntho.
Nec sum adeò informis: nuper me in litore vidi,
Cùm placidum ventis staret mare: non ego Daphnim,
Judice te, metuam, si nunquam fallat imago.
O tantùm libeat mecum tibi sordida rura,
Atque humiles habitare casas, et figere cervos,
Hœdorumq; gregem viridi compellere hibisco!
Mecum unà in sylvis imitabere Pana canendo.
Pan primus calamos cerà conjungere plures
Instituit; Pan curat oves, oviumque magistros.
Nec te pœniteat calamo trivisse labellum.
Hæc eadem ut sciret, quid non faciebat Amyntas?
Est mihi disparibus septem compacta cicutis
Fistula, Damœtas dono mihi quam dedit olim:
Et dixit moriens: Te nunc habet ista secundum.
Dixit Damœtas: invidit stultus Amyntas.
Præterea duo, nec tutâ mihi valle reperti,
Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant ovis ubera: quos tibi servo.

Thestylis et rapido fessis messoribus æstu
Allia serpyllumque herbas contundit olentes.
At mecum raucis, tua dum vestigia lustro,
Sole sub ardenti resonant arbusta cicadis.

Nonne fuisset melius tolerare graves iras et imperiosa fastidia Amaryllidis? Nonne *fuisset melius tolerare* Menalcan? licèt ille fuscus sit, licèt tu albus sis. O formose puer, ne nimis confidas colori. Ligustra jacent humi, *quamvis* candida; vaccinia colliguntur, *quamvis* nigra. Me contemnis, ô Alexi, nec consideras quis ego sim, quàm multas possideam oves, quàm multum habeam lactis candidi. Mille oves meæ vagantur in montibus Siciliæ: lac novum non deest mihi per æstatem, nec per hyemem. Cano ea quæ Amphion Thebanus solebat canere in Aracyntho maritimo. Nec sum tam deformis: nuper vidi me è litore, cùm mare tranquillum non moveretur vento. Ego non timerem Daphnim, te ipso arbitro: nisi aliquando forma *me* decipiat. Utinam velis tantummodo mecum incolere agros tibi viles, domosque parvas: et transfodere cervos, et ducere gregem hœdorum ad hibiscum virentem. In sylvis simul mecum imitaberis Pana cantando. Pan primus in morem induxit nectere cerà multas arundines: Pan protegit oves et pastores ovium. Nec pig eat te labra atterere fistulâ. Quid non faciebat Amyntas, ut disceret hæc eadem à me? Habeo fistulam conflatam è septem cicutis inæqualibus, quam Damœtas quondam donavit mihi: et dixit moriens: Tu nunc istam secundus possides. Damœtas *hoc* dixit, Amyntas stolidus invidit. Insuper duo capreoli inventi à me in valle, non sine periculo: quorum pelles *sunt* adhuc distinctæ *maculis* candidis, quotidie exhauriunt gemina ovis ubera: hos servo tibi.

NOTES.

18. *Vaccinia.* Some will have this to be bilberries; Servius makes it the violet; but from that Virgil himself plainly distinguishes it, Ecl. X. 39.

Et nigræ violæ sunt, et vaccinia nigra.

Salmasius and others explain it of the hyacinth, chiefly because *vaccinium* answers to ὑακινθος in that line of Theocritus, which Virgil here not only imitates, but almost literally translates:

Και το ιον μελαν εντι και αγραπτα ὑακινθος.

24. *Amphion.* The famous king of Thebes who built the walls of that city; the stones whereof he is said to have made to dance into their places by the music of his lyre. He is called Dircæus, either from Dirce his stepmother, whom he put to death for the injuries she had done to his mother Antiope; or from a fountain in Bœotia of that name.

24. *Aracyntho.* Aracynthus was a town on the confines of Attica and Bœotia, where was the fountain Dirce: it is called *Actæo*, from Acta or Acte, the country about Attica, Ovid. Met. lib. II. 720. *Sic super Actæas agilis Cyllenius arces inclinat cursus.*

28. *Tibi sordida rura.* Servius, and all the commentators after him, join *tibi* with *sordida*, the country which gives you such disgust. But that construction seems not so natural; perhaps it would be better to join *tibi* with *libeat*. As for *sordida*, it is a proper epithet for cottages and villages, which are mean and poorly furnished. Or he speaks in the character of a lover, who thinks nothing good enough for his beloved object.

30. *Hibisco.* A slender twig or rush; as appears from Ecl. X. 71.

Dum sedet, et gracili fiscellam texet hibisco.

36. *Cicutis.* Hemlock, here used for any hollow reeds.

38. *Te nunc, &c.* Literally, *now it has you its second master.*

Jamdudum Thestylis conatur precibus obtinere illos à me, et obtinebit, siquidem dona mea tibi vilescunt. Huc veni, ô formose puer. En Nymphæ offerunt tibi lilia plenis canistris: alba Naïs tibi colligens violas pallidas et capita papaverum, addit narcissum et florem anethi odoriferi: deinde miscens *cum* casiâ et aliis herbis dulcibus, ornat mollia vaccinia calthis croceis. Ego verò colligam poma albentia molli lanugine, et nuces castaneas, quas mea Amaryllis diligebat. Adjungam pruna flava, et laus erit quoque huic fructui. Et vos decerpam, ô lauri; et te, myrte, lauris vicina: quia ita junctæ emittitis gratos odores. Agrestis es, ô Corydon, et Alexis non movetur tuis donis: et si contendas donis, Iolas non cedet tibi. Heu miser, quid feci? immisi Austrum floribus, et apros puris fontibus, imprudens! Ah, stulte, quem fugis? Dii ipsi incoluerunt nemora, et Paris Trojanus. Pallas incolat ipsa urbes quas extruxit: sylvæ autem placeant nobis præ cæteris *rebus*. Ferox lena sectatur lupum, lupus ipse capellam, petulans capella sectatur cytisum: te Corydon *sectatur*, ô Alexi: unusquisque rapitur suâ voluptate. Vide, *en* juvenci referunt domum aratra sublevata jugo: et sol occidens auget crescentes umbras: me tamen amor inflammat: nam quis *potest* esse finis in amore? Ah Corydon, Corydon, quænam insania te occupavit! Habes in ulmo frondosâ vitem mediâ ex parte recisam: cur non potiùs conaris saltem texere vimine, aut junco flexili, aliquid *earum rerum*, quarum eget vita rustica? Reperies alium Alexim, si hic te despicit.

Jampridem à me illos abducere Thestylis orat:
Et faciet: quoniam sordent tibi munera nostra.
Huc ades, ô formose puer. Tibi lilia plenis
Ecce ferunt Nymphæ calathis: tibi candida Naïs
Pallentes violas et summa papavera carpens,
Narcissum et florem jungit benè olentis anethi:
Tum casiâ, atque aliis intexens suavibus herbis,
Mollia luteolâ pingit vaccinia calthâ.
Ipse ego cana legam tenerâ lanugine mala,
Castaneasque nuces, mea quas Amaryllis amabat.
Addam cerea pruna: et honos erit huic quoq; pomo:
Et vos, ô lauri, carpam, et te, proxima myrte:
Sic positæ quoniam suaves miscetis odores.
Rusticus es, Corydon; nec munera curat Alexis:
Nec si muneribus certes, concedat Iolas.
Eheu, quid volui misero mihi? floribus Austrum
Perditus, et liquidis immisi fontibus apros.
Quem fugis, ah, demens! habitârunt dii quoq; sylvas,
Dardaniusq; Paris. Pallas, quas condidit arces,
Ipsa colat: nobis placeant ante omnia sylvæ.
Torva leæna lupum sequitur: lupus ipse capellam:
Florentem cytisum sequitur lasciva capella:
Te Corydon, ô Alexi: trahit sua quemq; voluptas.
Aspice, aratra jugo referunt suspensa juvenci,
Et sol crescentes decedens duplicat umbras.
Me tamen urit amor: quis enim modus adsit amori?
Ah, Corydon, Corydon, quæ te dementia cepit!
Semiputata tibi frondosâ vitis in ulmo est.
Quin tu aliquid saltêm potiùs, quorum indiget usus,
Viminibus molliq; paras detexere junco?
Invenies alium, si te hic fastidit, Alexim.

NOTES.

51. *Mala.* We would translate it *quinces*, with Servius, and all the commentators; whereof the white are the best and most fragrant. See Pliny, XXI. 6. But the description here given seems rather to suit the peach, as Mr. Dryden renders it.

53. *Cerea.* Of a beautiful colour as wax. See La Cerda.

57. *Iolas.* Those who think Corydon personates Virgil, and Alexis the slave of Mæcenas whom he loved, by *Iolas* here of course understand Mæcenas.

58. *Floribus Austrum immisi.* A proverbial expression, applicable to those who wish for things that prove destructive to them; the south wind by its hot sultry quality being noxious to flowers. Hence Papin. lib. III. Sylv.

Pubentesque rosæ primos moriuntur ad austros.

61. *Dardaniusque Paris.* Paris was exposed by his father in a wood, in order to elude the oracle, which foretold that he was to be the destruction of Troy.

61. *Pallas condidit.* Meaning that she first invented and taught persons to build stately structures.

66. *Aratra jugo suspensa.* These words allude to the manner of bringing home the plough, when the labour of the day is over. It is then drawn backward: thus the share not entering the ground, glides easily along, and may be said to be only just hung upon the yoke.

ECLOGA III.

PALÆMON.

MEN. MENALCAS, DAMŒTAS, PALÆMON.

DIC mihi, Damœta, cujum pecus? an Melibœi?
DA. Non, verùm Ægonis: nuper mihi tradidit Ægon.
ME. Infelix ô semper oves pecus! ipse Neæram
Dum fovet, ac, ne me sibi præferat illa, veretur,
Hic alienus oves custos bis mulget in horâ:
Et succus pecori, et lac subducitur agnis.
DA. Parciùs ista viris tamen objicienda memento.
Novimus et qui te, transversa tuentibus hircis,
Et quo, sed faciles Nymphæ risêre, sacello.
ME. Tum, credo, cùm me arbustum vidêre Myconis,
Atque malâ vites incidere falce novellas.
D. Aut hìc ad veteres fagos, quum Daphnidis arcum
Fregisti et calamos: quæ tu, perverse Menalca,
Et cùm vidisti puero donata, dolebas;
Et, si non aliquà nocuisses, mortuus esses.
ME. Quid domini facient, audent cùm talia fures?
Non ego te vidi Damonis, pessime, caprum
Excipere insidiis, multùm latrante lyciscâ?
Et cùm clamarem; " Quò nunc se proripit ille?
Tityre, coge pecus:" tu post carecta latebas.
DA. An mihi cantando victus non redderet ille,
Quem mea carminibus meruisset fistula, caprum?
Si nescis, meus ille caper fuit; et mihi Damon
Ipse fatebatur, sed reddere posse negabat.
M. Cantando tu illum? aut unquam tibi fistula cerâ
Juncta fuit? non tu in triviis, indocte, solebas
Stridenti miserum stipulâ disperdere carmen?

INTERPRETATIO.

MEN. O Damœta, dic mihi, cujus *est* grex iste? an Melibœi? DAM. Minimè, sed *est* Ægonis: Ægon mihi nuper *illum* commisit. MEN. O oves, pecudes semper infaustæ! dum *Ægon* ipse demulcet Neæram, ac timet ne illa me anteponat ipsi: mercenarius iste pastor *Damœtas* exprimit lac ovibus bis *singulis* horis: Et succus subripitur gregi, et lac agnis. DAM. Memineris tamen ista cautiùs esse exprobranda viris. Scimus et qui te *corruperint*, hœdis obliquè spectantibus, et quo in delubro, sed bonæ Nymphæ riserunt. MEN. Tunc, puto, *riserunt*, cùm viderunt me amputare improbâ falce arbores, et novas vites Myconis. DAM. Vel potiùs hìc prope fagos antiquas, quando rupisti arcum et sagittas Daphnidis: quæ tu, maligne Menalca, quando vidisti data esse puero *illi* et invidebas, et periisses, nisi damnum aliquod *ipsi* intulisses. MEN. Quid faciet herus *Ægon*: siquidem *servus* furax audet talia *mihi dicere?* Nonne ego te vidi, nequissime, dolo furari caprum Damonis lyciscâ multùm latrante? Et cùm clamarem: " Quem in locum fugit ille? Tityre, collige gregem:" tu delitescebas post carecta. DAM. An ille, canendo superatus, mihi non reddidisset caprum, quem avena mea meruerat cantilenis? si ignoras, caper ille erat meus, et ipse Damon id fatebatur, sed dicebat se non posse reddere. MEN. Tu illum *vicisti* canendo? an unquam habuisti avenam cerâ compactam? Nonne tu, imperite, solebas raucâ cicutâ spargere in plateis miserabiles cantilenas?

NOTES.

Damœtas and Menalcas, after some smart strokes of rustic raillery, resolve to try who has the most skill at a song; and accordingly make their neighbour Palæmon judge of their performance; who, after a full hearing of both parties, declares himself unqualified to decide so important a controversy, and leaves the victory undetermined.

7. *Viris.* A particular emphasis rests on *viris*: as much as to say, such indignities may be borne by such varlets as you, but not by men of honour.

10. *Tum, credo, &c.* Menalcas here slily accuses Damœtas of what he charges himself with.

16. *Fures*, i. e. slaves; because slaves were much addicted to pilfering: hence Plautus speaking to a slave, says: tu trium literarum homo, vituperas me? i. e. tu fur.

18. *Lyciscâ.* The mongrel breed of a wolf and a bitch, from λυκος lupus, and κυων canis.

20. *Coge*, i. e. examine that none of them be wanting.

DAM. Visne igitur *ut* privatim videamus, quid uterque *nostrûm* valeat alterno carmine? ego do pignori hanc juvencam: ne fortassè rejicias eam, bis mulgetur, educat lacte geminos vitulos: tu dic quo pignore contendas mecum. MEN. De grege non ausim collocare quicquam in sponsione tecum: habeo enim domi patrem, habeo novercam difficilem: et bis quotidie recensent uterque gregem, alteruter *verò* hœdos. At, siquidem tibi placet stultum esse, opponam id quod tu ipse fateberis esse longè pretiosius, calices è fago *confectos*, opus incisum à præstantissimo Alcimedonte; in quibus vimen *hederæ* superadjectum *ope* torni facilis, implicat *frondibus* hederæ pallidæ corymbos *suos* dispersos. In medio, duæ *sunt* effigies, Conon: et quis fuit alter, qui virgâ distinxit populis totum mundum, et tempora quæ essent apta messori, quæ curvo aratori? Neque adhuc illos *calices* attigi labiis, sed servo abditos. DAM. Mihi quoque idem Alcimedon fabricavit duos calices, et circumambiit ansas acantho flexili, et locavit in medio Orpheum et arbores sequentes. Neque adhuc illos attigi labiis, sed servo abditos. Si *tamen* ad juvencam respiciens, non est cur æstimes calices. MEN. Nullatenus hodie evitabis *certamen:* descendam ad quascunque conditiones *me* adduxeris. Tantummodo, idem ille qui venit, ea audiat: En Palæmon: Faciam ne deinceps ullum provoces cantu. DAM. Ergo age, si habes aliquid; ego nullo modo morabor: neque recuso ullum *judicem*. Unum precor, ô Palæmon *mi* vicine; id penitus defige animo, res est non levis. PAL. Canite, siquidem sedimus in tenero gramine; et nunc omnis arbor, nunc omnis campus parit: nunc nemora virescunt, nunc annus pulcherrimus est. Incipe, ô Damœta; tu deinde succedes, ô Menalca: canetis vicissim, vicissitudo placet Musis.

DA. Vis ergo inter nos, quid possit uterque vicissim
Experiamur? ego hanc vitulam (ne fortè recuses,
Bis venit ad mulctram, binos alit ubere fœtus)
Depono: tu dic, mecum, quo pignore certes.
ME. De grege non ausim quicquam deponere tecum.
Est mihi namque domi pater, est injusta noverca:
Bisque die numerant ambo pecus, alter et hœdos.
Verùm, id quod multò tute ipse fatebere majus,
Insanire libet quoniam tibi, pocula ponam
Fagina, cœlatum divini opus Alcimedontis:
Lenta quibus torno facili superaddita vitis
Diffusos hederâ vestit pallente corymbos.
In medio duo signa, Conon: et quis fuit alter,
Descripsit radio totum qui gentibus orbem?
Tempora quæ messor, quæ curvus arator haberet?
Necdum illis labra admovi, sed condita servo.
DA. Et nobis idem Alcimedon duo pocula fecit,
Et molli circùm est ansas amplexus acantho:
Orpheaq; in medio posuit, sylvasque sequentes.
Necdum illis labra admovi, sed condita servo.
Si ad vitulam spectes, nihil est quòd pocula laudes.
M. Nunquam hodie effugies: veniam quocunque vocâris.
Audiat hæc tantùm vel qui venit: ecce, Palæmon:
Efficiam posthac ne quemquam voce lacessas.
D. Quin age, si quid habes; in me mora non erit ulla:
Nec quemquam fugio: tantùm, vicine Palæmon,
Sensibus hæc imis, res est non parva, reponas.
PAL. Dicite: quandoquidem in molli consedimus herbâ:
Et nunc omnis ager, nunc omnis parturit arbos:
Nunc frondent sylvæ, nunc formosissimus annus.
Incipe, Damœta: tu deinde sequêre Menalca.
Alternis dicetis: amant alterna Camenæ.

NOTES.

31. *Mecum quo pignore certes.* Literally, With what stake you will contend with me.

38. *Lenta quibus, &c.* These two verses are somewhat intricate, and the commentators have made them much more so by their glosses. Ruæus takes *vitis* for *vimen*, but quotes no authority: and the whole of his interpretation appears harder than the original. *Vitis* we would take in the usual sense, by *torno facili*, the easy carving-tool, understand the ingenious carver, who handles the graving-tool with ease and address; and by *diffusos edere pallente corymbos*, the berries diffused on the ivy-boughs: so that the plain meaning will be, that each cup was engraven with vine and ivy-branches interwoven, in such sort, that the ivy-berries were shaded by the mantling vine

40. *Quis fuit alter?* supposed to mean either Aratus or Archimedes.

45. *Acantho.* Acanthus is properly the plant called bear's-foot, or bear's-breech.

49. *Nunquam hodiè effugies.* Damœtas seemed to construe Menalcas' backwardness to stake a heifer as an attempt to evade the combat, and still insisted on that condition; upon which Menalcas turns short upon him, retorts the charge of fainthearted-ness, and takes him on his own terms: *nunquam hodie, &c.* Think not that any of your evasive arts will serve your turn; *veniam quocunque vocâris;* I will descend to any terms you name; if you insist on my staking a heifer, be it so; I agree to that, or any other condition you name.

54. *Sensibus imis.* Literally, Lay up these matters in your deepest thoughts

DA. Ab Jove principium, Musæ: Jovis omnia plena:
Ille colit terras, illi mea carmina curæ.
ME. Et me Phœbus amat: Phœbo sua semper apud
Munera sunt, lauri, et suavè rubens hyacinthus.
DA. Malo me Galatea petit, lasciva puella:
Et fugit ad salices, et se cupit antè videri.
MEN. At mihi sese offert ultro meus ignis Amyntas:
Notior ut jam sit canibus non Delia nostris.
DA. Parta meæ Veneri sunt munera: namq; notavi
Ipse locum, aëriæ quo congessere palumbes.
ME. Quod potui, puero sylvestri ex arbore lecta
Aurea mala decem misi: cras altera mittam.
DA. O quoties, et quæ nobis Galatea locuta est!
Partem aliquam, venti, divûm referatis ad aures.
M. Quid prodest, quòd me ipse animo non spernis,
Si, dum tu sectaris apros, ego retia servo? [Amynta,
DA. Phyllida mitte mihi, meus est natalis, Iola.
Cùm faciam vitulâ pro frugibus, ipse venito.
ME. Phyllida amo ante alias: nam me discedere flevit:
Et, "longum, formose, vale, vale," inquit, Iola.
DA. Triste lupus stabulis, maturis frugibus imbres,
Arboribus venti: nobis Amaryllidis iræ.
M. Dulce satis humor, depulsis arbutus hœdis,
Lenta salix fœto pecori: mihi solus Amyntas.
D. Pollio amat nostram, quamvis est rustica, Musam.
Pierides, vitulam lectori pascite vestro.
M. Pollio et ipse facit nova carmina: pascite taurum,
Jam cornu petat, et pedibus qui spargat arenam.
D. Qui te, Pollio, amat; veniat quò te quoq; gaudet:

DAM. A Jove ducamus initium, ô Musæ: omnia plena *sunt* Jove: ille fœcundat terras, ille curat meos versus. MEN. Phœbus quoque me amat: sunt semper apud me dona *sacra* Phœbo, lauri, et hyacinthus suaviter purpurascens. DAM. Galatea, jocosa puella, me ferit malo, et fugit ad salices, et optat se videri *à me* priusquam fugiat. MEN. Amyntas verò, meus amor, se sponte exhibet mihi: *ita* ut jam Delia *ipsa* non sit familliarior canibus meis. DAM. Dona *jam* parata sunt amicæ meæ: nam observavi ipse locum, in quo palumbes aëriæ nidificaverunt. MEN. Misi Amyntæ decem mala flava electa ex arbore sylvestri: quod *unum* potui *facere:* cras mittam *totidem* alia. DAM. O quoties, et quæ *verba* mihi dixit Galatea! O venti, ferte ad auras Deorum aliquam *eorum* partem. MEN. Quid prodest mihi, ô Amynta, quòd tu me non aspernaris animo, si ego servo retia, dum tu apros insequeris? DAM. O Iola, mitte ad me Phyllida, meus est *dies* natalis. Quando immolabo vitulam pro terræ fructibus, tu ipse veni. MEN. O Iola, diligo Phyllida præ aliis, me enim abeunte ploravit, et diu, dixit: vale, vale, ô formose. DA. Lupus funesta res est gregibus, pluvia segetibus maturis, venti arboribus: nobis ira Amaryllidis. MEN. Humor grata res est *teneris* segetibus, arbutus hœdis *à lacte* depulsis; salix flexilis gregi prægnanti: mihi solus Amyntas. DAM. Pollio diligit mea carmina, licèt sint agrestia: ô musæ, nutrite juvencum *Pollioni*, qui vos legit. MEN. Ipse etiam Pollio componit novos versus: nutrite *illi* taurum, qui jam cornibus feriat, et spargat arenam calcibus. DAM. Quisquis te diligit, ô Pollio, perveniat *ad ea*, ad quæ lætatur te quoque pervenisse:

NOTES.

63. *Lauri—hyacinthus.* The laurel and hyacinth were sacred to Apollo; the one on account of Daphne, Apollo's mistress, who was transformed into the laurel; and the other of Hyacinthus, his favourite boy, whom he accidentally killed with a coit, and from whose blood sprang the flower of his name. See Banier's Mythology.

68. *Veneri* The Greek and Roman poets frequently use Venus for a *mistress.*

74. *Quid prodest, &c.* Damœtas mentions the happiness he had enjoyed in his mistress's presence and converse; and in her absence solaces himself with the delightful remembrance thereof: Menalcas here strives to go beyond him in sentiments of love and tenderness, and shows that it is impossible for him to have an enjoyment of himself while Amyntas is absent, nay, unless he share with him every danger.

76 *Iola.* The vocative Iola does not correspond with formose, but is to be construed at the beginning of the couplet, as in the couplet preceding.

77. *Faciam vitulâ,* i. e. *Faciam sacra ex vitulâ.*

78. *Me discedere flevit,* for *discessum meum flevit,* a Grecism.

80. *Stabulis.* Stalls are here put for herds or flocks of cattle.

82. *Depulsis, à lacte* understood. It is expressed in the 7th eclogue,

Depulsos à lacte domi quæ clauderet agnos.

82. *Arbutus.* The strawberry-tree, so called from the resemblance of its fruit to a strawberry.

86. *Nova,* i. e. magna, miranda, such as are rare and unmatched.

88. *Veniat quò.* May he arrive at the Consulship, and all those honours which you have attained.

illi mel fluat, et vepres rigidi producant amomum. MEN. Quisquis non odit Bavium, amet tuos versus, ô Mævi! idemque subliget jugo vulpes, et exprimat lac ex hircis. DAM. O pueri, qui colligitis flores, et fraga nascentia humi, hinc fugite: serpens lethalis occultus est sub gramine. MEN. O oves, abstinete longiùs ire, non tutò fiditur ripæ: ipse aries siccat adhuc villos. DAM. O Tityre, remove à fluvio pascentes capellas: ego purgabo *eas* omnes in fonte, cùm erit opportunum. MEN. O pueri, colligite oves *in ovile:* si vis caloris corruperit lac, ut antè paucos dies, incassum prememus mammas manibus. DAM. Heu! quàm macilentos habeo tauros in fertili agro: idem amor perdit gregem, et dominum gregis. MEN. Non certè amor id importat his *ovibus meis: tamen* vix stant ossibus. Nescio quis oculus corrumpit mihi juniores agnos. DAM.

Mella fluant illi, ferat et rubus asper amomum.
M. Qui Bavium non odit, amet tua carmina Mævi: 90
Atque idem jungat vulpes, et mulgeat hircos.
D. Qui legitis flores, et humi nascentia fraga,
Frigidus, ô pueri! fugite hinc, latet anguis in herbâ.
M. Parcite oves nimiùm procedere: non benè ripæ
Creditur: ipse aries etiam nunc vellera siccat. 95
DAM. Tityre, pascentes à flumine reice capellas:
Ipse, ubi tempus erit, omnes in fonte lavabo.
MEN. Cogite oves, pueri: si lac præceperit æstus,
Ut nuper, frustrà pressabimus ubera palmis. 99
D. Eheu, quàm pingui macer est mihi taurus in arvo!
Idem amor exitium pecori est, pecorisq; magistro.
M. His certè neq; amor causa est: vix ossibus hærent.
Nescio quis teneros oculus mihi fascinat agnos.
D. Dic quibus in terris, et eris mihi magnus Apollo,
Tres pateat cœli spatium non ampliùs ulnas. 105
ME. Dic quibus in terris inscripti nomina regum
Nascantur flores: et Phyllida solus habeto.
PAL. Non nostrum inter vos tantas componere lites.
Et vitulâ tu dignus, et hic: et quisquis amores
Aut metuet dulces, aut experietur amaros. 110
Claudite jam rivos, pueri: sat prata biberunt.

Dic quâ in regione, cœli spatium apertum sit ulnis non plusquam tribus, et eris mihi magnus vates. MEN. Dic quâ in regione oriantur flores notati regum nominibus: et possidebis solus Phyllida. PAL. Non meum est dirimere tantam contentionem inter vos: Tu mereris vitulam, et hic *quoque:* et quicunque aut diffidet amoribus prosperis, aut experietur tristes. Nunc obstruite rivos, ô juvenes: prata satis irrigata sunt.

NOTES.

89. *Rubus*, is without doubt the blackberry bush.

89. *Amomum.* What is commonly called amomum Plinii, or berry-bearing nightshade: but Salmasius thinks that the ancients called every sweet odor amomum. When Damœtas wishes that Pollio's friends may gather amomum (some spice or perfume) from brambles, he makes an allusion to the golden age:

Assyrium vulgò nascetur amomum.

Dryden renders amomum, *myrrh.*

96. *Reice.* Here is first a syncope, *rejice* being changed into *reice*, then a contraction of the two short vowels into a long diphthong. So eicit for ejicit in Lucretius I. 3. 891.

Nec radicitùs è vitâ se tollet et eicit.

98. *Præceperit.* Shall take it before us.

100. *In arvo.* Several manuscripts read *in ervo.* The *ervum* is a leguminous plant called the vetch. Aristotle and Pliny represent it as useful for fattening cattle.

104. *Dic quibus, &c.* Observing Menalcas prepared to continue his responses, to put an end to the contest, Damœtas offers what he supposes an enigma too difficult for solution.

105. *Tres pateat, &c.* may mean, *In the bottom of a well.* Some suppose the shield of Achilles is meant, on which the constellations were depicted. Professor Martyn conceives it may allude to the space or body of the heavens as seen on a celestial globe. Globes had been before this time (probably by Atlas) invented.

106. *Inscripti nomina regum, &c.* The flower here meant is probably the hyacinth, of which Pliny says: *Hyacinthum comitatur fabula duplex, luctum præferens ejus quem Apollo dilexerat, aut ex Ajacis cruore editi, ita discurrentibus venis, ut figura literarum Græcarum* Ai *legatur inscripta*, Lib. XXI. Chap. 11. This account, I doubt, is like many others in Pliny, built on a slight foundation: but it is sufficient for Virgil if there was such a tradition. Minelius observes that some suppose that this is to be understood of the money coined in the time of Augustus, by Florus the triumvir, on which a flower was impressed.

110. *Metuet dulces, &c.* Literally, *Shall either fear sweet amours, or experience the bitter*, i. e. *shall sing the fears and jealousies that mingle with sweet successful love, and from experience describe the pangs and bitterness of disappointment.* The one was the case of Menalcas, *Dulce satis humor, &c.* the other that of Damœtas, *Triste lupus stabulis, &c.* In the language of poetry, persons are said to do what they naturally describe. So Ecl. VI. 62.

Tum Phaethontiadas musco circumdat amaræ.
Corticis, &c.

111. *Claudite, &c.* An allegorical expression, denoting that it was time to give over their songs, now that they had given sufficient proof of their talent. So in Catullus,

Claudite ostia, virgines, lusimus satis.

ECLOGA IV.

POLLIO.

SICELIDES Musæ, paulò majora canamus.
Non omnes arbusta juvant, humilesq; myricæ.
Si canimus sylvas, sylvæ sint consule dignæ.
Ultima Cumæi venit jam carminis ætas:
Magnus ab integro sæclorum nascitur ordo.
Jam redit et Virgo, redeunt Saturnia regna:
Jam nova progenies cœlo demittitur alto.
Tu modò nascenti puero, quo ferrea primùm
Desinet, ac toto surget gens aurea mundo,
Casta fave Lucina: tuus jam regnat Apollo.

INTERPRETATIO.

O Musæ Siculæ, cantemus paulò grandiora. Arbores, et parvæ myricæ non placent omnibus. Si cantamus sylvas, sylvæ deceant consulem. Nunc attigimus extremum sæculum vaticinii Cumeæ *Sibyllæ*. Magna series temporum oritur de novo. Nunc Astræa revertitur, regnum Saturni revertitur: nunc novum genus *hominum* mittitur è summo cœlo. Tu tantùm, ô pudica Diana, adsis nascenti puero: sub quo ferrea ætas primùm finietur, et aurea per totum orbem orietur: tuus *frater* Apollo jam imperat.

NOTES.

Among the various conjectures about the design of this pastoral, the most probable is, that Virgil therein celebrates the birth of the famous Marcellus, the nephew of Augustus by Octavia; the same who died in the flower of his age, and whose memory the same poet has perpetuated by that celebrated funeral eulogium in the sixth Æneid. The time of his birth agrees to the year of Pollio's consulship, A. U. C. 714, when the child here described is said to have come into the world. This event occurred in a happy conjuncture, just after Augustus and Antony had ratified a league of peace, and Octavia, by marrying Antony, sealed that peace; which restored plenty to Rome, and reestablished the tranquillity of the empire, as in the time of the golden age. Yet many, not without ground, think this pastoral a prophecy of *our blessed Saviour*, there being several remarkable passages in it applicable to him.

1. *Sicelides Musæ.* Sicilian or pastoral muses; because Theocritus, the original pastoral poet, was a native of Sicily.

2. *Non omnes;* for, as Horace observes,
Multos castra juvant, et lituo tubæ
Permistus sonitus, bellaque matribus detestata.

2. *Myricæ.* The *tamarisk* generally grows low and shrubby. It is common on the banks of the rivers in Italy, and was first introduced into England in the reign of Elizabeth.

3. *Sylvæ.* Woods, here put for pastoral, rural subjects.

3. *Consule dignæ.* Minelius is of opinion that the poet alludes to a custom of the old Romans, among whom it was provided, that the consuls themselves should have the care of the mountains and woods, lest at any time timber might be found deficient for building vessels for the sea.

5. *Magnus ordo.* Thought to refer to the great Platonic year, which Cicero says, *tum efficitur, cùm Solis, et Lunæ, et quinque errantium ad eandem inter se comparationem confectis omnium spatiis, est facta conversio.* 2. de Nat. Deor. And *Clavius*, C. 1. *Sphæræ quo tempore quidam volunt omnia, quæcunque in mundo sunt, eodem ordine esse redítura, quo nunc cernuntur.*

9. *Gens aurea.* Hesiod mentions five ages of the world. 1. The *golden age*, in the days of Saturn, when men lived like the gods, without labour, trouble or decay. 2d. The *silver age*, in which men were less happy, being injurious to each other, and indevout. 3d. The *copper* or *brazen age*, in which men made themselves armour, and were given to war. 4th. The *age* of demigods and heroes, who warred at Thebes and Troy. 5th. The *iron age*, in which Hesiod lived, and which was to end when the men of his time grew old and gray. Hence Virgil means to teach that the golden age, by a natural revolution, was returning.

Porrò sub tuo consulatu, ô Pollio, gloria illa ætatum inchoabitur, et magni menses incipient currere. Te auctore, si aliquæ nostri criminis reliquiæ supersunt, *tunc* deletæ liberabunt mundum æterno metu. Ipse *puer* particeps erit vitæ divinæ, et videbit heroas sociatos diis et ipse videbitur *ab* illis, et gubernabit mundum pacatum patris virtute. Terra autem ubique sine culturâ producet tibi parva munera, ô puer! *nempe* vagas hederas passim cum baccare et colocasia mixta grato acantho. Ipsæ capræ reportabunt in stabulum mammas lacte tumentes, nec greges timebunt magnos leones: ipsæ cunæ proferent tibi jucundos flores: angues quoque morientur, et morientur plantæ venenatæ, quæ colligentem decipiunt: amomum

Teque adeò decus hoc ævi, te consule, inibit,
Pollio: et incipient magni procedere menses.
Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetuâ solvent formidine terras.
Ille Deûm vitam accipiet, Divisque videbit
Permixtos heroas, et ipse videbitur illis:
Pacatumque reget patriis virtutibus orbem.
At tibi prima, puer, nullo munuscula cultu,
Errantes hederas passim cum baccare tellus,
Mixtaque ridenti colocasia fundet acantho.
Ipsæ lacte domum referent distenta capellæ
Ubera: nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores:
Occidet et serpens, et fallax herba veneni
Occidet: Assyrium vulgò nascetur amomum.
At simul heroum laudes, et facta parentis
Jam legere, et quæ sit poteris cognoscere virtus:
Molli paullatim flavescet campus aristâ,
Incultisque rubens pendebit sentibus uva,
Et duræ quercus sudabunt roscida mella:

Syriacum orietur ubique. Sed statim atque poteris jam legere laudes heroum, et gesta *tui* patris, ac percipere quid sit virtus; *tunc* agri sensim flavescent spicis maturis, et racemi rubentes pendebunt è rubis agrestibus, et duræ quercus stillabunt mel instar roris.

NOTES.

11. *Inibit* is not an unclassical expression; and it is more emphatic than any of those which the commentators have substituted for it: it implies, he shall enter on the happiness of his life, and glories of his reign.

12. *Magni menses.* About Virgil's time, Quintilis and Sextilis, or July and August, (from Julius Cæsar and Augustus) were added to the calendar. The high compliment the words convey is easily discovered

17. *Pacatum orbem.* After the battle of Actium the temple of Janus was shut, and peace prevailed by land and sea.

18. *Nullo munuscula cultu.* So Ovid Met. 1. 108. *sine semine.*

19. *Hederas.* He promises him ivy as a future poet, Ecl. VII. 25.

Pastores, hederâ crescentem ornate poëtam.

19. *Baccare.* The herb *baccar*, or *ladies'-glove*, thought to have virtue against fascination.

20. *Colocasia fundet acantho.* The *colocasia* is without doubt an Egyptian plant. Dioscorides affirms that it is the root of the Egyptian bean. Rheus says the root and stem are used for food, and the leaves for chaplets. When this eclogue was written, the colocasia was a rarity newly brought from Egypt, its native soil. The poet speaks of its spread through Italy as one of the glories of the approaching age of gold. The *acanthus* here meant is the Acacia, an Egyptian tree, from which we obtain the gum-arabic.

22. *Leones.* It is impossible, says Mr. Wharton, to forbear observing the great similitude of this passage and the famous ones of Isaiah, chap. 11. and also chap. 35. which see. He adds "How much inferior is Virgil's poetry to Isaiah's. The former has nothing comparable to these beautiful strokes, that *a little child shall lead the lion*, and that the *trees of the forest* shall come to pay adoration. Virgil says only *occidet et serpens;* Isaiah adds a circumstance inimitably picturesque: that the sucking child shall play upon the hole of the asp, and the weaned child, a little older and beginning to make use of his hands, shall put his fingers on the adder's den. There are certain critics who would never cease to admire these circumstances and strokes of nature, if they had not the ill fortune to be placed in the bible." See Pope's Pollio.

26. *At simul*, i. e. *As soon as you shall arrive at youth.*

26. *Facta parentis.* This is referred to Augustus, the adoptive father of Marcellus.

28. *Molli aristâ.* Mr. Wharton says the ancients used to sow bearded or prickly wheat, which deterred the birds from picking the ears. But in this golden period no such *vallum aristarum*, as Cicero calls it, no such fortification or pallisade will be needed.

29. *Sentibus. Sentes* imports not any particular plant; but is a general word for all shrubs of a wild and spinous character. It corresponds with the English word *thorn.*

Pauca tamen suberunt priscæ vestigia fraudis,
Quæ tentare Thetim ratibus, quæ cingere muris
Oppida, quæ jubeant telluri infindere sulcos.
Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas: erunt etiam altera bella,
Atq; iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit ætas,
Cedet et ipse mari vector: nec nautica pinus
Mutabit merces: omnis feret omnia tellus.
Non rastros patietur humus, non vinea falcem:
Robustus quoque jam tauris juga solvet arator.
Nec varios discet mentiri lana colores:
Ipse sed in pratis aries jam suavè rubenti
Murice, jam croceo mutabit vellera luto:
Sponte sua sandyx pascentes vestiet agnos.
Talia sæcla suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parcæ.
Aggredere, ô magnos, aderit jam tempus, honores,
Cara Deûm soboles, magnum Jovis incrementum!
Aspice convexo nutantem pondere mundum,
Terrasque, tractusq; maris, cœlumq; profundum:
Aspice venturo lætentur ut omnia sæclo.
O mihi tam longæ maneat pars ultima vitæ,
Spiritus, et quantum sat erit tua dicere facta!
Non me carminibus vincet, nec Thracius Orpheus,
Nec Linus: huic mater quamvis, atq; huic pater adsit:
Orphei Calliopea, Lino formosus Apollo.

Tamen latebunt nonnullæ reliquiæ malitiæ veteris, quæ cogant adire navibus mare, et claudere urbes mœnibus, et sulcare terram. Tunc erit alter Tiphys, et altera Argo, quæ portet electos duces: erunt quoque bella alia, et ingens Achilles rursus ibit adversus Trojam. Deinde, postquam ætas jam robusta te reddiderit virum, ipse etiam nauta recedet è mari, nec naves è pinu *fabricatæ* transferent merces: omnis terra producet omnia: nec ager scindetur rastris, nec vitis falce. Tum quoque fortis agricola auferet jugum bobus; nec assuescet lana simulare diversos colores: sed aries ipse in pascuis tinget vellus purpura suaviter rubenti, et croco luteo: Sandyx ultro induet agnos inter pascendum. Parcæ, firmo fatorum ordine unanimes dixerunt suis fusis: ô talia tempora, currite. Accede ô ad magnos magistratus mox veniet tempus *accedendi:* ô dilecta proles deorum, magne Jovis alumne! Vide mundum rotundâ mole vacillantem, terramque, et spatia maris, et altum cœlum. Vide, ut cuncta exultent ob adventum ætatis *aureæ*. Utinam restet mihi pars extrema tam prolixæ vitæ, et animæ, quantum sufficiet ut tua gesta celebrem. Non me cantu superabit, aut Orpheus Thracius, aut Linus: licèt huic Orpheo mater faveat Calliopea; et huic Lino pater pulcher Apollo.

NOTES.

31. *Pauca vestigia.* Men will still cherish avarice and ambition.

32. *Thetim.* Here taken for the sea. She was the daughter of Nereus, or, as others say, Neptune.

35. *Delectos heroas.* The Argonauts, so called because they sailed in the ship Argo. These heroes accompanied Jason in his expedition to Colchis to fetch the golden fleece. Tiphys was the pilot in this expedition.

37. *Firmata virum, &c.* Literally, *When confirmed age shall now have made thee a man,* i. e. *When thou art now arrived at the years of full maturity.*

38. *Nautica pinus.* Ships used to be built of the pine tree.

44. *Murice.* The murex was a shell-fish set about with spikes, from which the Tyrian purple was obtained.

44. *Luto. Lutum* is an herb with which they dyed yellow.

45. *Sandyx.* A fine *red* colour, answering to our red orpiment. Pliny describes it as a cheap material for painting.

46. *Talia sæcla, currite.* Some make the construction to be, *currite talia sæcla,* or *per talia sæcla;* i. e. *interrupt not the course of such happy ages.* The expression seems borrowed from Catullus, who has, *currite ducentes subtemina, currite fusi.* The poet represents the Destinies well pleased in spinning such happy events, and hastening to bring forth the glorious schemes of fate.

48. *Aggredere* expresses the greatness of mind with which he was to rise to honour, and surmount all difficulties that opposed his advancement; the assumption of that power to himself with which he was to subdue vice and establish virtue.

50. *Aspice convexo nutantem pondere.* Some explain it thus: *Look with compassion on a world, nutantem* mole vitiorum, *labouring and oppressed with guilt and misery.*

55. *Non me carminibus vincet.*] Such will be the glory of thy actions, that though described by me, an humble poet, my verse shall be unrivalled. Moses gives a fine idea of the eloquence of the speaker, arising not from himself, but from the dignity of his theme. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, BECAUSE I will publish the name of the Lord." Deut. xxxii. 2, 3.

Si Pan ipse contendat mecum Arcadiæ arbitrio; ipse Pan fatebitur se superatum esse, Arcadiæ arbitrio. Incipe, parve puer, agnoscere matrem *ex ipsius* risu: decem menses attulerunt matri diuturna tædia. Incipe, parve puer: cui parentes non arrisere, hunc nec Deus ad mensam, nec Dea in lectum, *excipere* dignata est.

Pan etiam Arcadiâ mecum si judice certet,
Pan etiam Arcadiâ dicat se judice victum.
Incipe, parve puer, risu cognoscere matrem:
Matri longa decem tulerunt fastidia menses.
Incipe, parve puer, cui non risere parentes,
Nec Deus hunc mensâ, Dea nec dignata cubili est.

NOTES.

60. *Risu cognoscere.* Some explain it, *Begin to distinguish thy mother by smiling on her.*

63. *Nec Deus, &c.* The meaning seems to be this: *Begin, sweet boy, to know thy parents by their smile; for thy parents must smile upon thee before thou canst be advanced to that life of the gods mentioned* verse 15. *Ille Deûm vitam accipiet, &c.* For no god or goddess ever promoted any to their society on whom their parents did not smile.

Or it may be interpreted thus: *Begin, sweet boy, to know thy parents by their smile; for thy parents must smile upon thee before thou canst be honoured with the table of a god,* viz. Augustus, *or bed of a goddess,* viz. Julia. Both which honours Marcellus attained, as Augustus adopted him for his son, and gave him Julia his daughter in marriage.

ECLOGA V.

DAPHNIS.

MENALCAS, MOPSUS.

MEN.

INTERPRETATIO. MEN. Mopse, siquidem unà sumus; periti uterque, tu fistulâ canere, ego canere versus; cur nondum hìc procumbuimus inter ulmos mixtas corylis? MOP. Tu *natu* major, justum est ut tibi obediam, ô Menalca: seu subimus umbracula fluctuantia ventis agitantibus, seu potiùs cavernam. Vide quomodo vitis agrestis prætexit cavernam uvis raris.

CUR non, Mopse, boni quoniam convenimus ambo,
Tu calamos inflare leves, ego dicere versus,
Hìc corylis mixtas inter consedimus ulmos?
MO. Tu major: tibi me est æquum parere, Menalca:
Sive sub incertas Zephyris motantibus umbras,
Sive antro potiùs succedimus: aspice ut antrum
Sylvestris raris sparsit labrusca racemis.

NOTES.

Two shepherds, Menalcas and Mopsus, celebrate the funeral eulogium of Daphnis. Virgil himself is Menalcas, as appears from verse 85, &c. Mopsus, some other poet of reputation in Rome, but young, and who had probably been Virgil's disciple. Daphnis some suppose to have been a brother of his, who died in the prime of his age; others Quintilius Varus, of whom Horace says, *nulli flebilior quam tibi, Virgili:* but here the chronology does not agree; for Quintilius Varus died A. U. C. 730, and Virgil wrote this eclogue fifteen years before: others therefore, with more probability, refer it to the death and deification of Julius Cæsar. Mopsus laments his death; Menalcas celebrates his apotheosis or deification.

7. *Labrusca.* This was the wild vine of the ancients.

ME. Montibus in nostris solus tibi certet Amyntas.
MO. Quid si idem certet Phœbum superare canendo?
ME. Incipe, Mopse, prior, si quos aut Phyllidis ignes,
Aut Alconis habes laudes, aut jurgia Codri.
Incipe: pascentes servabit Tityrus hœdos.
MO. Immò hæc, in viridi nuper quæ cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar: tu deinde jubeto certet Amyntas.
ME. Lenta salix quantùm pallenti cedit olivæ,
Puniceis humilis quantùm saliunca rosetis:
Judicio nostro tantùm tibi cedit Amyntas.
MO. Sed tu desine plura, puer: successimus antro.
Extinctum Nymphæ crudeli funere Daphnim
Flebant: vos coryli testes et flumina Nymphis:
Cùm, complexa sui corpus miserabile nati,
Atque Deos atque astra vocat crudelia mater.
Non ulli pastos illis egêre diebus
Frigida, Daphni, boves ad flumina: nulla neq; amnem
Libavit quadrupes, nec graminis attigit herbam.
Daphni, tuum Pœnos etiam ingemuisse leones
Interitum, montesque feri sylvæque loquuntur.
Daphnis et Armenias curru subjungere tigres

MEN. Amyntas unus tecum potest contendere in montibus nostris. MOP. Quid *mirum*, cùm ipse contendat vincere Phœbum cantu? ME. Mopse, incipe primus, si habes, aut aliquos amores Phyllidis, aut laudes Alconis, aut rixas Codri. Incipe: Tityrus custodiet hœdos pascentes. MO. Meditabor potiùs illa carmina, quæ nuper scripsi in cortice fagi, et per vices canens insculpsi: tu posteà fac ut contendat Amyntas. ME. Quantò salix flexilis inferior est olivâ, quantò parva saliunca rubentibus rosis, tantò tibi inferior est Amyntas, meâ *quidem* sententiâ. MO. At tu, puer, omitte plura loqui, ingressi sumus in antrum. Nymphæ lugebant Daphnim defunctum ferâ morte: vos, ô coryli et fluvii, testes *fuistis* Nympharum *luctûs*. Dum mater amplexa miserandum cadaver filii sui, et Deos et sidera fera appellaret. O Daphni, nullus boves deduxit è pastu ad fluvios frigidos, per illos dies: nulla quadrupes nec degustavit aquam, nec attigit herbam graminis. O Daphni, et montes inculti, et sylvæ, dicunt leones ipsos Africæ doluisse mortem tuam. Daphnis etiam induxit *morem* subligandi tigres

NOTES.

8. *Tibi certet*, a Grecism, for *tecum certet*.

10. *Phyllidis ignes*. Phyllis, queen of Thrace, fell in love with Demophoon, the son of Theseus, and married him. Some time after, Demophoon having gone to Athens, and being detained there beyond the time when he had promised to return, Phyllis, tortured with the pangs of a jealous lover, grew impatient under his absence, and at last hanged herself in despair.

11. *Alconis*. A famous Cretan archer, who aimed an arrow so dexterously at a serpent wreathed about his son, as to kill the animal without touching the boy. Servius says he could shoot through a ring placed on a man's head; split a hair with the point of his dart; and stick an arrow without a head on the point of a sword or spear.

11. *Jurgia Codri*. Codrus was king of the Athenians, and signalized himself by dying for his people. For in a war between them and the Lacedemonians, hearing that an oracle had promised the victory to that people whose king should die, and the enemy being strictly enjoined not to kill the Athenian king; he disguised himself in the habit of a peasant, went in among the enemy, picked a quarrel with some of them, and was slain in the scuffle. The enemy no sooner found out who he was than they threw down their swords.

16. *Lenta salix, &c.*] The most remarkable property of the willow is its flexibility, hence called *lenta*: the epithet *pallenti* is no less proper for the olive; for its leaves are of a yellowish green.

17. *Humilis saliunca*. Perhaps the French *bikenard*.

20. *Daphnim*. Daphnis signifies a laurel; and is well applied to Cæsar, who demanded no higher honour from the senate than permission constantly to wear a laurel crown.

23. *Mater*. Ruæus is of opinion, that Rome is here meant; the poet calling that city the mother of Julius Cæsar. Professor Martyn believes Venus intended, and adduces in confirmation of the sentiment an almost parallel passage from the 15th book of the Metamorphoses.

24. *Non ulli*. To this Ruæus refers these words of Suetonius, in Jul. Cæs. 81. *Proximis diebus equorum greges, quos in trajiciendo flumine Rubicone consecrârat, ac vagos et sine custode dimiserat, comperit pertinacissimè pabulo abstinere, ubertimque flere.*

25. *Nulla neque*. La Cerda observes, that this is a Grecism; because in Greek two negatives make the negation stronger; but in Latin they make an affirmative. So in Propertius, in the 19th elegy of book II.

Nulla neque *ante tuas orietur rixa fenestras.*

26. *Quadrupes*. This word is used in several other places in Virgil, and in almost every one of them plainly signifies a horse. The only place where *quadrupes* is used for any other animal is in the 7th Æneid, where it signifies a stag.

Saucius at quadrupes nota inter tecta refugit.

29 *Armenias tigres*. Yoked tigers drew the chariot of Bacchus. Cæsar vanquished Pharnaces, the king of Pontus. Pontus was contiguous to *Armenia*.

29. *Curru*, for *currui*. The genitive and dative of the 4th declension used to be *uis* and *ui*. When *uis* became contracted *ûs*, *ui*

Armenias ad currum, et celebrandi choreas *in honorem* Bacchi, et induendi flexiles hastas teneris frondibus. Ut vitis est ornamentum arborum, ut racemi vitium, ut tauri armentorum, ut messes agrorum fertilium: *sic* tu *eras* ornamentum omne tuorum; ex quo mors te abstulit, ipsa Pales, atque ipse Apollo deseruit arva. Sæpe miserum lolium, et infœcundæ avenæ regnant in sulcis, quibus commisimus magna hordea. Carduus, aut paliurus *armatus* spinis acutis nascitur pro dulci violâ, et narciso purpureo. Spargite frondes per terram, tegite fontes umbraculis, ô pastores! Daphnis jubet hæc sibi præstari: et statuite sepulchrum, et adjicite sepulchro epitaphium: Ego Daphnis *hìc jaceo*, celebris in sylvis hinc usque ad cœlum, magister pulchri pecoris, ipse pulchrior. ME. Tales mihi sunt versus tui, ô divine poëta, qualis res *est* fatigatis somnus in herbis, et qualis res *est* æstuantibus sedare sitim scaturiente rivo dulcis aquæ. Nec tantùm æquas

Instituit: Daphnis thiasos inducere Baccho,
Et foliis lentas intexere mollibus hastas.
Vitis ut arboribus decori est, ut vitibus uvæ,
Ut gregibus tauri, segetes ut pinguibus arvis;
Tu decus omne tuis: postquam te fata tulerunt,
Ipsa Pales agros, atque ipse reliquit Apollo.
Grandia sæpe quibus mandavimus hordea sulcis,
Infelix lolium, et steriles dominantur avenæ.
Pro molli violâ, pro purpureo narcisso,
Carduus et spinis surgit paliurus acutis.
Spargite humum foliis, inducite fontibus umbras,
Pastores: mandat fieri sibi talia Daphnis.
Et tumulum facite, et tumulo superaddite carmen.
Daphnis ego in sylvis hinc usque ad sidera notus:
Formosi pecoris custos, formosior ipse.
ME. Tale tuum carmen nobis, divine poëta,
Quale sopor fessis in gramine, quale per æstum
Dulcis aquæ saliente sitim restinguere rivo.
Nec calamis solùm æquiparas, sed voce magistrum.
Fortunate puer, tu nunc eris alter ab illo:
Nos tamen hæc quocunq; modo tibi nostra vicissim
Dicemus, Daphninq; tuum tollemus ad astra:
Daphnin ad astra feremus: amavit nos quoq; Daphnis.
MOP. An quicquam nobis tali sit munere majus?
Et puer ipse fuit cantari dignus, et ista
Jampridem Stimicon laudavit carmina nobis.

magistrum fistulâ, sed etiam voce. Felix juvenis, tu modò eris primus post eum. Nos tamen vicissim tibi qualicumque modo canemus hæc nostra, et Daphnim tuum tollemus in cœlum: Daphnis nos etiam dilexit. MOP. An ulla res mihi sit pretiosior, quàm hoc munus? et puer ipse meruit celebrari, et jamdudum Stimicon laudavit mihi *tuos* istos versus.

NOTES.

was diminished to *u*. So Æn. 1. 261. *parce metu* for *metu*. See also 6. 465. and 9. 605.

35. The contrast in the appearance of nature, on the birth of the child in the preceding eclogue, and the death of Cæsar in the present, is exquisitely beautiful.

37. *Lolium*, or *cockle-weed*. Virgil calls it *infelix*, or hapless; because, says Wharton, its nature is malignant. The modern Italians suppose it the cause of melancholy madness. It is common with them to say of any such person, *he has eaten bread with lolium in it. A mangiato pane con loglio.*

38. *Purpureo narcisso*. There are many different kinds of the narcissus or daffodil; Dioscorides particularly mentions one that is πορφυροειδης, *of a purple hue*.

39. *Paliurus acutis*. Professor Martyn says we can hardly doubt that the paliurus of the ancients is the *Rhamnus foliis subrotundo fructu compresso*, which is cultivated in our gardens under the name of *Christ's thorn*, and is supposed to be the thorn of which the crown was made, that was put upon our Saviour's head. This shrub grows abundantly in Italy.

40. *Spargite humum foliis*. It was a custom among the ancients to scatter leaves and flowers on the ground, in honour of eminent persons.

52. *Amavit nos quoquè Daphnis*. Virgil was obscure and little known in the time of Julius Cæsar; but Ruæus thinks that it may be explained of the Mantuans in general, who, with the other people of Cisalpine Gaul, were cherished and protected by Cæsar.

54. *Et puer ipse*. Hence Servius infers, that the Daphnis here celebrated cannot be Julius Cæsar, since *puer* ill agrees to a man of fifty-six years. Ruæus contends that he may be called *puer*, as being now a god, whose privilege is to preserve immortal youth. But these refined criticisms are very superfluous; Virgil, in the style of pastoral poetry, represents Daphnis, whoever he was, as a swain; and *puer* is the word constantly used by him in that sense, Ecl. III. *alt.* VI. 14, &c.

ME. Candidus insuetum miratur limen Olympi,
Sub pedibusque videt nubes et sidera Daphnis.
Ergo alacris sylvas et cætera rura voluptas,
Panaque, pastoresque tenet, Dryadasque puellas.
Nec lupus insidias pecori, nec retia cervis
Ulla dolum meditantur: amat bonus otia Daphnis.
Ipsi lætitiâ voces ad sidera jactant
Intonsi montes: ipsæ jam carmina rupes,
Ipsa sonant arbusta: Deus, Deus ille, Menalca.
Sis bonus ô felixque tuis! en quatuor aras:
Ecce duas tibi, Daphni, duoque altaria Phœbo.
Pocula bina novo spumantia lacte quotannis,
Craterasque duos statuam tibi pinguis olivi:
Et multo imprimis hilarans convivia Baccho,
Ante focum, si frigus erit; si messis, in umbrâ,
Vina novum fundam calathis Arvisia nectar.
Cantabunt mihi Damœtas, et Lyctius Ægon:
Saltantes Satyros imitabitur Alphesibœus.
Hæc tibi semper erunt; et cùm solennia vota
Reddemus Nymphis, et cùm lustrabimus agros.
Dum juga montis aper, fluvios dum piscis amabit,
Dumq; thymo pascentur apes, dum rore cicadæ:
Semper honos, nomenq; tuum, laudesq; manebunt.
Ut Baccho Cererique, tibi sic vota quotannis
Agricolæ facient: damnabis tu quoq; votis.

ME. Daphnis splendens miratur portas cœli à se non antè visas, et despicit sub pedibus nubila et astra. Ergo læta voluptas occupat nemora, camposque omnes, et Pana, et pastores, et Dryadas virgines. Neque lupus struit insidias gregi, neque ullæ plagæ moliuntur fraudem cervis: Daphnis bonus diligit pacem. Ipsi montes inculti emittunt clamores ad astra *præ* gaudio, ipsæ rupes *modulantur* versus, ipsæ arbores modulantur hoc: Deus, ô Menalca, Deus ille *est*. Utinam sis commodus et propitius tuis! ecce quatuor aras, ecce duas tibi, et duo altaria Phœbo *erecta*. Singulis annis offeram tibi duo vasa recenti lacte undantia, et duo vasa pinguis olei. Præsertimque lætificans epulas copioso vino; ad ignem, si *fuerit* hyems; sub umbraculis, si *fuerit* æstas: effundam è calicibus vina Chia, *quæ sunt* novum nectar. Damœtas, et Ægon Cretensis mihi canent: Alphesibœus exprimet choreas Satyrorum. Hæc in honorem tuum semper fient, et cùm solvemus Nymphis vota annua, et cùm circuimus campos *cum hostiâ*. Quamdiu aper amabit culmina montium, quamdiu piscis amnes, et quamdiu apes alentur thymo, quamdiu cicadæ rore: semper gloria, et nomen tuum, et laudes durabunt. Agrestes singulis annis sic tibi vota facient, quemadmodum Baccho et Cereri. Tu quoque adiges *eos* ad vota solvenda.

NOTES.

56. *Candidus insuetum.* Mopsus lamented the death of Daphnis in 25 verses; Menalcas celebrates his apotheosis in an equal number. *Candidus* or a white colour was ascribed to the gods above, and a black colour to the infernal deities. It was also believed, that the residence of the souls of departed heroes was in the *milky way*.

56. *Olympi.* Twelve mountains bear this name. The principal one is in that part of Thessaly which borders on Macedonia. Its top being so elevated as to penetrate the clouds, it was said to reach to the heavens; and is for that reason used by the poets for heaven itself.

59. *Dryadas.* Nymphs that presided over woods: oblations of milk, oil, and honey were offered to them, and sometimes a goat was sacrificed. They were not generally considered immortal; but as genii whose lives were terminated with the tree over which they were supposed to preside.

63. *Intonsi montes, &c.* This sublime passage bears a strong resemblance to that of Isaiah; "Break forth into singing, ye mountains, O forest and every tree therein." Wharton supposes it probable that Virgil had seen Isaiah's writings.

64. *Deus, Deus ille.* Pope has imitated this in his Messiah:

"*A God, a God! the vocal hills reply;*
The rocks proclaim th' approaching deity."

66. *Altaria. Aræ* were altars consecrated indifferently either to the celestial or infernal deities; but the *altaria* only to the former, and were of a larger form: hence Servius derives the word from *altus, high.*

71. *Calathis.* Calathus commonly signifies a basket, here a drinking vessel.

71. *Arvisia.* From Arvisus, a promontory in the island of Chios, famous for excellent wines. *Novum nectar*, i. e. *quæ sunt novum nectar; wines which are excellent as nectar, the drink of the gods. Novus* here signifies *excellent*, as above, Ecl. III. 86.

73. *Saltantes Satyros.* Martyn supposes that some large sort of monkey or baboon, that had been seen in the woods, gave the first occasion to feign the existence of these half deities. They were a sort of demi-gods that attended upon Bacchus. They are represented as having horns upon their heads, crooked hands, shaggy bodies, long tails, and the legs and feet of goats. All the satyrs ever said to have been seen were nothing more than large monkeys.

80. *Damnabis tu quoquè votis.* Literally, *Thou shalt condemn them to their vows.* When the object of the vow or prayer was granted, then the person was *reus voti*, or *damnatus voti;* so that *damnare votis* is a phrase equivalent to that of granting their vows, or hearing their prayers as a god.

MO. Qualia tibi, qualia munera reponam pro tali cantu? Neque enim susurrus Austri ingruentis, nec ripæ undis verberatæ, sic me delectant, neque fluvii qui inter lapidosas valles volvuntur. ME. Priùs tibi dabo hanc tenuem fistulam: quâ ego didici *canere:* Formosum Corydon amabat Alexim; eâdemque didici, Cujum pecus? an Melibœi? MO. Tu verò, Menalca, accipe pedum insigne nodis æqualiter *distantibus*, et ære: quod Antigenes non obtinuit, licèt sæpe à me peteret; et tunc tamen merebatur amari.

MO. Quæ tibi, quæ tali reddam pro carmine dona?
Nam neque me tantùm venientis sibilus Austri,
Nec percussa juvant fluctu tam litora, nec quæ
Saxosas inter decurrunt flumina valles.
ME. Hâc te nos fragili donabimus antè cicutâ.
Hæc nos, Formosum Corydon ardebat Alexim:
Hæc eadem docuit, Cujum pecus? an Melibœi?
MO. At tu sume pedum, quod me, cùm sæpe rogaret,
Non tulit Antigenes (et erat tum dignus amari)
Formosum paribus nodis atque ære, Menalca.

NOTE.

38. *Sume pedum.* Accept this crook.

ECLOGA VI.

SILENUS.

INTERPRETATIO. Musa mea, prima *omnium* dignata est canere Sicula carmina: nec eam puduit incolere nemora. Cùm canerem reges et bella, Apollo *mihi* vellicavit aurem, et me *sic* admonuit: Tityre, decet pastorem pascere pingues oves, et componere tenues versus.

PRIMA Syracosio dignata est ludere versu
Nostra, nec erubuit sylvas habitare, Thalia.
Cùm canerem reges et prælia, Cynthius aurem
Vellit, et admonuit: Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.

NOTES.

Silenus surprised in a grotto by two shepherds, Chromis and Mnasylus, and by the nymph Ægle, is solicited to perform the promise he had long given them of a song. Upon which he explains to them the origin of the world according to the doctrine of the Epicureans; and then, to gratify their curiosity, entertains them with several fables agreeable to the simplicity of pastoral. This eclogue is supposed to have been designed as a compliment to Syro the Epicurean, who instructed Virgil and Varus in the principles of that philosophy.

1. *Prima.* Used adverbially for *primo.*

1. *Syracosio versu.* In Syracusan verse, i. e. in pastoral poetry, such as Theocritus the Syracusan wrote.

2. *Thalia.* One of the muses; who presided over pastoral and comic poetry. She is drawn leaning on a column. Her mask, her crook, and the shortness of her dress, distinguish her from the rest of her sisters. Her name seems here to be put for *muse* in general.

3. *Cùm canerem reges.* It is said that Virgil once attempted to describe the actions of the Alban kings, but that being deterred by the harshness of their names, he desisted, and applied himself to the Bucolics.

4. *Vellit.* This is elegantly imitated by Young:

I sought a patronage; but sought in vain.
Apollo twitch'd my ear, and cried "Germain."

The ear was dedicated to memory, the forehead to shame, the right hand to friendship, the knees to mercy, the nose to derision; and hence, says Minelius, the manner arose of exciting or admonishing any one.

4. *Pingues pascere oves,* i. e. *Pascere ut pinguescant.*

5. *Deductum dicere carmen.* An humble or slender song; a metaphor taken from wool spun out till it becomes fine and slender. So *Hor.* Lib. II. 1. 225. *Tenui deducta poëmata filo.* And *Tibul.* Lib. I. 3. 86. *Deducat plená stamina longa colo.*

Nunc ego (namq; super tibi erunt qui dicere laudes,
Vare, tuas cupiant, et tristia condere bella)
Agrestem tenui meditabor arundine Musam.
Non injussa cano: si quis tamen hæc quoque, si quis
Captus amore leget; te nostræ, Vare, myricæ,
Te nemus omne canet: nec Phœbo gratior ulla est,
Quàm sibi quæ Vari præscripsit pagina nomen.
Pergite, Pierides. Chromis et Mnasilus in antro
Silenum pueri somno vidêre jacentem,
Inflatum hesterno venas, ut semper, Iaccho.
Serta procul tantùm capiti delapsa jacebant:
Et gravis attritâ pendebat cantharus ansâ.
Aggressi (nam sæpe senex spe carminis ambo
Luserat) injiciunt ipsis ex vincula sertis.
Addit se sociam, timidisque supervenit Ægle:
Ægle Naïadum pulcherrima: jamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens: Quò vincula nectitis? inquit.
Solvite me, pueri: satis est potuisse videri.
Carmina, quæ vultis, cognoscite: carmina vobis;
Huic aliud mercedis erit: simul incipit ipse.
Tum verò in numerum Faunosque ferasque videres
Ludere, tum rigidas motare cacumina quercus.
Nec tantùm Phœbo gaudet Parnassia rupes,
Nec tantùm Rhodope miratur et Ismarus Orphea.

Ego nunc, ô Vare, exercebo fragili fistula rusticam musam: siquidem multi suppetent tibi, qui optabunt celebrare laudes tuas, et scribere funesta bella. Canto ea, quæ *à Phœbo* jussus sum *cantare*. Si tamen aliquis, si aliquis hæc etiam legat, horum amore percitus; te nostræ myricæ, te omnis sylva resonabit, ô Vare: nullaq; pagina magis placet Apollini, quàm quæ sibi præfixit Vari nomen. Pergite, ô Musæ. Chromis et Mnasilus pueri viderunt Silenum in cavernâ prostratum somno: venis tumentibus hesterno vino, ut mos est. Erant procul humi coronæ, tantùm lapsæ è capite: Et grande poculum suspensum erat per ansam attritam. Hunc invadentes, injiciunt vincula *confecta* ex ipsis coronis: sæpe enim *ille* senex utrumque deceperat spe versuum. Ægle adjungit se sociam, et accedit pavidis: Ægle formosissima Naiadum: Et *ipsi*, jam oculos aperienti, linit frontem et tempora moris rubris. Ille ridens fraudem: Cur, ait, implicatis *mihi* vincula? expedite me *ex ite*, O pueri: sufficit quòd potuerim deprehendi *à vobis*. Audite versus quos petitis: vobis versus: huic *Ægle*, aliud præmium erit: simul ipse incipit. Tunc verò aspiceres Faunos et feras saltare ad cantum, tunc duras quercus cacuminibus nutare. Nec mons Parnassus adeò lætatur Apolline; nec Rhodope et Ismarus adeò mirantur Orpheum.

NOTES.

7. *Vare.* Interpreters are divided respecting the Varus here intended. It is most probable he was the same with P. Quintilius Varus, who was endowed with great honours by Augustus, and was for eight years governor of Syria. The loss of three legions in Germany, which was effected by the treachery of Arminius, so distressed Varus, that he fell upon his own sword; and distracted Augustus to such a degree, that beating his head against the walls and doors, he would cry out, "*Vare, legiones redde.*" Varus, restore my legions.

9. *Injussa* may mean *strains which I am forbidden to sing*, viz. *Varus' battles.*

10. *Nostræ myricæ*, i. e. *humble pastorals.*

13. *Chromis et Mnasilus*, two satyrs or shepherds. Chromis from χρόμη, a neighing noise; and Mnasilus from μνάω, I perpetuate, or keep in recollection, and σιλλος, a jeer.

14. *Silenum.* Servius says this story of Silenus is not feigned by Virgil, but taken from Theopompus. He relates, that Silenus being dead drunk was seized by some shepherds of king Midas and bound; that afterwards his bands slipping off spontaneously, he answered several questions of Midas concerning philosophy and antiquity. Silenus was, as some suppose, the son of Pan. He is always represented as a fat, jolly old man, riding on an ass, crowned with flowers, and always intoxicated. The fauns in general, and the satyrs, are often called *Sileni.*

16. *Serta.* To be crowned with garlands was the badge of a drunkard.

16. *Procul tantùm.* This is the only passage in Virgil, where *procul* and *tantùm* come together. Professor Martyn shows from various authorities that they require to be rendered *near* or *just by.*

27. *In numerum*; that is, to the number or measure of the song, to which the music kept time.

27. *Faunos.* These were, like the satyrs, country deities; having the legs, feet, and ears of goats; the rest human. They were called fauns, *à fando*, because they speak personally to men.

30. *Rhodope.* A mountain of Thrace, the country of Orpheus. The mountain is represented as resounding the lamentations of the dryades for the death of Orpheus. The poets say the wife of Hæmus, king of Thrace, was changed into this mountain, because she preferred herself in beauty to Juno.

30. *Miratur.* In many MSS. *mirantur*

Cantabat enim quomodo semina terrarum, et aëris, et maris, et simul puri ignis, congregata fuerint in immenso vacuo: ut *ex* his primis omnia principia, et ipsa moles recentis mundi coaluerit. Deinde *quomodo* terra cœperit solidari, et aquas dispellere *à se* in mare, et accipere sensim species rerum. Posteà quomodo terra miraretur solem recentem emicare, et *quomodo* pluviæ decciderent è nimbis altè remotis *à terrâ:* cùm nemora tunc inciperent crescere, et cùm animalia *adhuc* rara vagarentur per montes *nondum* cognitos. Deinde narrat saxa projecta à Pyrrhâ, tempora Saturni, et aves Caucasi, et ignem subreptum à Prometheo. Addit his *rebus*, quem ad fontem Argonautæ altè vocâssent Hylan amissum: quomodo ripa omnis referret: Hyla, Hyla. Et ob amorem tauri condolet Pasiphae: felici, si nunquam tauri fuissent. Ah, mulier misera, quæ insania te occupavit? Filiæ Prœti replerunt campos falsis mugitibus: nulla tamen *earum* quæsivit tam infames amplexus

Namque canebat utì magnum per inane coacta
Semina, terrarumque, animæque, marisque fuissent,
Et liquidi simul ignis: ut his exordia primis
Omnia, et ipse tener mundi concreverit orbis.
Tum durare solum, et discludere Nerea ponto
Cœperit, et rerum paullatim sumere formas.
Jamque novum ut terræ stupeant lucescere solem,
Altiùs atque cadant submotis nubibus imbres:
Incipiant sylvæ cùm primùm surgere, cùmque
Rara per ignotos errent animalia montes.
Hinc lapides Pyrrhæ jactos, Saturnia regna,
Caucaseasq; refert volucres, furtumq; Promethei.
His adjungit, Hylan nautæ quo fonte relictum
Clamâssent: ut litus, Hyla, Hyla, omne sonaret.
Et fortunatam, si nunquam armenta fuissent,
Pasiphaen nivei solatur amore juvenci.
Ah, virgo infelix, quæ te dementia cepit?
Prœtides implêrunt falsis mugitibus agros:
At non tam turpes pecudum tamen ulla secuta est
Concubitus: quamvis collo timuisset aratrum,
Et sæpe in levi quæsisset cornua fronte.
Ah, virgo infelix, tu nunc in montibus erras!
Ille latus niveum molli fultus hyacintho,
Ilice sub nigrâ pallentes ruminat herbas,
Aut aliquam in magno sequitur grege. Claudite, Nymphæ,
Dictææ Nymphæ, nemorum jam claudite saltus:

pecudum; licèt metueret suo collo *jugum* aratri, et sæpe exploraret cornua in fronte politâ. Ah, mulier misera, *tu* jam vagaris per montes! taurus *verò* reclinans candidum latus in teneris hyacinthis, sub umbrosâ ilice regustat herbas pallidas: vel consectatur aliquam *vaccam* in numeroso armento. O Nymphæ, Cretenses Nymphæ! claudite jam, claudite saltus sylvarum:

NOTES.

31. *Magnum per inane.* The Epicureans, whose philosophy is here sung, taught that incorporeal space, here called *magnum inane*, and corporeal atoms, were the first principles of all things: their void space they considered as the womb, in which the seeds of all the elements were ripened into their distinct forms.

32. *Animæ. Anima* is also used for *air* in Lucretius, l. vi.

Ventus ubi, atque animæ *subito vis maxima.*

35. *Et discludere Nerea ponto.* Literally, *To shut up Nereus apart in the sea*, i. e. *to separate the waters into their channel;* Nereus the sea-god being here put for the waters in general; and *ponto* for the channel or receptacle of these waters.

37. *Solem.* The circumstance of the earth's being amazed at the first appearance of the sun, is strongly conceived.

41. *Lapides Pyrrhæ.* See the fable, Ovid. Met. I. 318.

42. *Caucaseasque volucres.* Prometheus is fabled to have stolen fire from heaven, wherewith he animated a man of clay of his own formation; for which presumptuous theft he was chained to a rock in mount Caucasus, and had a vulture continually preying upon his liver, that grew as fast as it was consumed.

43. *Hylan.* The boy Hylas, Hercules' favourite and companion in the Argonautic expedition, having gone to fetch water from a fountain near which the Argonauts had landed, fell into the well, and was drowned. Hercules and his fellow Argonauts, missing the boy, went in search of him along the coast, calling on him aloud by his name.

43. *Nautæ.* The Argonauts.

48. *Falsis mugitibus.* They imagined themselves transformed to heifers; therefore he calls their lowings *falsi: they were only fancied, not real.*

55. *Claudite.* Here Silenus personates Pasiphae apostrophizing the woods and groves.

56. *Dictææ nymphæ.* The nymphs of Crete, from Dicte, a mountain in that island, where Pasiphae was queen.

56. *Saltus* are the lawns or open places in forests and parks, where the cattle have room *salire, to feed and frisk about.*

Si quâ fortè ferant oculis sese obvia nostris
Errabunda bovis vestigia. Forsitan illum,
Aut herbâ captum viridi, aut armenta secutum,
Perducant aliquæ stabula ad Gortynia vaccæ.
Tum canit Hesperidum miratam mala puellam:
Tum Phaëthontiadas musco circumdat amaræ
Corticis, atque solo proceras erigit alnos.
Tum canit errantem Permessi ad flumina Gallum
Aonas in montes ut duxerit una sororum;
Utque viro Phœbi chorus assurrexerit omnis:
Ut Linus hæc illi divino carmine pastor,
Floribus atque apio crines ornatus amaro,
Dixerit: Hos tibi dant calamos, en accipe, Musæ,
Ascræo quos antè seni: quibus ille solebat
Cantando rigidas deducere montibus ornos.
His tibi Grynæi nemoris dicatur origo:
Ne quis sit lucus, quo se plus jactet Apollo.
Quid loquar? aut Scyllam Nisi, quam fama secuta est,
Candida succinctam latrantibus inguina monstris,
Dulichias vexâsse rates, et gurgite in alto
Ah! timidos nautas canibus lacerâsse marinis?
Aut ut mutatos Terei narraverit artus?
Quas illi Philomela dapes, quæ dona parârit?
Quo cursu deserta petiverit, et quibus antè
Infelix sua tecta supervolitaverit alis?
Omnia quæ, Phœbo quondam meditante, beatus
Audiit Eurotas, jussitque ediscere lauros,
Ille canit: pulsæ referunt ad sidera valles;

ut videamus, an fortassè alicubi vaga vestigia tauri se nostris oculis offerant obviam. Forsitan aliquæ vaccæ allicient illum ad stabula Gortynia, aut sectantem greges, aut cupidum viridis herbæ. Deinde cantat virginem admiratam poma Hesperidum. Deinde cingit sorores Phaëthontis musco corticis amaræ, et attollit è terrâ excelsas alnos. Deinde cantat quemadmodum una è Musis deduxerit in colles Bœotiæ *Cornelium* Gallum, deambulantem circa fluenta Permessi: et quemadmodum totus chorus Apollinis assurrexerit *huic* viro. Quemadmodum Linus pastor, coronatus floribus et acri apio, hæc illi dixerit divinis versibus: En sume, Musæ dant tibi hanc fistulam; quam priùs *dederant* Ascræo seni; quâ ille canendo solebat evocare duras ornos è montibus: hâc fistulâ celebretur à te origo Grynææ sylvæ; ut nulla sit sylva quâ magis Apollo glorietur. Quid dicam *ut memoraverit*, aut Scyllam Nisi *filiam*; quam rumor tulit, cinctam latrantibus monstris *circa* alba crura, disturbâsse naves Ulysseas, et in profundo mari laniâsse, heu! nautas pavidos canibus marinis? Aut ut memoraverit corpus Terei conversum *in upupam;* quos cibos, quæ munera Philomela illi præparaverat: quâ celeritate abierit in deserta; et quibus pennis miser volaverit super domum *priùs* suam. Silenus cantat omnes fabulas quas felix Eurotas olim audiit, Phœbo canente; et jussit ut laurî discerent: valles repercussæ referunt cantus ad cœlum;

NOTES.

60. *Stabula.* Gortynia was a famous city of Crete, near which the famous labyrinth is still to be seen. The herds of the sun are said to have been kept near this city.

61. *Mala.* See the 10th book of Ovid's Metamorphoses. Hippomanes being engaged in a race with Atalanta, in order to obtain her in marriage, threw down a golden apple whenever she gained ground upon him; which she stooping to gather up, Hippomanes had an opportunity of getting before her, and of consequence obtaining the lovely prize.

62. *Tum Phaethontiadas.* Literally, *Then he infolds the sisters of Phaeton in the moss of bitter bark, and rears the tall alders from the grove;* i. e. *he sings their transformation, and describes it to the life.* See the note on Ecl. III. 10.

62. *Phaethontiadas.* The sisters of Phaeton consumed themselves with weeping for his death, and were transformed into trees, whose boughs drop perpetual amber.

64. *Permessi.* Permessus, a river in Bœotia, issuing from mount Helicon.

64. *Gallum.* Cornelius Gallus, a native of Frioul, contemporary with Virgil and his friend.

65. *Aonas in montes.* Helicon and Cithæron, mountains in Bœotia, so called from Aon the son of Neptune, who reigned there.

70. *Ascræo seni.* Hesiod, whose country was Ascræa, a village of Bœotia.

72. *Grynæi nemoris.* Grynium, according to Strabo, was a city of Æolis, where Apollo had a temple of white marble, and a sacred grove, where was a famous oracle. See *Banier's Mythology.*

74, 78, 79. *Scyllam—Terei—Philomela.* See all these fables in Ovid, and the other books of mythology, and the history of them in Banier.

76. *Dulichias.* Dulichium, an island of the Ionian sea, over against the mouth of the river Achelous. It was subject to the dominion of Ulysses.

82. *Omnia quæ, Phœbo.* The poet concludes this fine eclogue with telling us, that Silenus related all the stories also which Apollo himself sung on the banks of the Eurotas, when he courted his darling Hyacinth.

quosque Hesperus apparuit, cœlo invito, et coëgit *pastores* colligere oves in stabulis, et recensere numerum *earum*.

Cogere donec oves stabulis, numerumque referre
Jussit, et invito processit Vesper Olympo.

NOTES.

86. *Vesper.* The planet Venus, when she goes before the sun, is called Lucifer, or the morning-star; but when she follows the sun, she is called Hesperus or Vesper, the evening-star. So Cicero: *Stella Veneris, Lucifer Latinè dicitur, cùm antegreditur solem, cùm subsequitur autem Hesperus.*"

86. *Invito Olympo.* This beautifully represents the sun, and sphere of day, listening to the sweetness of the song which described their own formation; and unwillingly giving way to the evening-star, that came unseasonably, as it were, to interrupt their pleasure. Milton has a similar beautiful thought. Adam tells the angel the sun will gladly stay to hear his discourse:

"*And the great light of day yet wants to run*
Much of his race, though steep; suspense in heav'n
Held by thy voice, thy potent voice he hears,
And longer will delay to hear thee tell
His generation."

ECLOGA VII.

MELIBOEUS.

MELIBOEUS, CORYDON, THYRSIS.

MEL.

INTERPRETATIO. MEL. Fortè Daphnis recubuerat sub ilice susurrante, et Corydon atque Thyrsis conjunxerant simul greges: Thyrsis oves, Corydon capellas tumentes lacte. Uterque in flore ætatis, uterque ex Arcadiâ: et pares cantu, et parati ad certandum. Circa hunc locum aberraverat à me hircus ipse dux gregis, dum munio teneras myrtos

FORTE sub argutâ consederat ilice Daphnis,
Compulerantque greges Corydon et Thyrsis in unum:
Thyrsis oves, Corydon distentas lacte capellas.
Ambo florentes ætatibus, Arcades ambo:
Et cantare pares, et respondere parati.
Hìc mihi, dum teneras defendo à frigore myrtos,
Vir gregis ipse caper deerraverat: atque ego Daphnim
Aspicio: ille ubi me contrà videt; Ocyùs, inquit,
Huc ades, ô Melibœe; caper tibi salvus et hœdi;

contra frigus. Ego verò statim Daphnim video. Daphnis ubi me videt è regione: dixit, Veni huc citò, ô Melibœe: hircus et hœdi tui sunt in tuto:

NOTES.

Melibœus here gives us the relation of a sharp poetical contest between Thyrsis and Corydon; at which he himself and Daphnis were present, who both declared for Corydon.

Melibœus is a name derived from the care of oxen: i. e. μέλει, *he takes care of*, βῦς *an ox*. *Corydon* is from κορυδος, *a lark*. *Daphnis* (as before) from δαφνις, *a laurel;* and *Thyrsis* from θυρσος, a spear bound round with vine stems, in honour of Bacchus. This 7th eclogue, like the 3d, seems to be an imitation of a custom among shepherds of old, of vying together in extemporaneous verse. It is very like the improvisatori present in Italy. The Tuscans brought this trial of wit to Rome.

1. *Argutâ.* Ruæus thinks this epithet may be applied to trees on account of the singing of birds in the branches, or of the whistling of the wind among the leaves.

1. *Ilice.* The *holm-oak*, common, as Mr. Ray certifies, in most of the provinces of Italy.

4. *Arcades ambo.* The Arcadians, who inhabited an inland country of Peloponnesus, were famous for their musical skill.

Et si quid cessare potes, requiesce sub umbrâ.
Huc ipsi potum venient per prata juvenci:
Hìc viridis tenerâ prætexit arundine ripas
Mincius, eque sacrâ resonant examina quercu.
Quid facerem? neque ego Alcippen, nec Phyllida habebam,
Depulsos à lacte domi quæ clauderet agnos:
Et certamen erat, Corydon cum Thyrside, magnum.
Posthabui tamen illorum mea seria ludo.
Alternis igitur contendere versibus ambo
Cœpere: alternos Musæ meminisse volebant.
Hos Corydon, illos referebat in ordine Thyrsis.
COR. Nymphæ, noster amor, Libethrides: aut mihi carmen,
Quale meo Codro, concedite: proxima Phœbi
Versibus ille facit: aut si non possumus omnes,
Hìc arguta sacrâ pendebit fistula pinu.
TH. Pastores hederâ crescentem ornate poëtam
Arcades, invidiâ rumpantur ut ilia Codro.
Aut si ultra placitum laudârit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.
COR. Setosi caput hoc apri tibi, Delia, parvus
Et ramosa Mycon vivacis cornua cervi.
Si proprium hoc fuerit, levi de marmore tota
Puniceo stabis suras evincta cothurno.

et si potes aliquantulùm morari, quiesce sub hâc umbrâ. Juvenci *tui* venient ipsi huc per prata ad potandum: hìc Mincius virens tegit ripas tenerâ arundine, et apes susurrant e quercu sacrâ. Quid egissem? Namque non habebam Alcippen, nec Phyllida, quæ domi separaret à *matribus* agnos abductos ab ubere *Præterea* magna erat contentio Corydonis cum Thyrside. Attamen postposui mea negotia cantui illorum. Itaque cœpit uterque certare versibus alternis: Musæ enim volebant per vices, ut cantarent. Hos Corydon, illos Thyrsis dicebat, *suâ quisque* vice. COR. Nymphæ Bœotiæ, nostræ deliciæ: vel inspirate mihi carmina, qualia *inspiratis* meo Codro ille componit proxima carminibus Apollinis: vel si non omnes possumus *id assequi*, hoc loco canora *mec* tibia suspendetur è sacrâ pinu. TH. Pastores Arcadiæ, coronate hederâ *me* poëtam crescentem, ut Codro rumpantur viscera *præ* invidiâ: aut si laudaverit me ultrà quàm volo, coronate mihi frontem baccare; ne lingua maligna fascinet poëtam crescentem. COR. O Diana, puer Mycon *offert* tibi hoc caput pilosi apri, et arborea cornua cervi longævi. Si hoc sit *mihi* stabile, statuêris integra è polito marmore ligata calceamento purpureo *circa* tibias.

NOTES.

13. *Mincius*, is a gently flowing river of Cisalpine Gaul; now called *Menzo*.

16. *Et certamen erat, Corydon cum Thyrside.* There is no occasion here for having recourse, with Servius and other commentators, to the antiptosis, or substitution of one case for another: Corydon cum Thyrside is an elipsis for Corydon certabat cum Thyrside, and is as easily understood as if the verb had been expressed.

21. *Nymphæ Libethrides.* The Muses are called Libethrian nymphs, from Libethra, a fountain in Magnesia, or, according to others, in Bœotia; over which they presided.

22. *Meo Codro.* Codrus was a contemporary poet with Virgil, of superior talents.

22. *Proxima;* carmina understood.

24. *Pendebit fistula.* It was a custom, says Minelius, for any one who laid aside any art, whether gladiatorial, military, or otherwise, to hang up and consecrate the instruments he had used to the god who over his art presided.

25. *Hederâ.* The ivy was frequently used by the ancients in crowning poets; because ivy is ever-green, and good poetry should be immortal A late witty writer, says Martyn, observes, that ivy is a just emblem of a court poet; because it is *creeping*, *dirty*, and *dangling*.

27. *Laudârit, baccare frontem.* Immoderate praise was thought to be of a fascinating nature. Hence says Pliny, Lib. VII. 2. Esse in Africâ familias quasdam effascinantium; quarum laudatione intereant probata, arescant arbores, emoriantur infantes. Therefore, to avert the malignant influence, they wore a garland of baccar or lady's-glove, by way of amulet.

28. *Mala lingua.* Many unlettered people still think, that the *evil-tongue* (perhaps of a cross old woman) muttering charms may make themselves or their cattle sickly.

29. *Delia.* Diana, so called, from the island Delos, her birth-place.

31. *Si proprium, &c.* The meaning is, if you continue to give me such success in hunting.

31. *Tota.* It was common to make only the head and neck of a marble statue. Corydon vows to Diana an entire one.

32. *Suras.* The calves of the legs.

32. *Cothurno.* A sort of boot used by both sexes, and particularly when hunting, or on the stage.

TH. O Priape, satis est te singulis annis expectare *à me* vas lactis, et has placentas: *tu* es custos horti pauperis. Nunc te posuimus è marmore, juxta præsentem *facultatem*. Sed si fœtus reparaverint gregem, *tu* eris ex auro. COR. Galatea, Nerei filia, gratior mihi quàm thymus Hyblæ, candidior quàm cycni, pulchrior quàm alba hedera: statim atque saturati tauri redibunt in stabula; accede, si habes aliquam curam tui Corydonis. TH. Ego verò appearam tibi asperior quàm herba Sardonica, spinosior quàm ruscus, abjectior quàm alga ad litus ejecta; si hæc dies non mihi jam videtur prolixior quàm annus integer. Abite in stabulum ô boves *jam* saturati: abite, si *vobis* est aliquis pudor. CO. Fontes muscosi, et gramen dulce ad somnum, et virens arbutus quæ vos inumbrat raris foliis, protegite pecus contra calorem solstitialem: æstas nunc imminet calidissima, nunc gemmæ tument in fœcundo palmite. TH. Hìc semper est focus, et tædæ pingues, et multus ignis,

TH. Sinum lactis, et hæc te liba, Priape, quotannis
Expectare sat est: custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus: at tu,
Si fœtura gregem suppleverit, aureus esto.
CO. Nerine Galatea, thymo mihi dulcior Hyblæ,
Candidior cycnis, hederâ formosior albâ:
Cùm primùm pasti repetent præsepia tauri,
Si qua tui Corydonis habet te cura, venito.
TH. Immò ego Sardois videar tibi amarior herbis,
Horridior rusco, projectâ vilior algâ;
Si mihi non hæc lux toto jam longior anno est.
Ite domum pasti, si quis pudor, ite juvenci.
CO. Muscosi fontes, et somno mollior herba,
Et quæ vos rarâ viridis tegit arbutus umbrâ,
Solstitium pecori defendite: jam venit æstas
Torrida: jam læto turgent in palmite gemmæ.
TH. Hìc focus, et tædæ pingues: hìc plurimus ignis

NOTES.

33. *Sinum.* A vessel swelling in the middle like a pitcher. Vossius thinks it was a churn.

33. *Priape.* The son of Bacchus and Venus; an obscene figure with a sithe in his hand, and reeds round his head, to affright thieves and birds.

35. *Pro tempore.* Literally, according to the time; i. e. in proportion to my present ability.

37. *Nerine Galatea.* He compliments his mistress, by giving her the name of Galatea, the daughter of Nereus; as much as to say, equal to her in charms. Professor Martyn, however, says, he believes the poet intends to praise Galatea the sea-nymph herself; for we have a fragment in the 9th eclogue where Galatea is spoken to:

Huc ades, O Galatea! &c.

37. *Hyblæ.* Celebrated for the superior excellence of its honey. Hence the delicacy of this expression, *sweeter than the thyme of Hyblæ;* i. e. *sweeter than the most fragrant herb from which the bees extract the most delicious honey.*

41. *Sardois herbis.* An herb like smallage, or, as some say, holly-bush, growing in Sardinia, which, being bitter, causeth convulsive laughter, with great grinning. Hence Sardonicus risus, a forced laughter. Or rather the *ranunculus palustris* or *crowfoot.* The inhabitants of the Alps are said to express its juice in the spring, and to preserve it with care, that when necessity requires they may dip their arrows in it, which poison and destroy every beast they wound.

42. *Rusco.* A prickly plant called butcher's broom, and knee-holly.

42. *Algâ.* Fucus or sea-wrack. That which the ancients peculiarly called so, grew about the isle of Crete, and was of a purple colour. The sub-marine plants are frequently torn from the rocks by storms, tossed about on the sea, and at last thrown upon the shore. The alga when thus treated in all probability loses its colour, and becomes useless: hence the beauty and force of the words *projectâ vilior algâ.*

43. *Lux* is put for day.

45. *Muscosi fontes. Muscosi* finely expresses coolness, because moss will seldom grow where there is any considerable degree of heat. It grows best on banks that face the north. It may be generally observed, that the side of a tree which is exposed to the north, is more covered with moss than that which receives the southern sun. A mossy fountain is therefore a cool one.

45. *Somno mollior.* Either soft *and inviting to sleep,* or *softer than sleep.*

46. *Arbutus.* The *arbute* or *strawberry-tree* is an ever-green of low stature, common in the woods of Italy. The observation of Heyne on the singular construction here is judicious: "*Arbutus, pro ô arbute quæ tegis eos, &c. h. est ô arbuti quæ tegitis fontes cum herbâ.*"

48. *Palmite. Palmes* is the branch of a vine.

48. *Gemmæ. Buds,* or the first appearance of the young shoots of trees or shrubs. This is spoken of the spring season

49. *Tædæ.* Pine-knots

Semper, et assiduâ postes fuligine nigri.
Hìc tantùm Boreæ curamus frigora; quantùm
Aut numerum lupus, aut torrentia flumina ripas.
COR. Stant et juniperi, et castaneæ hirsutæ:
Strata jacent passim sua quæque sub arbore poma:
Omnia nunc rident: at si formosus Alexis
Montibus his abeat, videas et flumina sicca.
TH. Aret ager, vitio moriens sitit aëris herba:
Liber pampineas invidit collibus umbras.
Phyllidis adventu nostræ nemus omne virebit:
Jupiter et læto descendet plurimus imbri.
CO. Populus Alcidæ gratissima, vitis Iaccho:
Formosæ myrtus Veneri, sua laurea Phœbo.
Phyllis amat corylos: illas dum Phyllis amabit,
Nec myrtus vincet corylos, nec laurea Phœbi.
TH. Fraxinus in sylvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis:
Sæpiùs at si me, Lycida formose, revisas;
Fraxinus in sylvis cedat tibi, pinus in hortis.
ME. Hæc memini, et victum frustrà contendere Thyrsin.
Ex illo Corydon, Corydon est tempore nobis.

et limina perpetuo fumo nigrantia: hìc non magis timemus frigus Boreæ, quàm lupus *timet* multitudinem *ovium*, aut fluvii rapidi *timent* ripas. CO. Hìc sunt juniperi, et castaneæ hirsutæ: jacent hinc inde sub arbore sui quique fructus: nunc omnia pulchra sunt: sed si pulcher Alexis discedat ex his collibus, videbis fluvios ipsos arentes. TH. Campi arescunt, gramina pereunt exusta cœli æstu nimio. Bacchus abstulit montibus pampinos umbriferos: sed omnis sylva revirescet ad adventum nostræ Phyllidis, et multus aër solvetur in pluviam fertilem. CO. Populus acceptissima est Herculi, vinea Baccho, myrtus pulchræ Veneri, Apollini sua laurus. Phyllis amat corylos: quamdiu Phyllis amabit illas, nec myrtus nec laurus Apollinis superabit corylos. TH. Fraxinus formosissima est in nemoribus, pinus in hortis, populus in fluminibus, abies in montibus excelsis: sed si me sæpe invisas, ô pulcher Lycida; fraxinus in nemoribus, pinus in hortis, cedet tibi. ME. Recordor illorum *carminum*, et quòd Thyrsis superatus frustrà pugnaverit. Ab illo tempore Corydon, habetur à nobis *verè* Corydon.

NOTES.

50. *Assiduâ postes.* A very proper description of the warmth of a poor cottage, which had no chimney, and therefore the posts are all black with soot.

"*Here ever glowing hearths embrown the posts.*"

53. *Hirsutæ.* Of the kind that were rough and prickly, in opposition to the soft and smooth ones mentioned Ecl. I. ad fin. Or in general they stand rough; i. e. still in the shells.

53. *Stant.* Servius renders it plenæ sunt, viz. fructu, they are loaded with fruit, taking juniperi and castaneæ for the trees. I understand them, with others, of the fruit, and so consider stant in opposition to strata jacent in the next verse: the former stand or hang ripening on the boughs; the latter in rich profusion strew the ground.

54. *Sua, &c.* We must either read quaque, or sua must be contracted into one syllable sa, as Ennius says sis for suis.

56. *Videas et flumina sicca.* This has appeared to some critics to be flat, and especially in an amœbæan of Corydon's: but Mr. Wharton observes, that he is of opinion the poet designed the line should be languishing to express more fully that mournful state of nature in his painting.

61. *Populus Alcidæ.* It is fabled that Hercules, who is also called Alcides, crowned his head with the twigs of a white poplar growing on the banks of Acheron, when he returned from the infernal regions.

61. *Vitis Iaccho.* The vine was sacred to Bacchus, because, according to profane authors, he was the first inventor of wine.

62. *Myrtus Veneri.* Either, says Ruæus, because of the sweetness of its odour, or because it is frequent on the sea-shore: from the froth of the sea Venus sprung.

62. *Laurea Phœbo.* Because Daphnis was changed into a laurel.

69. *Et victum frustrà.* The victory is adjudged to Corydon, because Corydon, in the first amœbæan, begins with piety to the gods; Thyrsis with rage against his adversary: In the second, Corydon invokes Diana, a chaste goddess; Thyrsis, an obscene deity, Priapus: In the third, Corydon addresses himself to Galatea with mildness; Thyrsis with dire imprecations: in the rest, Corydon's subjects are generally pleasing and delightful to the imagination; those of Thyrsis are directly contrary.

ECLOGA VIII.

PHARMACEUTRIA.

DAMON, ALPHESIBOEUS.

INTERPRETATIO.

Narrabimus carmen pastorum, Damonis et Alphesibœi, quos canentes admiratæ sunt vaccæ oblitæ pabuli: quorum ad cantum obstupuere lynces, et fluvii turbati cohibuerunt suos cursus. Tu mihi *fave, ô Pollio!* sive jam transcendis rupes Timavi: sive veheris circum litus mari Illyrici. Nunquamne aderit illud tempus, quo permittetur mihi narrare tua gesta! Nonne aderit *illud tempus*, cùm potero laudare per totum orbem tuas tragœdias; *quæ* solæ dignæ *sunt* cothurno Sophoclis! A te incepi; in te finiam; accipe versus inchoatos ex mandato tuo; et permitte *ut* hæc hedera repat circum caput tuum, inter lauros triumphales. Vix frigidæ tenebræ noctis abierunt ex æ̈re, cùm ros in molli gramine jucundissimus est pecudibus. *Tunc* Damon innitens oleæ tereti, sic orsus est.

PASTORUM Musam, Damonis et Alphesibœi,
Immemor herbarum quos est mirata juvenca,
Certantes, quorum stupefactæ carmine lynces,
Et mutata suos requiêrunt flumina cursus:
Damonis Musam dicemus et Alphesibœi.
Tu mihi, seu magni superas jam saxa Timavi:
Sive oram Illyrici legis æquoris: en erit unquam
Ille dies, mihi cùm liceat tua dicere facta!
En erit, ut liceat totum mihi ferre per orbem
Sola Sophocleo tua carmina digna cothurno!
A te principium: tibi desinet: accipe jussis
Carmina cœpta tuis, atque hanc sine tempora circum
Inter victrices hederam tibi serpere lauros.
Frigida vix cœlo noctis decesserat umbra
Cùm ros in tenerâ pecori gratissimus herbâ est:
Incumbens tereti Damon sic cœpit olivæ.

NOTES.

This pastoral contains the song of Damon and Alphesibœus. The former bewails the loss of his mistress, and repines at the success of his rival Mopsus. The other repeats the charms of some enchantress, who endeavoured by her spells and magic to make Daphnis in love with her. *Pharmaceutria*, the title of this eclogue, is the same with the Latin *venefica*, and signifies a sorceress: but it applies only to the 2d part of it.

3. *Lynces.* Lynxes or ounces.

4. *Requiérunt* here may be active, as in Propertius, Lib. II. 18. 25. Jupiter Alcmenæ geminas requieverat Arctos. But as Virgil constantly uses it as a neuter in every other part of his works, and as he is fond of Grecisms, it seems more just to suppose the expression a Grecism. It will then read *flumina mutata* (*quoad*) *suos cursus requiérunt:* the rivers changed as to their courses, rested.

6. *Saxa Timavi.* Mountains to be passed on a journey from Italy into Illyricum.

7. *Illyrici.* The modern Sclavonia.

7. *En erit unquam.* An interrogation joined with a desire. See Eclog. I. 68.

10. *Tua carmina.* Some by this understand my verses, in which your praises are celebrated; but this seems very harsh.

10. *Sophocleo cothurno.* In Sophocles' buskin; i. e. in his sublime tragic style. Cothurnus signifies the higher kind of shoe worn by tragedians, hence put for tragedy itself; as soccus, the lower kind of shoe, is for comedy. Hor. de Art. Poët. 90.

Indignatur item privatis ac prope socco
Dignis carminibus narrari cœna Thyestæ.

13. *Victrices lauros.* Crowns of bays were worn by conquerors.

13. *Hederam tibi serpere.* The poetical ivy is the *Hedera baccis aureis.* There is a very great poetical delicacy in this verse. The ivy is known to be an humble creeping plant, therefore when Virgil entreats his patron to permit his ivy to creep among his victorious bays, he desires him to accept of these verses in the midst of his victories.

16. *Incumbens tereti olivæ.* Leaning against an olive. La Cerda observes a great beauty in the variety of plants with which Virgil distinguishes his pastoral scenes. In the first eclogue, Tityrus is represented lying at ease under a beach. In the 2d, Corydon vents his complaints not to the beaches

DA. Nascere, præque diem veniens age, Lucifer, al-
Conjugis indigno Nisæ deceptus amore [mum:
Dum queror, et divos (quanquam nil testibus illis
Profeci) extremâ moriens tamen alloquor horâ.
Incipe Mænalios mecum, mea tibia, versus.
Mænalus argutumque nemus pinosque loquentes
Semper habet: semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inertes.
Incipe Mænalios mecum, mea tibia, versus.
Mopso Nisa datur: quid non speremus amantes?
Jungentur jam gryphes equis, ævoque sequenti
Cum canibus timidi venient ad pocula damæ.
Mopse, novas incide faces: tibi ducitur uxor.
Sparge, marite, nuces: tibi deserit Hesperus Oetam.
Incipe Mænalios mecum, mea tibia, versus.
O digno conjuncta viro! dum despicis omnes,
Dumque tibi est odio mea fistula, dumque capellæ,
Hirsutumque supercilium, prolixaque barba:
Nec curare Deum credis mortalia quemquam.
Incipe Mænalios mecum, mea tibia, versus.
Sepibus in nostris parvam te roscida mala,
(Dux ego vester eram) vidi cum matre legentem:
Alter ab undecimo tum me jam ceperat annus:
Jam fragiles poteram à terrâ contingere ramos.

DA. Orire, Lucifer, et prævius advehe lucem: dum conqueror, delusus insano amore Nisæ sponsæ, et moriens appello Deos *in* ultimâ horâ vitæ: quamvis nihil mihi profuit attestari eos. Incipe mecum, ô mea fistula, *pastorales* cantus Mænali! Mænalus habet semper sylvam canoram, et pinus resonantes: semper ille *mons* audit amores pastorum, et Pana, qui primus non reliquit arundines inutiles. Incipe mecum, ô mea fistula, pastorales cantus. Nisa datur Mopso. *Nos* amatores quid non possimus expectare? Jam gryphes copulabuntur equis, et futuris temporibus pavidi damæ venient potum cum canibus. Mopse, præcide novas tædas, sponsa deducitur ad te. Abjice nuces, ô sponse! Hesperus pro te relinquit Oetam. Incipe mecum, ô mea fistula, pastorales cantus. O sociata digno marito! Dum contemnis reliquos, dumque odio habes meam fistulam, et capellas, et supercilia *mea* pilosa, et barbam longam: et putas nullum Deum providere mortalibus *rebus*. Incipe mecum, ô mea fistula, pastorales cantus. In septis *horti* nostri, vidi te *adhuc* parvam, colligentem cum matre poma perfusa rore: ego vos ducebam *illuc*. Tunc ordiebar annum duodecimum. Tunc poteram ab humo attingere tenues ramos.

NOTES.

alone, but to the woods and mountains. In the 3d, Palæmon invites the shepherd to sit down on the soft and verdant grass. In the 5th, Menalcas and Mopsus retire into a cave overshadowed by a wild vine; and here Damon pours forth his lamentations under the shade of an olive tree.

18. *Conjugis Nisæ*, i. e. His designed wife; as maritus is put for a lover or intended husband, Æn. IV. 536.

Quos ego sum toties jam dedignata maritos.

22. *Mænalus.* A high mountain of Arcadia, sacred to Pan, and greatly frequented by shepherds. It was covered with pine trees, whose echo and shade have been celebrated by the poets. To represent the mountain as speaking and hearing is highly poetical.

27. *Gryphes.* The griffin is fabled to have the body of a lion, and the head and wings of an eagle. This animal was as fabulous as the story of the Pegasus.

28. *Damæ.* This word is here used in the masculine.

29. *Faces.* The bride used to be led home at night with lighted torches: *ducere uxorem* is commonly used for to marry.

30. *Nuces. Walnuts.*

30. *Sparge nuces.* This ceremony of strewing nuts, that the boys might scramble for them, was usual at nuptials; for which several reasons are assigned by Pliny.

30. *Tibi deserit Hesperus Oetam.* Oeta was a mountain, or range of mountains, in Thessaly, of a very great height; which, as Ruæus observes, being westward of Attica and Bœotia, the inhabitants of those countries used to observe the stars set and retire out of sight behind that mountain; so that, with respect to them, Hesperus leaves Oeta, is the same as to say, The evening-star is now setting. And the same way of speaking was adopted by poets of other countries, though differently situated.

39. *Alter ab undecimo.* Literally, the year next after eleven had then just taken hold of me. Servius makes it the thirteenth year; for *alter*, he says, is said only of two. But alter ab illo, Ecl. V. 49. plainly signifies the next after, and so it would seem to do here.

40. *Contingere ramos.* The age of the young shepherd; his being just able to reach the boughs of the apple-tree; his officiousness in helping the girl and her mother to gather them, and his falling in love with her at the same time, are circumstances so well chosen, and expressed so naturally, that we may look upon this passage as one of those numerous easy and delicate touches that distinguish the hand of Virgil.

Statim ac *te* vidi, quomodo perii! quomodo noxius error me rapuit *mihi!* Incipe mecum, ô mea fistula, pastorales cantus. Jam cognosco quid sit amor. Ismarus, aut Rhodope, aut Garamantes ultimi, producunt in rigidis rupibus illum puerum, *qui* non *est* nostræ naturæ et originis. Incipe mecum, ô mea fistula, pastorales cantus. Durus amor suasit matri fœdare manus cruore liberorum. Tu etiam immitis *fuisti*, ô mater. Magisne immitis mater *fuit*, an puer ille improbus? Improbus *fuit* ille puer: *sed* tu etiam immitis fuisti, ô mater. Incipe mecum, ô mea fistula, pastorales cantus. Nunc et lupus sponte fugiat oves, rigidæ quercus producant poma aurea, alnus floreat narcisso, myricæ stillent cortice pingue succinum. Ululæ quoq; contendant cum cycnis: Tityrus fiat Orpheus: Orpheus inter arbores; Arion inter delphines. Incipe mecum, ô mea fistula, pastorales cantus. Cuncta fiant altum ipsum mare: valete nemora, præcipitabo me in mare è culmine

Ut vidi, ut perii, ut me malus abstulit error!
Incipe Mænalios mecum, mea tibia, versus.
Nunc scio quid sit amor. Duris in cotibus illum
Ismarus, aut Rhodope, aut extremi Garamantes,
Nec generis nostri puerum, nec sanguinis edunt.
Incipe Mænalios mecum, mea tibia, versus.
Sævus amor docuit natorum sanguine matrem
Commaculare manus, crudelis tu quoque, mater:
Crudelis mater magis, an puer improbus ille?
Improbus ille puer, crudelis tu quoque, mater.
Incipe Mænalios mecum, mea tibia, versus.
Nunc et oves ultrò fugiat lupus, aurea duræ
Mala ferant quercus, narcisso floreat alnus,
Pinguia corticibus sudent electra myricæ.
Certent et cycnis ululæ: sit Tityrus Orpheus:
Orpheus in sylvis; inter delphinas Arion.
Incipe Mænalios mecum, mea tibia, versus.
Omnia vel medium fiant mare: vivite sylvæ.
Præceps aërii speculâ de montis in undas
Deferar: extremum hoc munus morientis habeto.
Desine Mænalios, jam desine, tibia, versus.
Hæc Damon: vos, quæ responderit Alphesibœus,
Dicite, Pierides: non omnia possumus omnes.
ALP. Effer aquam et molli cinge hæc altaria vittâ:
Verbenasq; adole pingues, et mascula thura,
Conjugis ut magicis sanos avertere sacris
Experiar sensus. Nihil hìc nisi carmina desunt.

rupis excelsæ: accipe donum hoc ultimum morientis. Cessa mecum, ô mea fistula, à pastoralibus cantibus. Hæc dixit Damon: vos, ô Musæ, narrate ea quæ retulit Alphesibœus: non possumus omnes omnia *facere*. ALP. Exporta aquam, et circumda has aras tæniâ laneâ, et adure verbenas pingues, et mascula thura: ut coner magicis ritibus abalienare sponsum à rectâ mente. Nihil hìc deest præterquam carmina.

NOTES.

44. *Ismarus—Rhodope.* Two mountains in Thrace, very wild and horrid.

The Garamantes were a savage people inhabiting the inland parts of Libya.

47. *Matrem.* This cruel mother is Medea, who, to be avenged on Jason for preferring another mistress to her, slew before his eyes her sons whom she bore to him.

54. *Electra. Electrum* is amber; so called, because it reflects the rays of ἡλεκτωρ, or the sun.

56. *Arion.* A lyric poet, who, in his return to Corinth his native country, from Italy, where he had enriched himself, was by the covetous mariners thrown overboard, while he was playing on his lyre: but a dolphin, charmed with his music, is said to have taken him on its back, and carried him to Tænarus.

58. *Omnia.* "Me moriente, mergantur omnia," says Minelius; since I must perish, let the whole world be drowned.

58. *Vivite.* That is, *valete, adieu.*

59. *Præceps aërii.* Alluding perhaps to the famous rock in Arcadia, from which those who leaped into the sea were cured of their love. So Pope from Ovid,

There stands a rock, from whose impending steep
Apollo's fane surveys the rolling deep;
There injur'd lovers leaping from above.
Their flames extinguish, and forget to love.

59 *Speculâ.* An eminence which commands the prospect of all the country round.

64 *Effer aquam, &c.* Here Alphesibœus personates the enchantress, whom we must now suppose to be entering on her magic rites, in order to recover the lost affection of Daphnis: and these words she addresses to her maid Amaryllis, who is mentioned in verse 77.

65. *Verbenas,* according to the best interpreters, may here be taken for all sorts of herbs used in such kind of rites: the herb vervain, however, was peculiarly appropriated to magical operations, Plin. Lib. XXII. 2.

65. *Mascula thura,* i. e. The purest and best, as La Cerda explains it from Dioscorides.

66. *Conjugis, &c.* To turn away the sound mind of him who was to have been my spouse, i. e. to throw him into the frantic passion of love for me whom he has rejected.

Ducite ab urbe domum, mea carmina, ducite Daphnim.
Carmina vel cœlo possunt deducere Lunam:
Carminibus Circe socios mutavit Ulyssei:
Frigidus in pratis cantando rumpitur anguis.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Terna tibi hæc primùm triplici diversa colore
Licia circumdo, terque hæc altaria circum
Effigiem duco. Numero Deus impare gaudet.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Necte tribus nodis ternos, Amarylli, colores;
Necte, Amarylli, modò: et Veneris, dic, vincula necto.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Limus ut hic durescit, et hæc ut cera liquescit,
Uno eodemque igni: sic nostro Daphnis amore.
Sparge molam, et fragiles incende bitumine lauros.
Daphnis me malus urit, ego hanc in Daphnide laurum.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Talis amor Daphnim, qualis, cùm fessa juvencum
Per nemora atq; altos quærendo bucula lucos,
Propter aquæ rivum viridi procumbit in ulvâ
Perdita, nec seræ meminit decedere nocti:
Talis amor teneat: nec sit mihi cura mederi.
Ducite ab urbe domum, mea carmina, ducite Daphnim.

Trahite, trahite Daphnim ab urbe in *meam* domum, ô mea carmina. Carmina possunt Lunam ipsam evocare è cœlo. Circe transformavit per carmina socios Ulyssis: Serpens gelidus in pratis obrigescit, dum incantatur. Trahite, trahite Daphnim ab urbe in *meam* domum, ô mea carmina. Primò circumligo tibi hæc terna licia, triplici colore varia; et circa has aras ter fero tuum simulacrum. Numerus impar placet Deo. Trahite, trahite Daphnim ab urbe in *meam* domum, ô mea carmina. O Amarylli, implica tres colores in tres nodos; implica jam, ô Amarylli, et dic, implico nodos Veneris. Trahite, trahite Daphnim ab urbe in *meam* domum, ô mea carmina. Quemadmodum *hoc simulacrum* è limo *factum* induratur, et hoc *alterum* è cerâ *factum* emollitur, unâ et eâdem flammâ: sic Daphnis nostro amore *induretur* et *emolliatur*. Disperge fruges salsas, et combure bitumine crepitantem laurum. Daphnis crudelis me comburit, ego hanc laurum *comburo* contra Daphnim. Trahite, trahite Daphnim ab urbe in *meam* domum, ô mea carmina. Talis amor *occupet* Daphnim, qualis *est*, cùm juvenca fatigata sequendo juvencum per sylvas et altos saltus, recumbit misera juxta rivum aquæ, in ulvâ viridi, et omittit abire sub seram noctem. Talis amor occupet Daphnim, et ego non curem illum sanare. Trahite, trahite Daphnim ab urbe in *meam* domum, ô mea carmina.

NOTES.

69. *Carmina. Charms.* The ancients thought that their magicians could change the moon to redness, assist its recovery from an eclipse, and even bring it down to the earth at pleasure.

71. *Cantando.* i. e. Dum incantatur, as Geor. II. 250.

Sed picis in morem ad digitos lentescit habendo, i. e. Dum habetur tractaturque digitis.

73. *Terna.* The number 3 was as much esteemed sacred among the heathens, as is the number 7 in the divine writings.

80. *Limus ut hic.* The sorceress proceeds to the making of images, which was a famous part of witchcraft. Here are two images plainly described; one of wax, the other of mud. Servius supposes that the image of mud represented the sorceress, and that of wax, Daphnis: and that as Daphnis would melt into love of her as his image dissolved, she would grow obdurate as her image hardened. Horace also speaks of two images, one of wool, the other of wax.

" *Lanea et effigies erat, alter cerea.*"

82. *Sparge molam.* The *mola* was made of meal salted and kneaded, *molitâ*, whence it derived its name. Victims were said to be *immolated*, because their foreheads, the hearths, and the knives had this cake crumbled on them.

82. *Fragiles.* Either crackling, quasi fragorem edentes: in which sense Lucretius uses the word, lib. VI. 3.

Interdum percissa furit petulantibus Euris,
Et fragiles *sonitus chartarum commeditatur.*

Or, which is the same thing, withered, and so apt to crackle: Thus fragilis is opposed to succosus in Celsus. Succosa firmiora quam *fragilia*, Cel. II. 18. That the crackling of the laurel was a good omen we learn from Tibullus, II. 5. 81.

Et succensa sacris crepitet bene laurea flammis,
Omine quo felix, et sacer annus eat.

Mr. Wharton well expresses the force of this passage,

" *Crumble the sacred cake, let wither'd bays*
Inflam'd with liquid sulphur crackling *blaze.*"

86. *Bucula.* A diminutive of *bos.*

87. *Ulvâ. Coarse sedge.*

Perjurus ille reliquit mihi quondam has vestes, dilecta monumenta sui: quæ nunc ego sub ipso limine committo tibi, ô terra: hæ exuviæ debent *reducere* Daphnim *ad me*. Trahite, trahite Daphnim ab urbe in *meam* domum, ô mea carmina. Mœris ipse mihi tradidit hæc gramina, et hæc venena, collecta in Ponto: multa *enim* oriuntur in Ponto. Ego vidi Mœrin sæpe transformari per illa in lupum, et abdere se in sylvis: sæpe evocare animas è profundis tumulis, et transferre messes satas in alium locum. Trahite, trahite Daphnim ab urbe in *meam* domum, ô mea carmina. Amarylli, exporta cineres extra domum, et jacta *eos* post caput in rivum fluentem, neque retrò aspicias. Ego per hos cineres oppugnabo Daphnim: *siquidem* non movetur, neque per Deos, neque per carmina. Trahite, trahite Daphnim ab urbe in *meam* domum, ô mea carmina. Vide: dum exportare differo, cinis ipse ultrò involvit aram flammâ tremulâ: sit hoc faustum! Certè nescio quid apparet, et Hylax latrat in limine. Credamne illud? An amantes fingunt sibi somnia? Cessate, jam ô mea cessate carmina. Daphnis ab urbe venit.

Has olim exuvias mihi perfidus ille reliquit, 91
Pignora chara sui: quæ nunc ego limine in ipso,
Terra, tibi mando: debent hæc pignora Daphnim.
Ducite ab urbe domum, mea carmina, ducite Daphnim
Has herbas, atq; hæc Ponto mihi lecta venena 95
Ipse dedit Mœris; nascuntur plurima Ponto.
His ego sæpe lupum fieri et se condere sylvis
Mœrin, sæpe animas imis excire sepulchris,
Atque satas aliò vidi traducere messes.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Fer cineres, Amarylli, foras: rivoq; fluenti, 101
Transq; caput jace: ne respexeris. His ego Daphnim
Aggrediar: nihil ille Deos, nil carmina curat.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Aspice: corripuit tremulis altaria flammis 105
Sponte suâ, dum ferre moror. cinis ipse: bonum sit!
Nescio quid certè est: et Hylax in limine latrat.
Credimus? an, qui amant, ipsi sibi somnia fingunt?
Parcite, ab urbe venit, jam parcite, carmina, Daphnis.

NOTES.

91. *Exuvias.* The clothes he had once worn, which were thought to further the effect of enchantments; for which reason Dido orders the garments of Æneas to be laid on the pile which she pretended to have raised for the performance of magical rites:

—*arma viri, thalamo quæ fixa reliquit*
Impius, exuviasque omnes—super imponas.

Incantation was practised, by burying the clothes of a lover under the threshold, to constrain his return.

92. *In ipso limine.* In the porch of Vesta's temple, says Servius. But Turnebus explains it, in the entrance to Daphnis' house. Others, with more reason, understand it of the entrance to her own house: for it appears that the enchantress performed all these rites near her own house, verse 64, 107.

95. *Has herbas.* Referring to the magic power of drugs. The description of Mœris, the magician, is sublime.

——"*The fell sorcerer have I seen become*
A wolf, and through wild forests howling roam;
With these, from graves the starting spectres warn,
And whirl to distant fields the standing corn."

101. *Fer cineres.* The most powerful, and usually one of the last efforts of the enchanter was, to throw the ashes of the magical sacrifice over the head backward into running water. Servius says that this was done that the gods might catch the ashes without being seen, as they were unwilling to show themselves, except on extraordinary occasions.

101. *Rivoque fluenti.* The same as in rivum fluentem, of which construction many examples occur in Virgil. See Æn. I. 293. II. 250. V. 451. VI. 191. VIII. 591. IX. 664. XII. 283.

105. *Aspice.* The ancients thought the sudden blazing of the fire a happy omen.

107. *Hylax.* The name of a dog; see Ovid. Met. 3. 224. from ὑλάω and ὑλακτέω, I bark. The barking of the dog betrayed the approach of his master.

108. *An, qui amant.* So Publius Syrus; *Amans quod suspicatur vigilans somniat:* and Terence,

Num ille somniat ea quæ vigilans voluit?

ECLOGA IX.

MOERIS.

LYCIDAS, MOERIS.

LYC.

QUO te, Mœri, pedes? an, quò via ducit, in urbem?
MOE. O Lycida, vivi pervenimus; advena nostri
(Quod nunquam veriti sumus) ut possessor agelli
Diceret: Hæc mea sunt; veteres migrate coloni.
Nunc victi, tristes, quoniam fors omnia versat,
Hos illi (quod nec benè vertat) mittimus hœdos.
LY. Certè equidem audieram, quâ se subducere colles
Incipiunt, mollique jugum demittere clivo,
Usque ad aquam et veteris jam fracta cacumina fagi,
Omnia carminibus vestrum servâsse Menalcan.
MOE. Audieras et fama fuit: sed carmina tantùm
Nostra valent, Lycida, tela inter Martia, quantùm
Chaonias dicunt aquilâ veniente columbas.
Quòd nisi me quâcumque novas incidere lites
Antè sinistra cava monuisset ab ilice cornix;
Nec tuus hic Mœris, nec viveret ipse Menalcas.

INTERPRETATIO.

LYC. O Mœri, quò te *ducunt* pedes? an Mantuam, ad quam via ducit? MOE. O Lycida, viventes eò *miseriæ* devenimus, ut peregrinus occupator agri nostri diceret, *id* quod nunquam timuerамus: Hic ager ad me pertinet, recedite, ô antiqui cultores. Nunc superati, mœsti, siquidem fortuna vertit omnia, ferimus illi hos hœdos, quod *utinam* non prosit *illi*. LYC. Ego sanè audiveram Menalcam vestrum *dominum* versibus suis *sibi* conservâsse cuncta *ab eo loco*, ubi colles incipiunt recedere, et incurvare cacumen acifi clivo; usque ad aquam, et *ad* cacumen ruptum antiquæ fagi. MOE. Id audiveras, et rumor *sic* tulit: sed versus nostri non plùs possunt inter arma belli, ô Lycida, quàm dicunt *posse* columbas Epiroticas, aquilâ imminente. Quòd nisi funesta cornix è cariosâ ilice me admonuisset, ut quocumque modo abrumperem novas rixas; nec ego ipse tuus *amicus* Mœris, nec ipse Menalcas vivus esset.

NOTES.

When Virgil, by the favour of Augustus, had recovered his patrimony near Mantua, and went to take possession, he was in danger of being slain by Arius the centurion, to whom those lands had been assigned by the emperor, in reward of his service against Brutus and Cassius. This pastoral therefore is filled with complaints of his hard usage, and the persons introduced are alleged to be the bailiff of Virgil, represented by Mœris, and his friend Lycidas, a Mantuan shepherd.

Lycidas. From λυκος, a *wolf*, οἱ λυκιδεῖς, *young wolves.*

Mœris. From μοιρα, fate, lot: because Virgil by an ill fate, had lost a part of his farm.

1. *Quò te, Mœri, pedes?* i. e. Quo pedes ducunt te?

2. *Vivi pervenimus*, i. e. Vivendo pervenimus eò.

2. *Nostri agelli.* It is no more improper for Mœris to call his master's farm *our land*, than for a mere coachman to say *my horses*, and a cook, *my kitchen.*

6. *Quod nec benè vertat.* Literally, Which may it not turn out well to him. The common form of congratulating one upon receiving a favour was, Bene vertat, I wish you joy, much good may it do you.

7. *Colles.* Here is a description of Virgil's farm. It was bounded on the one side by a sloping hill; in other parts of its limits were the fine beech tree, and a marsh, or perhaps the river Mincius.

13. *Chaonias columbas.* The pigeons of Dodona, in Chaonia or Epirus, said to have delivered oracles. Epirus was called Chaonia from the Chaonians, who inhabited a part of that country.

15. *Sinistra cornix.* Virgil, says Martyn, here means to say, not that the crow was lucky or unlucky, but that the augury was *certain.* So Cicero; Quid augur, cur à dextrâ corvus, à sinistrâ cornix faciat *ratum?* Minelius remarks, That the Romans considered auguries on the left hand propitious; but the Greeks and other nations more approved those of the right hand.

16. *Menalcas.* Menalcas here is most

LYC. Heu, tantumne crimen venit cuiquam in mentem! heu, tuorum *versuum* solamen ferè nobis ablatum est tecum, ô Menalca! Quis celebraret Nymphas? quis tegeret terram herbis floridis? aut inumbraret fontes viren-tibus ramis? Aut *quis caneret* versus quos tibi nuper surripui: quando ibas ad Amaryllida, nostram amicam? Tityre, donec redeam, breve est iter, pasce capellas: et postquam eas paveris, duc potum, ô Tityre: et dum ducas, cave ne occurras capro, ille *enim* cornu petit. MOE. *Aut* potiùs *quis caneret* hos *versus*, quos *Menalcas* cantabat Varo, nondum perpolitos. O Vare, olores canori altè efferent ad astra nomen tuum: dummodo Mantua salva sit nobis: Mantua, væ miseræ nimis propinqua Cremonæ! LYC. Sic tuæ apes evitent taxos Corsicæ

LYC. Heu! cadit in quemquam tantum scelus? heu tua nobis
Penè simul tecum solatia rapta, Menalca!
Quis caneret Nymphas? quis humum florentibus herbis
Spargeret? aut viridi fontes induceret umbrâ?
Vel quæ sublegi tacitus tibi carmina nuper,
Cùm te ad delicias ferres Amaryllida nostras?
" Tityre, dum redeo, brevis est via, pasce capellas:
" Et potum pastas age, Tityre, et inter agendum
" Occursare capro, cornu ferit ille, caveto."
MOE. Immò hæc, quæ Varo, necdum perfecta, canebat.
" Vare, tuum nomen (superet modò Mantua nobis,
" Mantua, væ miseræ nimiùm vicina Cremonæ!)
" Cantantes sublime ferent ad sidera cycni."
LYC. Sic tua Cyrneas fugiant examina taxos,
Sic cytiso pastæ distentent ubera vaccæ:
Incipe, si quid habes: et me fecere poëtam
Pierides: sunt et mihi carmina: me quoq; dicunt
Vatem pastores, sed non ego credulus illis.
Nam neque adhuc Varo videor, nec dicere Cinnâ
Digna, sed argutos inter strepere anser olores.

insulæ: sic *tuæ* vaccæ saturatæ cytiso distendant ubera. Incipe si habes aliquid: Musæ me quoque reddiderunt poëtam: habeo etiam versus: pastores appellant me etiam vatem, sed ego non adhibeo fidem illis; nondum enim videor ea proferre, *quæ sint* Varo aut Cinnâ digna; sed *videor* stridere inter cycnos canoros, velut anser.

NOTES.

probably Virgil himself. It seems the life of both himself and Mœris had been in danger.

17. *Heu, cadit.* Literally, Can such wickedness fall to the share of any one?

20. *Fontes induceret umbrâ. Induco* is used in the same sense by Cæsar, 2 Bel. Gal. 33. Scutis ex cortice factis, aut viminibus intextis, quæ subito (ut temporis exiguitas postulabat) pellibus induxerunt.

21. *Sublegi.* I stole, or read secretly. So Minelius; " *Surripui tacitè, secretò, latenter.*"

26. *Necdum perfecta.* In some copies *nondum perfecta.*

29. *Cycni.* It was a common opinion of the ancients, that swans used to sing, especially before their death. Plato represents Socrates, when about to die, saying to his friends: " The swans sing, because sacred to Apollo; and, endowed with a spirit of divination, they foresee, I believe, the happiness of another life; and therefore sing more cheerfully, and rejoice more at that time than ever they did before. For my own part, I consider myself as a fellow-servant with the swans, and sacred to the same God; and believe, I have no worse divination than they from the same master, and that I shall not die with a less easy mind." The story of swans singing is fabulous; but as poets are often compared to swans, it is no wonder Virgil employed these celebrated birds in carrying to the skies the name of his patron.

30. *Sic.* A form of obtesting, a little like *so* help me God. See Eclog. 10. 4.

30. *Cyrneas taxos.* The island of *Corsica* was called *Cyrnus. Taxus* is a yew-tree. The honey from this island, says Martyn, was infamous. Ovid, being out of humour with an unsuccessful letter that he had sent to his mistress, says the wax with which it was sealed was made by a *Corsican* bee. As the *Corsican* honey was universally allowed to be very bad, the poet was at liberty to ascribe the ill qualities of it to any plant; he has made choice of the *yew;* Ovid of the *hemlock.*

34. *Vatem.* An inspired poet. The name answers to the modern word, *a bard.*

35. *Varo—Cinnâ.* Quintilius Varus, mentioned Ecl. VI. 7. and Cornelius Cinna, Pompey's grandson, who became a favourite of Augustus.

36. *Argutos, &c.*

" *I reach not Varo's voice, nor Cinna's song; But* scream like gabbling geese, *sweet swans among.*"

Dr. Sterling, in his Virgil, seems to consider many of the fine sentiments of our author as mere proverbial sayings, and endeavours to find some modern proverb to correspond with them: " *Argutos inter strepere anser olores,*" he renders, *a nettle among roses.* Ecl. 1. 72. " *En quo discordia, &c.*" is with him, *whilst two dogs are fighting for a bone, a third runs away with it.* Ecl. 18. " *Vaccinia nigra leguntur,*" is, *pepper is black, but it has a good smack.* Ecl. 2. 63.

MOE. Id quidem ago, et tacitus, Lycida, mecum ipse voluto,
Si valeam meminisse: neque est ignobile carmen.
" Huc ades, ô Galatea: quis est nam ludus in undis?
" Hìc ver purpureum; varios hìc flumina circum
" Fundit humus flores: hìc candida populus antro
" Imminet, et lentæ texunt umbracula vites.
" Huc ades; insani feriant sine litora fluctus."
LY. Quid, quæ te purâ solum sub nocte canentem
Audieram? numeros memini, si verba tenerem.
MOE. " Daphni, quid antiquos signorum suspicis ortus?
" Ecce, Dionæi processit Cæsaris astrum:
" Astrum, quo segetes gauderent frugibus, et quo
" Duceret apricis in collibus uva colorem.
" Insere, Daphni, piros, carpent tua poma nepotes."
Omnia fert ætas, animum quoque. Sæpe ego longos
Cantando puerum memini me condere soles.
Nunc oblita mihi tot carmina: vox quoq; Mœrim
Jam fugit ipsa: lupi Mœrim vidêre priores.
Sed tamen ista satis referet tibi sæpe Menalcas.
LY. Causando nostros in longum ducis amores:
Et nunc omne tibi stratum silet æquor, et omnes
(Aspice) ventosi ceciderunt murmuris auræ.

MOE. Equidem id facio, et tacitè revolvo ipse mecum, ô Lycida, an possim recordari: neque est carmen abjectum. Huc veni, ô Galatea, quæ enim est voluptas in aquis? Hìc *est* ver rubicundum; hìc terra producit diversos flores circa fluvios; hìc alba populus incumbit cavernæ, et vites flexuosæ efficiunt umbram. Veni huc, ne cures quòd procellosi fluctus perculiant litora. LYC. Quid *verò?* quænam audiveram te cantantem solum per noctem serenam? recordor cantum, si scirem verba. MOE. Daphni, quid miraris veteres ortus siderum? En prodiit sidus Cæsaris *oriundi* à Venere; sidus, per quod sata abundabunt frumento, et per quod racemus in montibus apertis induet colorem. Daphni, planta piros, posteri colligent tua pira. Anni auferunt cuncta, memoriam quoque. Ego recordor me sæpe traduxisse canendo totos dies, cùm essem puer.

Nunc tot versus exciderunt mihi; ipsa etiam vox me destituit: lupi me priores aspexerunt. Attamen Menalcas sat sæpe recitabit ista tibi. LYC. Differs diu meam voluptatem, quærendo *varias* causas. Aspice, jam tota aqua quieta tibi tacet, et omnes sibili ventorum strapentium cessaverunt.

NOTES.

and " *trahit sua quemque voluptas,*" *every one as they like, as the man said that kissed his cow.* So also Ecl. 2. 73. " *Invenies alium, &c.*" *if one will not, another will: why was the market made?* Ecl. 3. 90. " *Qui Bavium non odit, &c.*" *if you like the devil, you will like him,* and v. 91. " *idem jungat vulpes, &c.*" *washes the blackmoor white.* Such renderings as these are as inconsistent with correctness and taste, as with the spirit of the Roman poet. They have in them a *vulgarity* which the preceptor and pupil should studiously avoid.

40. *Purpureum.* Purple is used by the ancients to express any bright colour.

41. *Populus.* The *white poplar* or *abele* tree.

42. *Umbracula vites.* The poet mentions only the shade of the *vines;* because the grapes do not appear in the spring.

44. *Purâ.* Serene.

47. *Dionæi Cæsaris.* Cæsar of the Julian family, which sprang from Æneas, the son of Venus, whom mythology makes the daughter of Jupiter and Dione.

47. *Processit.* " There is something," says Dr. Trapp, " very majestic in this word." So Ecl. 4.

" *Magni procedere menses.*"

47. *Cæsaris astrum. Astrum* properly signifies a constellation. The poet uses it for a single star, giving by this means greater dignity to the star of Cæsar. The *Julian Star,* according to Dr. Halley, was a comet and the same that appeared, for the 3d time after, in 1680. He says, its tail in its nearest approach to the sun was 60 degrees long. The superstitious mistook it for the soul of Cæsar. Hence Augustus caused his statue in the forum to be adorned with the addition of a star.

48. *Segetes.* The fields. Virgil frequently uses *seges* in this signification.

49. *Apricis.* Open, exposed. *Apricus* and *opacus* are opposed to each other. Minelius understands by the words sunny situations, " *soli oppositis et calidis.*"

50. *Carpent tua poma nepotes.* Here Mœris abruptly breaks off, as if his memory had failed him, and thence takes occasion to make the following reflection, than which nothing can be more natural: Omnia fert ætas, &c.

50. *Poma.* Any esculent fruit.

52. *Soles. Suns* for days. So in the 3d Æneid:

Tres adeo incertos cæca caligine soles
* * * * * *
Quarto terra die, *&c.*

54. *Lupi Mœrim vidêre priores.* Alluding to a superstitious notion, that, if a wolf saw a man before it was seen by him, it made him lose his voice.

Prætereà ex hoc loco superest nobis tantùm media pars viæ: nam tumulus Bianoris incipit apparere: hoc loco, in quo agricolæ colligunt spissa folia. Hoc loco canamus, ô Mœri: hoc loco demitte hœdos, nihilominùs perveniemus in urbem. Aut si timemus ne nox adducat imbrem, antè *quàm ad eum pervenerimus:* progrediamur, quamvis *interim* semper canentes: iter minùs *nos* fatigabit. Ut progrediamur canendo, ego te levabo hoc onere. MOE. Puer, omitte cætera, et faciamus quod jam urget: tum cantabimus commodiùs versus, cùm Menalcas advenerit.

Hinc adeò media est nobis via: namq; sepulchrum
Incipit apparere Bianoris: hìc, ubi densas
Agricolæ stringunt frondes: hìc, Mœri, canamus:
Hìc hœdos depone, tamen veniemus in urbem:
Aut si, nox pluviam ne colligat antè, veremur:
Cantantes licèt usque (minùs via lædet) eamus.
Cantantes ut eamus, ego hoc te fasce levabo.
MOE. Desine plura, puer: et quod nunc instat, agamus.
Carmina tum meliùs, cùm venerit ipse, canemus.

NOTES.

60. *Bianoris.* Bianor was the son of the river Tiber and the prophetic nymph Manto, who founded Mantua, and called it after the name of his mother. His tomb, as ancient ones usually were, was placed by the way side. Hence the expressions, *abi viator; siste viator; sta viator,* absurdly introduced upon modern tomb-stones, not placed in such situations.

62. *Urbem.* Mantua.

67. *Cùm venerit ipse.* Virgil was probably at Rome when he composed this eclogue.

ECLOGA X.

GALLUS.

INTERPRETATIO. O Arethusa, permitte mihi hoc ultimum opus. Canendi sunt pauci versus *amico* meo Gallo, sed quos ipsa Lycoris legat. Quis posset negare versus Gallo? Sic salsa Doris non confundat suas aquas cum tuis, cùm flues subter mare Siculum. Incipe, celebremus anxium amorem Galli; dum capellæ depressis naribus carpunt teneros frutices

EXTREMUM hunc, Arethusa, mihi concede laborem.
Pauca meo Gallo, sed quæ legat ipsa Lycoris,
Carmina sunt dicenda: neget quis carmina Gallo?
Sic tibi, cùm fluctus subter labêre Sicanos,
Doris amara suam non intermisceat undam.
Incipe, sollicitos Galli dicamus amores,
Dum tenera attondent simæ virgulta capellæ.

NOTES.

Gallus, a great patron of Virgil, and an excellent poet, was deeply in love with one Cytheris, whom he calls Lycoris; and who had forsaken him for the company of a soldier. The poet therefore supposes his friend Gallus retired in his height of melancholy into the solitudes of Arcadia (the celebrated scene of pastorals,) where he represents him in a languishing condition, with all the rural deities about him, pitying his hard usage, and condoling his misfortunes.

This Gallus is he who, Suetonius tells us, raised himself from a mean station to high favour with Augustus, and had from him the government of Egypt after the death of Antony and Cleopatra. Suet. in Aug. LXVI.

1. *Arethusa.* A fountain or fountain-nymph in Sicily, where Theocritus flourished.

4. *Cùm fluctus, &c.* Alpheus, a river of Peloponnesus, was in love with the nymph Arethusa, who, flying from his pursuit, was turned by Diana into a fountain. She made her escape under the sea to Ortygia, an island adjacent to Sicily, where she rose up: but Alpheus pursuing her by the same way mixed his waters with hers. The poet here wishes that in her passage under the Sicilian sea, Doris, or the sea, may not mix the salt waves with her pure waters.

5. *Doris amara.* Doris is one of the sea-nymphs, here put for the sea itself. For the fabulous story of Alpheus and Arethusa, see Æn. III. 694.

7. *Simæ capellæ.* The original, says Wharton, calls them *snub-nosed* goats. This is one instance among a thousand, that may be adduced of the impossibility of giving

Non canimus surdis, respondent omnia sylvæ.
Quæ nemora, aut qui vos saltus habuere, puellæ
Naiades, indigno cùm Gallus amore periret?
Nam neque Parnassi vobis juga, nam neque Pindi
Ulla moram fecere, neque Aonia Aganippe.
Illum etiam lauri, illum etiam flevere myricæ.
Pinifer illum etiam solâ sub rupe jacentem
Mænalus, et gelidi fleverunt saxa Lycæi.
Stant et oves circùm, nostrî nec pœnitet illas:
Nec te pœniteat pecoris, divine poëta
Et formosus oves ad flumina pavit Adonis.
Venit et upilio, tardi venêre bubulci:
Uvidus hybernâ venit de glande Menalcas.
Omnes, unde amor iste, rogant, tibi? Venit Apollo.
Galle, quid insanis? inquit: tua cura Lycoris,
Perque nives alium, perq; horrida castra secuta est.
Venit et agresti capitis Sylvanus honore,
Florentes ferulas et grandia lilia quassans.

Non cantamus surdis, sylvæ referunt omnia. Quæ sylvæ, aut qui saltus detinuere vos, ô Nymphæ Naiades, cùm Gallus deficeret, *præ* amore indigno? Neque enim ulla culmina Parnassi aut Pindi, neque Aganippe Bœotica vos retardaverunt. Illum etiam lauri, illum etiam myricæ ploraverunt. Mænalus etiam abundans pinis, et rupes gelidi Lycæi ploraverunt illum, stratum sub desertâ rupe. Oves quoque circumsistunt, neque contemnunt nos. Nec tu contemnas gregem, ô divine poëta: ipse pulcher Adonis pavit gregem circa fluvios. Venit quoque custos ovium: venerunt lenti custodes boum, venit Menalcas madefactus è *collectione* glandium hybernarum. Omnes petunt, unde *sit* tibi amor ille. Venit Apollo: Galle, ait, cur desipis? Lycoris, amica tua, secuta est alium per nives, et per castra horribilia. Venit quoque Sylvanus cum rusticâ coronâ capitis, quatiens ferulas florentes et magna lilia.

NOTES.

any gracefulness to many images in the classics, which in a dead language do not appear gross or common.

9. *Quæ nemora, &c.* Pope has imitated this beautiful passage:

Where stray ye muses! in what lawn or grove,
While your Alexis pines in hopeless love.
In those fair fields where sacred Isis glides,
Or else where Cam *his winding vales divides?*

9. *Saltus.* Between *nemora* and *saltus*, says Minelius, is this difference: *nemus* signifies a wood or grove, thinly set; in which flocks may graze; from the Greek νέμω, to feed. *Saltus* is a thick wood, where bushes and fallen trees will not permit animals to pass without leaping. *Saltus* from *saliendo.*

10. *Indigno amore.* Either unworthily requited, qui dignus erat meliore amore: or taking indignus in the sense of fœdus, crudelis, as Donatus interprets it; and as it is used in the second Æneid:

Quæ causa indigna serenos—fœdavit vultus?

11. *Nam neque*, &c. The meaning is, that neither Parnassus, Pindus, nor any place sacred to the Muses, could retard you from Gallus; for there the very trees and shrubs mourned in concert with his elegiac muse, and must have melted you into pity, had you been in those retreats; they were so far from retarding, that they would have invited you to aid the love-sick dying swain. Milton in his Lycidas has finely imitated this passage:

" *Where were ye nymphs when the remorseless deep*
Clos'd on the head of your lov'd Lycidas?
For neither were ye playing on the steep
Where your old bards, the famous Druids lie;
Nor on the shaggy top of Mona high,
Nor yet where Deva spreads her wizard stream."

11. *Parnassi—Pindi.* Parnassus is a mountain in Phocis, and Pindus in Bœotia; both of them sacred to the Muses. Out of this last the fountain Aganippe springs, and is here called Aonian, from Aonia, the same as Bœotia.

15. *Mænalus—Lycæi.* Mænalus and Lycæus are two mountains of Arcadia, the scene of this pastoral. The one abounded with pines, the other is often covered with snow.

16. *Nec pœnitet illas*, for *nos nec pœnitet illarum.*

19. *Upilio*, for *opilio;* changing the short ŏ into a long ū. It seems derived from *oves*, as if it were *ovilio.*

19. *Bubulci.* Others read *subulci.*

21. *Venit Apollo.* He comes first as being the god of poetry.

22. *Tua cura Lycoris.* Lycoris thy care, or the object of thy love.

24 *Sylvanus.* The god of the woods, who always bore in his hand a branch of cypress. His head was usually covered with a rustic chaplet.

25 *Florentes ferulas.* The ferula or fennel giant is a large plant, growing to the height of 6 or 8 feet, with leaves cut into small segments like those of fennel, but larger. The stalk is thick and full of a fungous pith, which is at this time used in Sicily as tinder is with us, to catch fire: whence the poets feigned, that Prometheus stole the celestial fire, and brought it to earth in a hollow ferula. *Ferula* is by some derived *à ferendo*, because its stalk was used by the aged as a *walking stick:* by others, *à feriendo;* because it was used by the ancient schoolmasters to strike their scholars on the hand. Hence the modern instrument or ferule which is used for the same purpose:

Venit Pan Deus Arcadiæ, quem ipsi conspeximus rubicundum minio et sanguineis baccis ebuli. Quis erit finis, ait *Pan?* Amor negligit ista; nec durus amor satiatur fletu, nec herbæ rivis, nec apes cytiso, nec capellæ foliis. At Gallus mœstus ait: Tamen, ô Arcades, soli docti canere Arcades, canetis hæc vestris montibus. O quàm placidè tunc quiescent mea ossa, si quondam vestra tibia referat meos amores! et utinam fuissem unus è vobis, aut custos vestri pecoris, aut putator maturorum racemorum. Certè sive amâssem Phyllida, sive Amyntam, seu quemcunque *alium* (quid refert utrùm Amyntas sit niger? et violæ sunt nigræ, et vaccinia nigra) recumberet *ille* mecum sub vite flexuosâ inter salices. Phyllis colligeret mihi flores, Amyntas caneret. O Lycori, *sunt* hìc fontes frigidi et amœna prata, et sylvæ: hìc traducerem tecum omnem ætatem. Nunc stultus amor me retinet inter media tela et infestos hostes, in armis feri Martis Tu, ô crudelis, longè à patriâ (utinam liceret mihi id non credere) sola sine me vides tantummodo nives Alpium et glaciem Rheni. Ah ne te vulneret gelu! Ah ne glacies acuta tibi vulneret delicatos pedes! Ibo, et canam fistulâ Siculi pastoris *ea,* quæ versibus traduxi è Chalcidensi *poëtâ.*

Pan Deus Arcadiæ venit, quem vidimus ipsi
Sanguineis ebuli baccis minioque rubentem.
Ecquis erit modus? inquit: amor non talia curat.
Nec lacrymis crudelis amor, nec gramina rivis,
Nec cytiso saturantur apes, nec fronde capellæ.
Tristis at ille: Tamen cantabitis, Arcades, inquit,
Montibus hæc vestris: soli cantare periti
Arcades. O mihi tum quàm molliter ossa quiescant,
Vestra meos olim si fistula dicat amores!
Atque utinam ex vobis unus, vestrique fuissem
Aut custos gregis, aut maturæ vinitor uvæ!
Certè sive mihi Phyllis, sive esset Amyntas,
Seu quicumq; furor (quid tum, si fuscus Amyntas?
Et nigræ violæ sunt, et vaccinia nigra.)
Mecum inter salices lentâ sub vite jaceret.
Serta mihi Phyllis legeret, cantaret Amyntas.
Hìc gelidi fontes, hìc mollia prata, Lycori:
Hìc nemus, hìc ipso tecum consumerer ævo.
Nunc insanus amor duri me Martis in armis
Tela inter media atque adversos detinet hostes.
Tu procul à patriâ (nec sit mihi credere) tantùm
Alpinas, ah dura, nives, et frigora Rheni
Me sine sola vides. Ah te ne frigora lædant!
Ah tibi ne teneras glacies secet aspera plantas:
Ibo, et Chalcidico quæ sunt mihi condita versu
Carmina pastoris Siculi modulabor avenâ.

NOTES.

though very different from the ancient ferula, and capable of giving much greater pain.

27. *Ebuli baccis.* The *ebulus,* dwarf-elder, wall-wort or dane-wort, grows about three feet high, and has red berries. It has obtained the name of dane-wort in England, because it is fabled to have sprung from the blood of the Danes at the time of their massacre. It is found chiefly in church-yards.

27. *Minio. Minium* is the native cinnabar. This was the vermilion of the ancients, and is the name of our modern red-lead.

33. *Quàm mollitèr ossa, &c.* They seem to have had a superstitious dread that the bodies of the dead might be oppressed with the weight of the earth that was laid upon them: and therefore they took care that it should be pounded and crumbled into dust before it was laid on the grave; using this form of words; *Sit tibi terra levis, May the earth be light upon thee.*

36. *Vinitor* is one who prunes or takes care of vines. As it is here joined not with *vitis* but *uvæ,* it would seem to import the same as *custos vineæ,* as Mancinellus explains it; *vindemiator, the vintager.*

39. *Vaccinia.* Some say bilberries, or whortle-berries. Professor Martyn says it is the flower of the hyacinth.

45. *Adversos,* i. e. says Servius, *se pectusque suum pugnæ objicientes; recta fronte, intrepido et virili animo occurrentes.*

46. *Tantùm,* an adverb, to be referred to the sentence of the following verse; "*vides tantummodo nives et frigora.*"

48. *Me sine sola.* Lycoris had followed the rival of Gallus to the wars, as is said in the argument; therefore the meaning of *me sine sola,* is, *that she was alone as to him.*

50. *Chalcidico versu.* In elegiac verse, such as Euphorion of Chalcis wrote. Servius informs us, that Gallus had translated his Greek elegies into Latin verse; and Ruæus and most interpreters take this to be the meaning of the words *condita Chalcidico versu: Quæ versibus traduxi è Chalcidensi poëta,* says Ruæus. But, though this may be true, it is not to be made out of Virgil's words, without great straining; for they imply no more than simply that Gallus had composed some songs or elegies in the same kind of verse as the poet of Chalcis wrote. Catrou seems to have hit upon the true meaning, namely, that he would forsake Euphorion for Theocritus; i. e. elegy for the pastoral kind of poetry.

51. *Pastoris Siculi.* Theocritus.

Certum est in sylvis, inter spelæa ferarum,
Malle pati, tenerisque meos incidere amores
Arboribus: crescent illæ, crescetis amores.
Intereà mixtis lustrabo Mænala Nymphis,
Aut acres venabor apros: non me ulla vetabunt
Frigora Parthenios canibus circumdare saltus.
Jam mihi per rupes videor lucosque sonantes
Ire: libet Partho torquere Cydonia cornu
Spicula: tanquam hæc sint nostri medicina furoris,
Aut Deus ille malis hominum mitescere discat.
Jam neq; Hamadryades rursum, nec carmina nobis
Ipsa placent: ipsæ rursum concedite sylvæ.
Non illum nostri possunt mutare labores;
Nec si frigoribus mediis Hebrumq; bibamus,
Sithoniasque nives hyemis subeamus aquosæ:
Nec si, cùm moriens altâ liber aret in ulmo,
Æthiopum versemus oves sub sidere Cancri.
Omnia vincit amor; et nos cedamus amori.
Hæc sat erit, Divæ, vestrum cecinisse poëtam,
Dum sedet, et gracili fiscellam texit hibisco,
Pierides: vos hæc facietis maxima Gallo:
Gallo, cujus amor tantùm mihi crescit in horas,
Quantùm vere novo viridis se subjicit alnus.
Surgamus: solet esse gravis cantantibus umbra:
Juniperi gravis umbra: nocent et frugibus umbræ.
Ite domum saturæ, venit Hesperus, ite capellæ.

Ratum est, *ne* malle pati inter nemora et speluncas belluarum, et meos amores inscribere teneris arboribus; crescent illæ, crescetis, ô amores. Intereà circuibo Mœnalum *montem, cum* sociis Nymphis; aut persequar fortes apros; nulla frigora prohibebunt me cingere canibus sylvas Parthenii *montis*. Jam fingo mihi, me vagari per montes et nemora resonantia: juvat vibrare arcu Parthico sagittas Cretenses: veluti hæc *omnia* essent remedium insaniæ meæ, aut *quasi* ille Deus disceret placari miseriis hominum. Nunc iterum neq; Hamadryades, neq; versus ipsi nobis arridٍent: Valete iterum, *vos* ipsa nemora. Nostræ curæ nequeunt flectere amorem, ne *sic quidem*, si mediâ hyeme potaremus *aquam* Hebri; et toleraremus Thracias nives hyemis humidæ: ne *sic quidem*, si pasceremus oves Æthiopum sub sidere Cancri, cùm *intimus* cortex exsiccatus arescit in ulmo excelsâ. Amor superat omnia; nos quoque cedamus amori. O Divæ Musæ, sufficiet vestrum poëtam cantavisse ista *carmina*, sedendo, et conficiendo calathum ex hibisco tenui: vos efficietis, *ut* ista *videantur* Gallo maxima: Gallo, erga quem amor meus tantùm crescit singulis horis, quantùm alnus virens attollit se ineunte vere. Surgamus: umbra solet esse noxia canentibus; *præsertimque* noxia *est* umbra Juniperi; umbræ quoque nocent frugibus. Ite, ite domum, ô capellæ saturatæ: Vesper imminet.

NOTES.

52. *Spelæa.* From the Greek σπήλεια, speluncas.

53. *Teneris meos.* This fancy of cutting letters on the bark of trees has always obtained among lovers. To this Thomson elegantly alludes in his Damon and Musidora:

—On the spreading beach, that o'er the stream
Incumbent hung, she with the sylvan pen
Of rural lovers this confession carv'd,
Which soon her Damon kiss'd with weeping joy.

56. *Acres Apros.* The wild boar is an animal dangerous and fierce.

59. *Partho cornu.* The Parthian bow; because the Parthians were famed for handling the bow, which they made of horn.

59. *Cydonia spicula.* Cydonian shafts, from Cydon, a town in Crete, whose arrows were much esteemed.

62. *Hamadryades,* are those nymphs which belong to particular trees, and are born and perish together with them. The name is derived from ἅμα, together, and δρυς, an oak.

As Dr. Barton, the great botanist of America, was one day exhibiting the garden of Mr. Bartram to his botanical class, observing a fine oak, (robur) he asked how long it had been planted. The old gentleman answered in the true spirit of a Hamadryad, *Sir, it is my brother; it was planted the day on which I was born.*

65. *Hebrum.* A river of Thrace, now called *Marisa.*

66. *Sithonias nives.* Sithonia is a part of Thrace, cold and snowy.

68. *Versemus.* Verso has the sense of to feed, because shepherds drive their flocks from place to place.

75. *Gravis cantantibus umbra.* The evening shade, as is plain from what follows.

77. *Saturæ.* The goats are sufficiently fed. Time enough has been spent in pastoral writing.

The following table of the order of time in which the Bucolics were written (from a manuscript of the late Dr. Davidson of the University of Pennsylvania) will be acceptable to the reader.

The Eclogues employed nine years. The first was written when Virgil was twenty-five, the last when he was thirty-four years old:

The	2d	in order was written 1st.	A. U. C. 706
The	3d	2d.	711
The	5th	3d	712
The	1st	4th.	713
The	9th	5th.	713
The	6th	6th.	714
The	4th	7th	714
The	8th	8th.	715
The	7th	9th.	716
The	10th	10th.	717

FINIS BUCOLICORUM.

P. VIRGILII MARONIS

GEORGICA.

THE necessities and conveniences of man first taught the propriety of an assiduous attention to the culture of the earth. The promotion of this has been considered of so much importance to the welfare of a community, that the ablest statesmen and heroes have, by their precepts, rewards and examples, endeavoured to encourage it. At the voice of his country Cincinnatus abandoned the toils of the plough, for the dangers of the tented field. Fabricius and Dentatus, Curius and Camillus were as familiar with the implements of husbandry as with the shield and the javelin. "*Prithee friend,*" said Scipio Nasica on meeting a countryman, whose hands with rustic labour had become hard, "*do you walk on your hands?*" This impertinent and trifling wit, carrying in it an insult on agriculture, was by the Romans resented, and Scipio lost the edileship, for which he was at that time a candidate.

Some of the most distinguished prose writers of antiquity have given instructions to the husbandman. Greece can boast her Democritus and Xenophon, her Aristotle and Theophrastus. Rome had her sober Cato and her learned Varro. The muses have been invited to give elegance and interest to the rural landscape. Clio and Terpsichore ever appear with their chaplets of laurels, and Euterpe and Erato with fillets of flowers—of roses and myrtles. Thalia sustains the crook of a shepherd; and Calliope is described as being the mother of Orpheus, whose skill was such that he is represented as commanding the currents of rivers, the beasts of the forest, and the verdure of the hills. Amid the horrid wars exhibited by Homer, the employ of the herdman is kept in view. An army in motion, with its commander at its head, is

" Like Ida's flocks proceeding o'er the plain;
Before his fleecy care, erect and bold
Stalks the proud ram, the father of the fold;
With joy the swain surveys them as he leads
To the cool fountains through the well known meads.
So joys Æneas"—— B. 13.

The trampling of horses and wounded men resemble oxen treading out corn:

——" round and round with never-weary'd pain,
The trampling steers beat out th' unnumber'd grain:
So the fierce coursers, as the chariot rolls,
Tread down whole ranks and crush out hero's souls. B. 20.

The noise of the Trojan army approaching to battle is compared to the loud lowing of herds:

" As when the fleecy flocks unnumber'd stand,
In wealthy folds, and wait the milker's hand,
The hollow vales incessant bleating fills,
The lambs reply from all the neighbouring hills:
Such clamors rose from various nations round,
Mix'd was the murmur, and confus'd the sound." B. 4

The fall of trees and heroes is represented as similar:

" As through the shrilling vale, or mountain ground
The labou s of the woodman's ax resound;
Blows following blows are heard reechoing wide,
While crackling forests fall on every side:
Thus echo'd all the fields with loud alarms,
So fell the warriors, and so rung their arms." B. 16.

In Laertes, the prince of Ithaca, who abandoned his throne that he might devote himself to tillage, Homer has elegantly disclosed his views of its value. Hesiod, who flourished about a century after Homer's decease, wrote a poem on agriculture, called THE WORKS AND THE DAYS, abounding with instructions to the cultivator of the earth, and interspersed with excellent moral reflections. The taste and genius of Virgil qualified

him for discovering poetic excellence, and his ambition urged him to rival it. Theocritus of Syracuse wrote the Idyllia. Virgil did more than imitate. "Whosoever," says professor Martyn, "would excel in pastoral poetry, may find plenty of ore in the rich mine of Theocritus; but the art of refining and purifying it must be learned from Virgil." In the second great effort of the Roman poet, he proposed to himself the example of Hesiod. He has succeeded in a high degree. He has produced a poem which, for accuracy of expression and a delicate poetical vein, may challenge comparison. It is said *every line* cost Virgil in the prime of his life *more than an entire day*. A powerful incitement to the completion of the Georgics was derived from the solicitations of Mæcenas, a Roman knight, the great patron of literature in the Augustan age. The suspension of agriculture during the civil wars rendered such a production necessary. It was desirable to make tillage fashionable among the great; since their example, when correct, on the lower classes of the community is always auspicious. This consideration will account for the elevation of the poet's style above the capacity of the rustic. It should moreover be remembered, that in the early ages of the world the sovereign and the philosopher took pleasure in the harvest field and the vineyard.

> In ancient times the sacred plough employ'd
> The kings and awful fathers of mankind:
> And some with whom compar'd your insect tribes
> Are but the beings of a summer's day,
> Have held the scale of empire, rul'd the storm
> Of mighty war; then with unwearied hand,
> Disdaining little delicacies, seiz'd
> The plough, and greatly independent liv'd. *Thomson.*

Homer calls Agamemnon the shepherd of the people. Judah and David were at sheep-shearings. Abraham, the father of a nation, was a grazier; and to till a garden was the occupation of Adam, the father of us all.

Many passages might be selected from the Georgics, in which Virgil has elegantly accommodated the sound to the sense. The labour of the line is obvious, when the giants are heaping mountain on mountain:

> Ter sunt conati imponere Pelio Ossam.

On the contrary the sudden seizure of a stone to kill a serpent, is expressed with a corresponding rapidity:

Cape saxa manu, cape robora pastor.

To several such beauties reference will be made in the notes; many more will be discovered by the reader of discernment and taste.

Nothing equal to Virgil has been produced by any writer of later times.—Rapin in his book of gardening, and Philips in his celebrated poem entitled Cider, have approached nearest the fair original. Had the language of Philips received a polish proportioned to the delicacy and boldness of his ideas, he might have stood a competitor with the Mantuan poet for classic fame.

P. VIRGILII MARONIS

GEORGICON

AD C. CILNIUM MÆCENATEM,

LIBER I.

QUID faciat lætas segetes: quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites,
Conveniat: quæ cura boum, qui cultus habendo
Sit pecori: atque apibus quanta experientia parcis:
Hinc canere incipiam. Vos, ô clarissima mundi

INTERPRETATIO.

O Mæcenas, ordiar scribere deinceps quænam *res* efficiat messes copiosas; quo tempore oporteat arare tellurem, et vites alligare ulmis; quæ *sit* cura boum: quæ diligentia sit *necessaria*, ut habeatur pecus: et quanta industria, ut alantur apes frugales: O vos sidera mundi splendidissima,

NOTES.

The poet, in the first four lines, shows the design of each of the four books of the Georgics in their order. And, after a solemn invocation of all the gods who are any way related to his subject, he addresses himself in particular to Augustus, whom he compliments with divinity; and then enters upon the body of the work. He shows the different kinds of tillage proper for different soils, traces out the original of agriculture, gives a catalogue of the husbandman's tools, specifies the employments peculiar to each season, describes the changes of the weather, with the signs in heaven and earth that forbode them; instances many of the prodigies that happened near the time of Julius Cæsar's death, and closes all with a supplication to the gods for the safety of Augustus, and the preservation of Rome. Georgics is a name derived from γεωργὸς, a husbandman, and this from γαῖα, or γεα, the earth, and εργον, a work or labour.

1. *Lætas segetes.* Joyful is a noble epithet. So Psalm lxv. 14. "The valleys shall stand thick with corn; they shall laugh and sing."

1. *Quo sidere.* How much more poetical than *quo tempore.*

3. *Qui cultus. Aptus, par, necessarius,* or some such word governing a dative, is here understood.

4. *Pecori. Pecus* here, as opposed to *boves,* signifies *the smaller cattle,* as sheep and goats, but especially sheep, as the word always signifies in Virgil, when it stands by itself. See Ecl. I. 75. III. 1. 20. 34. V. 87. Georg. II. 371.

4. *Parcis.* An epithet frequently applied to bees. So Martial, parca laborat apis.

5. *Hinc* may either mean *henceforth,* or *with those subjects,* as Georg. II. 444.

5. *Vos, ô clarissima mundi, &c.* Varro, in his seventh book of agriculture, invocates the sun and moon, then Bacchus and Ceres, as Virgil does here: which sufficiently confutes those who take the words, *vos, ô clarissima lumina,* to be meant of Bacchus and Ceres.

quæ præsidetis anno currenti per cœlum: Bacche, et Ceres nutrix *hominum:* si homines vestro beneficio reliquerunt glandes Dodonæas *pro* frumento pingui, et miscuerunt aquam Acheloi *cum* vino reperto: Et vos ô Fauni, Dii propitii rusticis: adeste ô Fauni, unà cum Dryadibus Nymphis. Canto vestra dona. Et tu, cui terra *adhuc* recens produxit equum ferocem, icta magno tridente, ô Neptune: et tu qui coluisti *loca* sylvestria, cui trecenti boves candidi carpunt frutices fertiles *insulæ* Cææ: Tu ipse, ô Pan Tegeæe, protector ovium: si curas Mænalum tuum, adesto propitius, relinquens nemus patriæ et sylvas Lycæi. Et *tu*, ô Pallas repertrix olivæ. Et *tu*, ô puer auctor unci aratri. Et *tu*, ô Sylvane, portans à radice teneram cupressum. Et *vos*, ô Dii, et Deæ omnes, qui habetis curam protegendi agros; seu qui sustentatis novas fruges aliquo semine:

Lumina, labentem cœlo quæ ducitis annum,
Liber et alma Ceres; vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloïa miscuit uvis:
Et vos agrestum præsentia numina Fauni,
Ferte simul Faunique pedem Dryadesque puellæ:
Munera vestra cano. Tuque ô, cui prima frementem
Fudit equum magno tellus percussa tridenti,
Neptune: et cultor nemorum, cui pinguia Cææ
Ter centum nivei tondent dumeta juvenci:
Ipse nemus linquens patrium, saltusque Lycæi,
Pan ovium custos, tua si tibi Mænala curæ,
Adsis ô Tegeæe favens: oleæque Minerva
Inventrix, uncique puer monstrator aratri:
Et teneram ab radice ferens, Sylvane, cupressum:
Diiq; Deæq; omnes, studium quibus arva tueri,
Quique novas alitis nonnullo semine fruges,

NOTES.

7. *Liber et alma Ceres.* These two deities are properly invoked together, because temples were erected jointly to them, and they were frequently united in the same mysteries.

7. *Si.* Servius says for *siquidem.*

8. *Chaoniam.* Because the woods of Dodona in Epirus or Chaonia abounded with oaks and mast-bearing trees.

9. *Pocula Acheloïa.* Draughts of Achelous, i. e. of pure water. Achelous was a river in Ætolia, said to be the first that arose out of the earth, and therefore was frequently put for water by the ancients.

12. *Prima.* Most probably, as in other parts of Virgil, the adjective is substituted for the adverb *primò.* So in this same Georgic:

"*Prima* Ceres ferro mortales vertere terram
Instituit."

13. *Equum.* La Cerda contends for *equam;* but what then becomes of the epithet *frementem?*

14. *Cultor, &c.* Meaning Aristæus. Aristæus was the son of Apollo and the nymph Cyrene. He was born in the deserts of Libya, brought up by the seasons, and fed upon nectar and ambrosia. For having taught the arts of curdling milk, making bee-hives, and cultivating olives, he had the same divine honours rendered to him as to Bacchus. We have his story in the 4th book.

14. *Cææ.* Cæa, one of the Cyclades islands, where Aristæus settled, leaving Thebes, after his son Actæon was torn in pieces by a pack of hounds, for gazing upon Diana as she was bathing herself.

16. *Lycæi—Mænala.* Lycæus and Mænalus were two mountains in Arcadia, sacred to Pan.

17. *Si* here, according to some, has the force of *etsi, though thy own Mænalus, &c. be thy care, yet draw nigh.* But others explain it: *If thou hast any care for these pasturages, aid my song, whence so much honour and advantage will accrue to those places.*

18. *Tegeæe.* Pan: so called from Tegea, a city of Arcadia, sacred to Pan.

19. *Inventrix.* Alluding to the story of the contention between Neptune and Minerva, respecting naming Athens. Pliny says the olive tree produced on that occasion by Minerva was to be seen in his time at Athens.

19. *Uncique puer.* Triptolemus, who, according to fable, first taught the Greeks agriculture, wherein he himself had been instructed by Ceres.

20. *Ab radice.* Achilles Statius tells us, that Silvanus was represented on ancient coins and marbles, bearing a cypress tree plucked up by the roots. He is generally represented as half a man and half a goat. His worship was established only in Italy. He presided over gardens and limits.

22. *Nonnullo semine.* Mr. Martyn observes, the poet in these two lines invokes first those deities who take care of spontaneous plants, and then those who shed their influence on plants that are sown. Thus, at the beginning of the second Georgic, he tells us, that some trees come up of their own accord without culture, and that others are sown:

Principio arboribus varia est natura creandis.
Namque aliæ, nullis hominum cogentibus, ipsæ
Sponte sua veniunt——
Pars autem posito surgunt de semine.

Quique satis largum cœlo demittitis imbrem.
Tuq; adeò, quem mox quæ sint habitura Deorum
Concilia, incertum est, urbisne invisere, Cæsar,
Terrarumque velis curam: et te maximus orbis
Auctorem frugum, tempestatumque potentem
Accipiat, cingens maternâ tempora myrto:
An deus immensi venias maris, ac tua nautæ
Numina sola colant: tibi serviat ultima Thule,
Teque sibi generum Tethys emat omnibus undis.
Anne novum tardis sidùs te mensibus addas,
Quà locus Erigonen inter, Chelasque sequentes
Panditur: ipse tibi jam brachia contrahit ardens
Scorpius, et cœli justâ plus parte reliquit.
Quicquid eris (nam te nec sperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido:
Quamvis Elysios miretur Græcia campos,
Nec repetita sequi curet Proserpina matrem)
Da facilem cursum, atque audacibus annue cœptis:
Ignarosque viæ mecum miseratus agrestes
Ingredere, et votis jam nunc assuesce vocari.
Vere novo, gelidus canis cùm montibus humor
Liquitur. et Zephyro putris se gleba resolvit;
Depresso incipiat jam tum mihi taurus aratro
Ingemere, et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit:
Illius immensæ ruperunt horrea messes.

seu qui effunditis è cœlo pluviam copiosam in segetes. Et tu præcipuè, ô Cæsar, quem dubium est quinam cœtus Deorum deinde accepturi sint; an velis perlustrare urbes, et *suscipere* curam terrarum; *an* totus orbis agnoscat te parentem frugum, et rectorem temporum, coronans tuum caput myrto matris tuæ; an evadas Deus vasti æquoris, et nautæ adorent tuam solam potentiam, tibique Thule ultima *insularum* pareat; et Tethys te comparet sibi generum omnibus aquis. An verò te adjungas *quasi* novum astrum pigris mensibus, quà patet spatium inter Virginem et brachia *Scorpii illam* sequentia. Ipse Scorpius ardens jam constringit pro te brachia, et cessit *tibi* de cœlo plus *quàm* justam partem. Quicumque Deus eris (nam neque inferi sperent te *sibi* regem, neque tam insana cupiditas regnandi veniat tibi: Etsi Græcia admiretur campos Elysios, etsi Proserpina non curet sequi matrem, à *quâ* reposcitur) præbe iter facile, et fave consiliis audacibus; et ingredere mecum *viam*, miseratus rusticos inscios viæ, et jam nunc assuesce invocari per vota. Principio veris, cùm humor nivosus liquescit è montibus candidis, et gleba emollita dissolvitur Zephyro: tunc statim aratro *altè* impresso incipiat mihi taurus gemere, et vomer sulcando tritus fulgere. Illa tandem seges complet desideria cupidi agricolæ, quæ bis æstatem, et bis hyemem passa est: amplissimæ messes illius *agricolæ* rumpunt horrea.

NOTES.

24. *Tuq; adeò.* Virgil here begins a fine address to Augustus. The choice is referred to him whether to become a god of the earth, the seas, the skies, or the infernal regions. *Adeo* is introduced with peculiar beauty and force, and may be rendered *chiefly*.

24. *Mox. Hereafter.*

27. *Tempestatumque.* Not storms, as some translate it; for that belongs to the class of sea-divinities, mentioned afterwards. Besides, to be ruler or arbiter of the seasons, is a much higher compliment.

30. *Thule.* An island in the Scottish seas, between Norway and Scotland.

31. *Tethys.* The greatest of the sea deities, wife of Oceanus, and daughter of Uranus and Terra. She was mother of the chief rivers of the universe, as the Nile, the Alpheus, the Mæander, the Simois, &c. and of about three thousand daughters, called the Oceanides. The word *Tethys* is poetically used to express *the sea.*

32. *Tardis mensibus.* Either the summer months, called slow, because the days are then longer: or, as Mr. Martyn has it from Dr. Halley, because the four signs of Leo, Virgo, Libra, and Scorpio, are really slower in their ascension than the other eight. Libra was the very sign that was said to preside over Italy. Augustus, in holding it up, would appear to be the guardian angel of his country after his decease, as he had been its father while living.

34. *Ardens.* Impatient for thy coming. This sense is chosen rather than to make it an epithet of Scorpio.

43. *Vere novo.* The writers on agriculture dated their spring from the termination of the frosty weather.

43. *Gelidus humor.* Literally, *the cold moisture.*

45. *Tum mihi.* That is, as Minelius observes, *cuivis aranti.*

46. *Splendescere vomer.* Heyne exclaims, how beautiful the passage! How superior to the plain assertion, *we must now begin ploughing.* So Lucretius, v. 209. Vis humana—valido consueta bidenti. Ingemere et terram pressis proscindere aratis. Thomson had this passage in view where he says,

——"The well-us'd plough
Lies in the furrow."

48. *Bis quæ solem, &c.* i. e. *Which is suffered to lie fallow two years.*

49. *Ruperunt, &c.* Meaning, that his

Sed antequam aremus ferro campum incognitum; cura sit prænôsse ventos, et diversam cœli rationem, et propriam culturam naturamque terrarum: et quid unaquæque regio producat, et quid unaquæque neget. Hìc segetes nascuntur fertiliùs, illìc vites: alibi fructus arborum, et herbæ sponte virent. Nonne vides, quemadmodum Tmolus mittit *ad nos* crocum odoratum, India ebur, delicati Sabæi suum thus? At nudi Chalybes *mittunt* ferrum, et Pontus graveolentes castorum testiculos. Epirus optimas equarum Olympicarum. Natura imposuit certis locis has leges, et hæc pacta perpetua, statim ab illo tempore, quo Deucalion projecit saxa in mundum desertum: unde orti *sunt* homines, *quod* est durum genus. Eia igitur, statim à primi mensibus anni, robusti tauri arent pinguem terræ planitiem: et æstas sicca torreat glebas inertes vehementi Sole.

At priùs ignotum ferro quàm scindimus æquor,
Ventos et varium cœli prædiscere morem
Cura sit, ac patrios cultusque habitusque locorum:
Et quid quæque ferat regio, et quid quæque recuset.
Hìc segetes, illìc veniunt feliciùs uvæ:
Arborei fœtus alibi, atque injussa virescunt
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi?
At Chalybes nudi ferrum, virosaque Pontus
Castorea, Eliadum palmas Epirus equarum?
Continuò has leges æternaque fœdera certis
Imposuit natura locis, quo tempore primùm
Deucalion vacuum lapides jactavit in orbem:
Unde homines nati, durum genus. Ergo age, terræ
Pingue solum primis extemplò à mensibus anni
Fortes invertant tauri: glebasque jacentes
Pulverulenta coquat maturis solibus æstas.

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barns have not been able to contain so great plenty.

50. *Ignotum æquor.* Soil, whose qualities are not known.

50. *Ferro.* Any instrument of iron.

51. *Ventos.* To what winds it stands most exposed.

51. *Cæli morem.* Whether moist or dry, cold or hot; and how the soil agrees with each.

52. *Patrios cultus, &c.* This we explain in Servius' sense. *Sciendum est*, says he, *ager et quemadmodum à majoribus cultus sit, et quid melius ferre consueverit.* A soil, by being cultivated in a certain way, acquires a habit or aptitude to produce some grain better than others; which is the *habitus locorum*, chiefly its acquired habit or genius; for the natural genius is expressed in the following words, *Quid quæque ferat, &c.*

55. *Arborei fœtus*, nurseries of trees in general, as verse 75.

56. *Tmolus.* A mountain in Lydia, famous for the best saffron.

57. *India mittit ebur.* The elephants of India are preferred to those of all other countries. The ivory is derived from the *tusk*, not the *tooth* of this animal.

57. *Molles.* Similar epithets are applied constantly to the Asiatics; the fertility of their soil and the fervors of their sun rendering them effeminate. So Tibullus, II. 2. 4. *tener Arabs.*

57. *Sabæi.* The inhabitants of Arabia Felix, in whose country only the frankincense-tree is said to grow, Geor. II. 117.

Solis est Thurea virga Sabæis.

58. *Chalybes nudi.* The Chalybes, according to Justin, were a people in Spain, here called *nudi*, because the heat of their forges made them work naked.

58. *Virosa castorea.* Castor, according to Pliny, is the beaver's testicles: it is of a medicinal nature, and the smell of it so powerful, that it is said to make women miscarry. Lucretius says, the smell of it affects them in certain circumstances with a kind of lethargy, and makes them drop the work they are about out of their hands, Lib. VI. 794.

Castoreoque gravi mulier sopita recumbit,
Et manibus nitidum teneris opus effluit ei,
Tempore eo si odorata est, quo menstrua solvit.

Hence Virgil gives it the epithet *virosa*, *poisonous* or *heady*. The moderns have discovered that the castor is not contained in the testicles of the beaver, but in odoriferous glands about the groin.

59. *Palmas equarum*, the prime or choice of the mares, such as were wont to carry the palm at the Olympic games in the plains of Elis. Thus Æn. V. 339. *Nunc tertia palma Diores;* i. e. *Diores tertius victor.*

62. *Deucalion.* Deucalion and Pyrrha surviving the deluge, as soon as the waters had retired, went to consult the oracle of Themis, and were directed to repair the loss of mankind, by throwing behind them the bones of their grandmother. This was nothing but the stones of the earth: after some hesitation they obeyed. Those thrown by Deucalion became men, and those by Pyrrha, women. The deluge of Deucalion happened 1503 years before Christ.

At si non fuerit tellus fœcunda, sub ipsum
Arcturum tenui sat erit suspendere sulco:
Illìc officiant lætis ne frugibus herbæ;
Hìc, sterilem exiguus ne deserat humor arenam.
Alternis idem tonsas cessare novales,
Et segnem patiere situ durescere campum.
Aut ibi flava seres mutato sidere farra;
Unde priùs lætum siliquâ quassante legumen,
Aut tenues fœtus viciæ, tristisque lupini
Sustuleris fragiles calamos, sylvamque sonantem.
Urit enim lini campum seges, urit avenæ:
Urunt Lethæo perfusa papavera somno.
Sed tamen alternis facilis labor: arida tantùm
Ne saturare fimo pingui pudeat sola; neve
Effœtos cinerem immundum jactare per agros.
Sic quoque mutatis requiescunt fœtibus arva:
Nec nulla intereà est inaratæ gratia terræ.

Sed si terra non sit pinguis, sufficiet eam perstringere levi sulco, circa ortum Arcturi: In illà *terrâ hoc fa-* *cies*, ne herbæ noceant frugibus fertilibus; in hàc, ne modicus humor destituat infœcundam terram. *Tu* idem permittes, ut novalia demessa requiescant alternis *annis*, et *ut* ager inutilis indurescat otio. Vel *saltem* converso anno seminabis frumenta flaventia illìc, unde collegeris anteà copiosa legumina folliculis strepentibus, aut parva grana viciæ, aut tenues stipulas et manipulos crepitantes lupini amari. Nam seges lini exsiccat agrum, exsiccat *quoque seges* avenæ, exsiccant papavera conciliantia somnum obliviosum. Attamen alternis annis facile erit *ea serere:* modò ne pigeat fœcundare terram pingui stercore, et ne *pigeat* spargere fœdos cineres per arva exhausta. Ita etiam agri quiescunt variatis segetibus: et interim terra, *quæ* non arata *fuerit*, non caret utilitate.

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67. *Sub ipsum Arcturum.* About the middle of September.

71. *Novales. Novalis terra* is properly ground newly broken up; *unde nuper sylva excisa est*, says Pliny. Hence it is transferred to signify *fallow-ground*, because by resting it is recruited, and as it were renewed.

72. *Situ. Situs* is properly the foul weeds, the scurf or squalor which overspread the ground for want of culture.

73. *Mutato sidere.* Or *semine*, as in Pierius.

73. *Farra. Far*, says Ruæus, is the most pure and excellent kind of fruit. Martyn conceives it is put for corn in general. He considers it the same with the ζεα of the Greeks, which the English call spelt. It resembles wheat; but the chaff adheres so firmly to the grain as to be capable of separation only by a mill. *Far* was the corn of the ancient Italians, and was frequently used in sacrificial ceremonies.

74. *Lætum legumen.* By this it is probable Virgil understood beans, which were esteemed the principal sort of pulse; and Pliny, quoting this passage, for *lætum legumen* substitutes *faba*. *Legumen.* Fruit, according to Ruæus, which is not cut, but gathered with the hand: *legumtur manu.*

74. *Quassante siliquâ.* So Ovid, Metam. XV. 399. *quassa cinnama;* alluding to the manner in which the Romans disengaged their beans from the pods, after the pods were broken with the foot or the flail. Davidson renders it "*rattling;*" Martyn, with more propriety, "*shattered.*" Our English word quash is derived from *quasso.*

75. *Tenues fœtus viciæ.* The seeds of vetches or tares are very small in proportion to beans or lupins: hence the propriety of the epithet *tenues.*

75. *Tristisque lupini.* Martyn considers the epithet *tristis* as well chosen, because *lupinus* is derived from λύπη, *tristitia;* but this appears a quibble too trifling for Virgil. The professor adds, that the lupin is a fine manure, and renders the fields greatly productive. One would suppose then that the epithet *læti*, or joyful, would have been better chosen. Minelius gives a more correct idea of the passage: He translates *tristis* by *amari*, bitter, as also does Heyne, who adds as a reason "contristatur enim degustantis vultu." Wharton tells us, that the Italians soak it in water, to get rid of its bitterness. The lupin with us is the Roman *faselus*, and not the *lupinus.*

76. *Sylvam.* A thick luxuriant crop of any kind is called *sylva.*

77. *Urit enim.* The connexion is; if you are to change the grain, it must be with pulse, beans, vetches, or lupins, but not with flax, &c. for these burn and exhaust the moisture of the land.

78. *Papavera somno.* Poppies were cultivated by the Romans; not the scarlet, cornfield poppy, but the kind that is raised in gardens. That it was the garden poppy is evident from its figure, as seen in the hand of many statues of Ceres. Pliny says the head of the garden poppy is round, that of the red poppy long and slender. The juice flowing from its wounded head produces opium, the qualities of which are sufficiently known for producing sleep: hence the propriety of the epithets *lethæo, somnifero*, &c Lethe is an infernal river, which causes those who drink of it to forget every thing

79. *Sed tamen.* Here, as it is commonly said, *the poet returns to his precept*, verse 71.

83. *Nec nulla.* Literally, *Nor meanwhile is there no gratitude in the land that is untilled*, i. e. *left fallow every other year.* This

Sæpe etiam utile fuit accendere agros infœcundos, et cremare leves calamos igne crepitante: sive *quia* terra sumit inde secretam virtutem et pingue alimentum: sive *quia* omne ejus vitium igne consumitur, et humor nimius exsiccatur: sive *quia* calor ille aperit plures meatus et clausa spiracula, per quæ succus influat in plantas novas: sive *quia ille calor* magis indurat *terram*, et comprimit rimas apertas: ne tenues imbres, nimiusve solis ardor vel frigus penetrans Boreæ exsiccet eam. Cæterùm *ille* qui rumpit rastris glebas inutiles,

Sæpe etiam steriles incendere profuit agros,
Atq; levem stipulam crepitantibus urere flammis.
Sive inde occultas vires et pabula terræ
Pinguia concipiunt; sive illis omne per ignem
Excoquitur vitium, atque exudat inutilis humor:
Seu plures calor ille vias, et cæca relaxat
Spiramenta, novas veniat quà succus in herbas:
Seu durat magis, et venas astringit hiantes:
Ne tenues pluviæ, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat.
Multùm adeò, rastris glebas qui frangit inertes,

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whole paragraph, as it is explained by the commentators, is so perplexed and confused, that one knows not what to make of it. The sense of the whole seems to be shortly this: The poet, verse 71, advises to let the ground lie fallow every other year; or, if circumstances will not admit this, then he advises, verse 73, to change the grain, and sow, after corn, pulse of several kinds: but not flax, nor oats, nor poppies, because, verse 77, these burn out the substance of the ground. Yet these too may be used in their turn, provided care be taken to recruit and again enrich the soil with fat dung and ashes, after it has been parched with those hot grains, verse 79. But he concludes, that should the ground be left fallow, and quite untilled, instead of being sown with any of these grains in the alternate year, it would not be ungrateful, *i. e.* it would make it well worth the farmer's while, by producing proportionably more in those years when it is cultivated.

85. *Atque.* How finely does this line, consisting entirely of dactyls, express the rapidity and noise of flame over a stubble field.

Atquĕ lĕ-vēm stĭpŭ-lām crĕpĭ-tāntĭbŭs
ūrĕrĕ flāmmīs.

—The light stubble to the flames resign'd
Is driv'n along and crackles in the wind.
Dryden.

86. *Sive inde.* Minelius observes, that four kinds of advantages result from burning the fields. "1. Their frigid leanness will be removed; 2. Their excess of moisture will be dried up; 3. Fissures will open for the imbibing of dews and the influence of the zephyrs; 4. They will acquire a hardness which will secure them from too much rain, heat or cold." To each of these advantages Virgil refers.

93. *Boreæ.* Boreas was the north wind, blowing from the Hyperborean mountains. He is fabled to have been the son of Astræus and Aurora. He was worshipped as a deity, and represented with wings and white hair. He changed himself into a horse to unite with the mares of Dardanus, by which he had twelve mares, so swift that they ran or rather flew over the seas without scarce wetting their feet.

93. *Penetrabile.* The passive voice taken actively for *penetrans.* So Æn. X. 481. and Lucretius,

"Permanat calor argentum, penetraleque frigus."

93. *Adurat.*

"Lest baleful colds should scorch the crops away."

Burning applied to cold, says Martyn, is not merely a poetical expression, but we find it made use of also by the philosophers. He quotes passages from Aristotle and Pliny, in confirmation of this idea. Modern chemistry renders the figure of the poet easy and elegant. The finger, applied to a red hot bar of iron and to a lump of frozen mercury, would experience a similar burn. In the first instance, the caloric would be thrown into the body, and in the last abstracted from it with insupportable violence.

94 *Multùm adeò.* Virgil had already delivered several precepts on the art of tillage:

I. Concerning the early using of the plough. 45.
II. For ascertaining the quality of the ground. 50.
III. Concerning the renewing of soils. 71.
IV. Relative to the remedies for sterility; these are, manure, the strewing of ashes, and the burning of the stubble. 80.

He here adds a fifth precept with respect to the breaking of the clods small, and smoothing the surface of the soil. This the writers on agriculture called *occatio* and *pulveratio.*

94. *Rastris.* The *rastrum* is not a rake, as Trapp supposes, but a *harrow.*

Vimineasq; trahit crates, juvat arva; neq; illum
Flava Ceres alto nequicquam spectat Olympo:
Et qui, procisso quæ suscitat æquore terga,
Rursus in obliquum verso perrumpit aratro:
Exercetque frequens tellurem, atque imperat arvis.
Humida solstitia atque hyemes orate serenas,
Agricolæ: hyberno lætissima pulvere farra,
Lætus ager: nullo tantùm se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
Quid dicam, jacto qui semine cominùs arva
Insequitur, cumulosq; ruit malè pinguis arenæ?
Deinde satis fluvium inducit, rivosque sequentes?
Et cùm exustus ager morientibus æstuat herbis,
Ecce, supercilio clivosi tramitis undam
Elicit: illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus aristis,

95 aut qui trahit vimineas crates *super illas*, valdè prodest agris; nec flava Ceres frustrà illum aspicit ex alto cœlo. *Valdè etiam prodest ille*, qui ducto obliquè aratro, proscindit iterum tumores *sulcorum*, quos excitaverit *primâ* agri aratione; et qui assiduè colit terram, et domat agros. O agricolæ, petite *à Diis* æstatem humidam, et hyemem siccam; frumenta copiosa *sunt* et ager fertilis *est*, ex siccitate hyemali. Nullam *aliam* ob culturam sic Mysia gloriatur, et ipsa Gargara admirantur suas segetes. Quid dicam *de eo*, qui projecto semine statim agros exercet, et frangit globos terræ malè compactæ? Posteà inducit in *agros* consitos aquam, et rivos fluentes; et cùm terra exsiccata languet herbis arescentibus, ex improviso educit aquam ex summitate canaliculi inclinati; illa cadens raucum strepitum movet inter lapides attritos, et ebullitionibus humectat agros aridos. Quid dicam *de eo*, qui, ne calami concidant *sub pondere* plenarum spicarum,

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95. *Crates.* Instruments for smoothing the ground, made of osiers or twigs intertwisted after the manner of *hurdles*. Virgil uses the word for any kind of basket-work.

96. *Flava Ceres.* As in Homer ξανθὴ Δημήτηρ, called yellow from the colour of ripe corn. She was represented with a garland of ears of corn on her head, holding in one hand a torch, and in the other a poppy. She is frequently represented as a countrywoman seated on an ox, with a basket on her left arm.

96. *Spectat Olympo.* The image of Ceres, says Wharton, puts one in mind of that beautiful passage in the Psalms; "*Righteousness* (a person) hath looked down from heaven." Ps. lxviii. 2.

100. *Solstitia.* Generally applied by the poets to signify the summer solstice. See La Cerda.

100. *Orate.* A sixth precept is here given. Husbandmen are directed to entreat the gods to send moist summers and fair winters.

102. *Mysia.* There were two countries of this name; the one in Europe, between Macedonia and Dacia, more properly called *Mœsia;* and the other in the west of Asia, bounding Troas on the inland sides. This last is here meant.

103. *Gargara.* A part of mount Ida, and a city in Troas.

104. *Quid dicam.* A seventh precept enjoins the levelling of the ground, after sowing the seed, and watering it well. Mr. Davidson, in his translation, certainly with no great felicity of expression, calls this *persecuting* the lands. Heyne rightly observes, "*insequi*, idem atque urgere, instare et sine intermissione aut morâ rem statim aggredi aut prosequi."

106. *Deinde satis fluvium.* An eighth precept is given for the watering of a thirsty soil. Montesquieu, in his Spirit of Laws, informs us, that when the Persians were masters of Asia, they permitted those who conveyed a spring to any place, which had not been watered before, to enjoy the benefit for five generations; and as a number of rivulets flowed from mount Taurus, they spared no expense in directing the course of their streams. At this day, without knowing how they came thither, they are found in the fields and gardens. Homer says, Iliad 21st.

——When a peasant to his garden brings
Soft rills of water from the bubbling springs,
And calls the floods from high, to bless his bow'rs,
And feed, with pregnant streams, the plants and flow'rs;
Soon as he clears whate'er their passage staid,
And marks their future current with his spade,
Swift o'er the rolling pebbles, down the hills,
Louder and louder purl the falling rills,
Before him scatt'ring, they prevent his pains,
And shine in mazy wand'rings o'er the plains. *Pope.*

110. *Scatebris. Ebullitionibus*, says Minelius, with bubbling streams.

111. *Quid, qui* refers to a ninth precept. He seems, says Martyn, to have taken this from Theophrastus, who says, that in a rich soil the husbandmen both mow the young corn and suffer the cattle to feed it down, to keep it from running too much to

amputat superfluitatem segetum, *quando* herbæ teneræ sunt, statim atque herbæ æquales sunt sulcis? Et *de eo*, qui derivat ex terrâ bibulâ aquam *illic* collectam *instar* paludis? Præcipuè si mensibus dubiis fluvius tumefactus exundat, et undique tegit omnia limo superjecto: unde cavæ fossæ fiunt madidæ tepidâ uligine. Tamen licet hominum et boum labores experti sint hæc *omnia*, terram exercendo: *prætered* malignus anser, et grues Thraciæ, et cichorea, *cujus* radices amaræ *sunt*, nonnihil obstant; et umbra nocet. Ipse Jupiter colendæ *terræ* noluit rationem esse facilem; et primus ex arte versavit terram, excitans curis hominum animos: nec passus est sua regna languere tristi otio. Ante Jovis *tempora*, nulli agricolæ exercebant agros. Nec licebat quidem notare, aut definire terminis agros. Quærebant *cibos* in commune, et ipsa terra sponte producebat omnia, nemine exigente. Jupiter adjunxit noxium venenum nigris serpentibus: et voluit lupos voraces esse, et mare agitari, et excussit mel

Luxuriem segetum tenerâ depascit in herbâ,
Cùm primùm sulcos æquant sata? quique paludis
Collectum humorem bibulâ deducit arenâ?
Præsertim incertis si mensibus amnis abundans
Exit, et obducto latè tenet omnia limo,
Unde cavæ tepido sudant humore lacunæ.
Nec tamen (hæc cùm sint hominumque, boumque labores
Versando terram experti) nihil improbus anser,
Strymoniæque grues, et amaris intuba fibris,
Officiunt, aut umbra nocet. Pater ipse colendi
Haud facilem esse viam voluit, primusq; per artem
Movit agros, curis acuens mortalia corda:
Nec torpere gravi passus sua regna veterno.
Ante Jovem nulli subigebant arva coloni:
Nec signare quidem, aut partiri limite campum
Fas erat: in medium quærebant: ipsaque tellus
Omnia liberiùs, nullo poscente, ferebat.
Ille malum virus serpentibus addidit atris,
Prædarique lupos jussit, pontumque moveri,
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit:
Ut varias usus meditando extunderet artes
Paulatim, et sulcis frumenti quæreret herbam,
Et silicis venis abstrusum excuderet ignem.
Tunc alnos primùm fluvii sensere cavatas:
Navita tum stellis numeros et nomina fecit,

è foliis arborum, et occultavit ignem, et stitit vinum ubique fluens in rivos. Ut experientia observando excogitaret paulatim diversas artes, et colligeret spicas frumenti è sulcis, et exprimeret ignem occultum è venis lapidum. Tunc primò flumina tulerunt arbores cavatas: tunc nauta attribuit ordinem et nomina sideribus,

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leaf. So Pliny; "Luxuria segetum castigatur dente pecoris in herbâ duntaxat, et depastæ quidem vel sæpius in spicâ injuriam sentirent."

113. *Quique paludis* He now speaks of drying up a marshy land.

115. *Incertis mensibus*, i. e. in those months when the weather is more variable.

118. *Cùm sint, &c.* Servius, and the whole herd of interpreters after him, explain these words thus: *Though the labours of men and oxen have proved all these evils.* It may be rendered; *when the labours of men and oxen have thus been tried in cultivating the ground,* which seems to agree better with the context, since the poet does not so much insist on the bad qualities of the land, as on the means of meliorating and correcting them.

119. *Improbus anser.* Columella, Lib. VIII. 13. observes of the goose, *Quicquid tenerum contingere potest carpit.* And Pallad. Lib. I. 23. *Anserum Stercus satis omnibus inimicum est.* Hence Martyn humorously calls it "*The wicked goose.*"

120. *Intuba. Succory*, or, as Heyne says, *endive.*

121. *Pater ipse.* How like the decree of the true God, that man should procure his bread by "the sweat of his brow." Virgil here begins to treat of the origin of agriculture.

123. *Movit.* Literally, *Stirred or solicited*, i. e. *He taught or commanded mortals to cultivate the ground.*

123. *Curis acuens.* Sterling says, "*sharpening man's wit with care*"

127. *In medium quærebant.* They made acquisition for the public, or common stock.

131. *Mellaque decussit foliis.* It is no uncommon thing to find a sweet, glutinous liquor on oak leaves, which might give the poets room to imagine, that in the golden age the leaves abounded with honey.

131. *Ignem removit.* The fire was not totally taken, but, as Hesiod says, Κρυψε δε πυρ. It became hid in flints.

132. *Currentia vina.* So Isaiah invites to the waters to buy thence wine and milk.

136. *Cavatas alnos.* The first vessels were nothing but hulks coarsely hollowed out of trees. "The alder tree delights in moist places and the banks of rivers. One of these trees grown hollow with age, falling into a river, may be imagined to have given the first hint towards navigation."

Pleïadas, Hyadas, claramque Lycaonis Arcton.
Tum laqueis captare feras, et fallere visco
Inventum: et magnos canibus circumdare saltus.
Atque alius latum fundâ jam verberat amnem
Alta petens, pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutæ lamina serræ;
(Nam primi cuneis scindebant fissile lignum)
Tum variæ venêre artes. Labor omnia vincit
Improbus, et duris urgens in rebus egestas.
Prima Ceres ferro mortales vertere terram
Instituit: cùm jam glandes atque arbuta sacræ
Deficerent sylvæ, et victum Dodona negaret.
Mox et frumentis labor additus; ut mala culmos
Esset rubigo, segnisque horreret in arvis
Carduus: intereunt segetes, subit aspera sylva,

appellans Pleïadas, Hyadas, et lucidam ursam Lycaonis *filiam*. Tunc repertum est, capere feras laqueis, et decipere visco: et cingere canibus magnas sylvas. Et jam alius projicit reticulum in latum fluvium, se committens alto *fluvio*, et alius trahit è mari retia humida. Tunc *venit* durities ferri, et lamina serræ stridentis: (nam majores dividebant cuneis lignum fissile). Tunc variæ artes prodierunt: Magnus labor superat omnia, et necessitas urgens in rerum inopia. Ceres prima docuit homines movere terram ferro: cùm jam glandes et arbuta sacræ sylvæ deficerent, et Dodona recusaret cibos. Deinde addita est frugibus *materies* laboris: *nempe* ut noxia rubigo absumeret calamos, et carduus inutilis horresceret in agris: segetes emoriuntur, succedit copia *herbarum* asperarum,

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138. *Pleïadas.* The seven daughters of Atlas by Pleione. They all, except Merope, who married Sysiphus, king of Corinth, had immortal gods for their suitors. For this reason Merope's star is said to be *dim*. The name Pleiades is derived from the Greek πλεῖν, to sail; because these stars were considered propitious to sailors. They bear also the names of *Vergiliæ*, *Atlantides*, and *Hesperides*.

138. *Hyadas.* Five daughters of Atlas. The ancients supposed that the rising and setting of the Hyades were always attended with much rain, whence the name (ὑω, *pluo.*)

138. *Lycaonis Arcton.* The *Ursa Major* was called *Lycaon's bear*, because his daughter Calisto was transformed by Juno into a bear, and by Jove, to whom she had been kind, translated to the stars.

141. *Verberat amnem. Lashing the river* is a beautiful description of the manner of throwing the casting net.

142. *Humida lina.* La Cerda observes, that *linum* is often used for a net. It is uncertain in this passage, whether Virgil intends the drag net or the fishing line.

143. *Ferri rigor.* The art of hardening iron is here brought to view, and under it all the metallic arts are implied.

146. *Improbus.* Indefatigable, or unwearied, as Æn. XII. 687.

Fertur in abruptum magno mons improbus actu.

146. *Duris.* Agreeably to the familiar proverb, 'necessity is the mother of invention.' So in the 1st Æneid:

Res dura et regni novitas me talia cogunt *moliri.*

147. *Prima Ceres.* Ovid in like manner attributes the origin of agriculture to the beneficence of Ceres:

Prima Ceres unco glebam dimovit aratro,
Prima dedit fruges, alimentaque mitia terris.

148. *Arbuta.* The Κόμαρος, as the Greeks called the arbute, or strawberry tree, is common enough in our gardens. The poets have supposed the people of the first age to have lived on acorns and arbutes, before the discovery of corn.

150. *Labor additus. Labor* here we take to signify *calamity* or *distress;* and *additus* has the sense of *datus* or *assignatus*, as Hor. Lib. 3. Ode IV. 78.

Incontinentis nec Tityi jecur
Relinquit ales, nequitiæ additus
Custos.

So Æn. VI. 90.

Nec Teucris addita Juno
Usquam aberit.

151. *Esset;* not from *sum*, but from *edo, es, est*, &c.

151. *Rubigo.* The *blight*, says Martyn, is a disease to which corn is subject. Theophrastus calls it ἐρυσίβη. Many modern writers take rubigo to signify *smut*, which is a putrefaction of the ear, and converts it to black powder; but Virgil mentions it as a disease of the stalk. Ruæus calls it in French *nielle*, a word corresponding to our *mildew*. The Romans, on the 25th of April annually worshipped a goddess whom they named Robīgo, that she might preserve their corn from blights.

152. *Carduus.* Perhaps the *carduus solstitialis*, or St. Barnaby's thistle, which, according to Ray, is very troublesome in the Italian corn-fields. Dr. Woodward has calculated, that one thistle seed will produce at the first crop twenty-four thousand, and consequently five hundred and seventy-six millions of seeds at the second crop. This

et lappæ, et tribuli; et infelix lolium, sterilesque avenæ regnant per arva pinguia. Quòd nisi et assiduè terram proscindas rastris, et terreas volucres sonitu, et amputes falce ramos arborum ruris umbrosi, et precibus obtineueris pluviam: heu, frustrà videbis magnum acervum alterius, et *cogéris* subvenire fami succutiendo quercum in sylvis. Dicendum *est* quoque, quæ sint instrumenta durorum agricolarum: sine quibus segetes nec seminari, nec crescere possunt. Primò vomer, et gravis moles curvi aratri, et plaustra Cereris matris difficilè volubilia, et tribula, et traheæ, et rastri magni ponderis. Prætereà vilis et viminea supellex Celei, crates ex arbuto, et sacra vannus Bacchi.

Lappæque, tribulique: interque nitentia culta
Infelix lolium et steriles dominantur avenæ.
Quòd nisi et assiduis terram insectabere rastris,
Et sonitu terrebis aves, et ruris opaci
Falce premes umbras, votisq; vocaveris imbrem:
Heu, magnum alterius frustrà spectabis acervum,
Concussâque famem in sylvis solabere quercu.
Dicendum et quæ sint duris agrestibus arma:
Queis sine, nec potuere seri, nec surgere messes.
Vomis, et inflexi primùm grave robur aratri,
Tardaque Eleusinæ matris volventia plaustra,
Tribulaque, traheæque, et iniquo pondere rastri:
Virgea prætereà Celei vilisque supellex,
Arbuteæ crates, et mystica vannus Iacchi.
Omnia quæ multò antè memor provisa repones,
Si te digna manet divini gloria ruris.
Continuò in sylvis magnâ vi flexa domatur
In burim, et curvi formam accipit ulmus aratri.
Huic à stirpe pedes temo portentus in octo,

Quæ omnia memineris multò antè parare et servare: si te spectat vera laus beati ruris. Principio in sylvâ, magnâ vi inflexa, subigitur ulmus in burim, et capit formam curvi aratri. Huic *buri jungitur* per imam partem temo extensus in octo pedes,

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exuberance, however, is not *waste:* numerous birds derive from the winged thistle seed their subsistence.

153. *Lappæ.* Lappa, says the Cambridge botanist, seems to have been a general word to express such things as stick to the garments of those that pass by. We use the word *burr* in like manner, though what is properly so called is the head of the *bardana major*, or burdock. The *lappa* was probably the same with the *galium*, or, as it is commonly called, *cleavers*, *clivers*, or *goose-grass*.

153. *Tribuli.* The tribulus, or *land caltrop*, is an herb with a prickly fruit common in Italy and warm countries. The fiction that Jupiter caused the earth to produce these prickly weeds seems to have been borrowed from Moses. See Genesis iii.

154. *Lolium*, or darnel, a common weed in corn-fields.

154. *Avenæ.* The *wild-oats* (says Martyn, for we continue to quote his botanical illustrations) are no less frequent than the darnel in many places. They are not the common oats degenerated by growing wild, but a quite different species. The chaff of them is hairy, and the seed small like that of grass. It was the general opinion of the ancients, that wheat and barley degenerated into these weeds, but they are specifically different, and rise from their own seeds. The word *dominantur* is very proper, for the weeds grow so tall, that they overtop the corn.

155. *Quòd nisi.* To avert these evils, he advises harrowing, the scaring away of the birds, pruning, and prayer.

158. *Spectabis.* The Medicean manuscript reads *expectabis*.

160. *Dicendum.* He here begins to treat of the husbandman's implements. He enumerates four for ploughing, and as many for harvest.

162. *Robur*, particularly a kind of oak; but applied to any solid wood.

163. *Tardaque.* Wharton has attempted to imitate Virgil in the slow motion of the cart, which this line describes:

"And Ceres' ponderous wagon, rolling slow."

163. *Eleusinæ matris*, i. e. such as were invented by Ceres, who was worshipped at Eleusis in Attica.

164. *Tribula.* The *tribulum*, or *tribula*, was an instrument used by the ancients to thresh their corn. It was a kind of plank or wagon pointed with stones or pieces of iron, with a weight laid upon it; and so was drawn over the corn by oxen. Thus it is described by Varo: *Id fit è tabulâ lapidibus, aut ferro asperata, quo imposito auriga, aut pondere gravi, trahitur jumentis junctis, ut discutiat è spicâ grana.*

164. *Traheæque.* The *trahea* was a carriage without wheels, used for the same purpose as the former.

165. *Celei.* Celeus was the father of Triptolemus, whom Ceres, as has been said, instructed in husbandry.

166. *Vannus.* The fan to separate the grain from the chaff.

168. *Si te digna manet, &c.* Literally, *if due honour awaits thee from the divine country;* i. e. *If thou expectest to see thy blest rural labours crowned with due honour.* The *country* or *country-life* is called *divine*, because of its innocence and pleasures.

169. *In sylvis.* The Roman plough was formed of a bended elm.

171. *Temo.* The *pole.* Minelius describes it as an oblong piece of wood, to which

Binæ aures, duplici aptantur dentalia dorso.
Cæditur et tilia antè jugo levis, altaque fagus,
Stivaque, quæ currus à tergo torqueat imos:
Et suspensa focis explorat robora fumus.
Possum multa tibi veterum præcepta referre,
Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti æquanda cylindro,
Et vertenda manu, et cretâ solidanda tenaci:
Ne subeant herbæ, neu pulvere victa fatiscat:
Tum variæ illudunt pestes. Sæpe exiguus mus
Sub terris posuitque domos, atque horrea fecit:
Aut oculis capti fodêre cubilia talpæ.
Inventusque cavis bufo, et quæ plurima terræ
Monstra ferunt: populatque ingentem farris acervum
Curculio, atque inopi metuens formica senectæ.
Contemplator item, cùm se nux plurima sylvis
Induet in florem, et ramos curvabit olentes:
Si superant fœtus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore.
At si luxuriâ foliorum exuberat umbra,
Nequicquam pingues paleâ teret area culmos.

accommodantur binæ aures, et dentalia *quæ habent* duplex dorsum. Amputatur quoque priùs tilia levis ad jugum, et fagus alta, et stiva, quæ regat posteriorem aratri partem: et fumus probat ligna *illa* suspensa ad focum. Possum enarrare tibi multa antiquorum præcepta, nisi nolis, et *te* tædeat discere minima quæque. Præcipuè *oportet* complanare aream magno cylindro, et manu tractare *terram*, et firmare cretâ tenaci: ne herbæ nascantur, et ne *area* siccitate resoluta rimas agat. Præterea varii hostes nocent, sæpe parvus mus facit domum sub terris, et struit horrea: aut talpæ privati oculis fodiunt cubilia: et bufo in cavernis reperitur, et multa *alia* animalia quæ terra producit: et curculio, et formica providens egenæ senectuti corrodunt magnum cumulum frumenti. Prætereà contemplare, cùm in sylvis multa nux vestiet se floribus, et demittet ramos odoriferos; si flores plures sint *quàm folia*, similiter frumenta succedent; et veniet magna ubertas, cum magno calore. At si rami abundent nimiâ copiâ frondium; frustrà conteres in areâ manipulos, paleâ crassos.

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wheels were connected, about eight feet in length.

172. *Aures.* In modern language, *earthboards:* according to Minelius, two iron or wooden sides, affixed laterally like ears, for the purpose of widening the furrow.

172. *Duplici dentalia dorso.* See at the end of Mr. Martyn's first Georgic, a draught of a plough such as is used at this day in Mantua; nearly the same with that which Virgil here describes. There the share-beams *(dentalia)* joined to the two handles, form that shape which Virgil calls the *double back.*

173. *Levis.* Light, that it may not oppress the oxen with its weight.

174. *Stiva.* The plough-staff, or handle.

174. *Currus.* Some think *cursus.*

174. *Currus.* The plough was so called, because it ran upon wheels, as do several modern ones, particularly that of Mantua abovementioned.

178. *Area.* The *floor.* The mode here recommended was intended for the purpose of avoiding the inconveniences of mud and vermin.

178. *Cylindro.* A large rolling stone. A fragment of a column sometimes was employed for the purpose.

181. *Exiguus mus.* Not only the diminishing epithet *exiguus,* but the terminating of the line with a single syllable, beautifully expresses the littleness of the animal.

183. *Oculis capti.* Supposed blind, because of the diminutiveness of those organs.

186. *Curculio.* The weevil.

187. *Nux.* By this interpreters generally understand the almond-tree, agreeably to what is said of it in other authors. Isid. lib. XVII. 47. *Amygdalia nomen Græcum est, quæ Latine nux longa vocatur—de quâ Virgilius, cum se nux plurima silvis Induet in florem.* So Theophyl. *in Natural. Prob.* Cap. 17. Ὀρα την αμυγδαλην, &c. *Amygdalum cerne fructu ingravescentem, adeo ut præ fœtu et exuberantia incurvetur, et terram pene contingat: Est hoc, O Polycrates, argumentum maximum fertilitatis.* Plut. Lib. 2. *de Vita Moysis,* Γενηται μεντοι και των, &c. *Fertur è vernis arboribus prima florere Amygdalus proventum prænuntians fructuum arborum.* Mr. Martyn however contends that it refers to the walnut-tree.

192. *Nequicquam.* Servius renders *nequicquam pingues* by *non pingues;* but it may justly be questioned, whether Virgil ever uses the word in that sense; those other examples which Servius produces are very dubious.

192. *Pingues paleâ.* The sense is, that the culms would be rich, not with fruit, but with chaff.

Ego quidem vidi multos satores condire semina, et spargere priùs nitro ac nigrâ amurcâ,ut grana majora essent in folliculis *vulgò* inanibus. At licèt modico igne madefacta properarentur, tamen vidi ea, diu electa, et magnâ curâ explorata, degenerare: nisi hominum industria singulis annis eligeret maxima quæque *grana*. Sic *vidi* omnia vi fatorum abire in pejus, et retrò acta converti. Perinde ac ille, qui contrario flumine ægrè impellit remis cymbam: si fortè remittat brachia, statim impetus rapit illum in profluentem, quà propendet fluvius. Prætereà, nos *agricolæ*, tam debemus stellam Arcturi observare, et dies hœdorum, et splendidum draconem; quàm *ii* qui, vecti in patriam per ventosum mare, exponunt se Hellesponto, et freto

Semina vidi equidem multos medicare serentes,
Et nitro priùs et nigrâ perfundere amurcâ,
Grandior ut fœtus siliquis fallacibus esset.
Et quamvis igni exiguo properata maderent,
Vidi lecta diu, et multo spectata labore,
Degenerare tamen; ni vis humana quotannis
Maxima quæque manu legeret: sic omnia fatis
In pejus ruere, ac retrò sublapsa referri.
Non aliter quàm qui adverso vix flumine lembum
Remigiis subigit: si brachia fortè remisit,
Atque illum in præceps prono rapit alveus amni.
Prætereà tam sunt Arcturi sidera nobis
Hœdorumq; dies servandi, et lucidus anguis;
Quàm quibus in patriam ventosa per æquora vectis
Pontus et ostriferi fauces tentantur Abydi.
Libra die somnique pares ubi fecerit horas,
Et medium luci atque umbris jam dividet orbem:
Exercete, viri, tauros, serite hordea campis,
Usque sub extremum brumæ intractabilis imbrem.
Necnon et lini segetem et Cereale papaver

Abydi ostriferi. Quando Libra feceret horas diei et noctis æquales, et jam distribuet medium mundum luci ac tenebris: exercete tauros, ô agricolæ, seminate hordea in agris, usque ultimas circiter pluvias duræ brumæ. Tempus quoque est abscondere terrâ segetem lini, et papaver Cereris:

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193. *Semina vidi.* Beans or pulse. The poet here teaches, by what means the seed may be preserved vigorous.

200. *In pejus ruere.* Gilbert Wakefield insists, that the word *fluere* is the right reading, for says he, "Vox 'ruere' in se notionem habet perfecti cujusdam atque absoluti quod gradus respiciat: undè, quamvis bonum fuerit 'ruere' per se, 'ruere in pejus' minimè ferri potest."

200. *Sublapsa. Gliding insensibly,* as Æn. XII. 686.

Seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas.

203. *Atque, &c.* Most interpreters explain *atque* by *statim,* upon the authority of A. Gellius; but none of them have produced any parallel example from a classical author. The passage may be explained, by supposing an ellipsis, which every one will easily supply in the reading, thus: *Omnia in pejus ruere, ac retrò sublapsa referri, non aliter quàm ille* ruit, ac, retrò sublapsus, refertur, &c.

204. *Prætereà.* Having treated of the modes of tilling the ground, the origin of agriculture, and the husbandman's implements, the poet now teaches the propriety of observing times and seasons.

204. *Arcturi sidera.* Arcturus is a star near the tail of the Great Bear, whose rising and setting were generally supposed portentous of tempests. It derives its name from its situation; ἀρκτος is a bear, and οὐρα, a tail. Pliny says it rose in his time on the 12th, or according to Columella, on the 5th of September: it rises now at the beginning of October.

205. *Hœdorum.* The kids are two stars on the arm of Auriga.

205. *Anguis.* The northern constellation. There are three that bear this name, one to the north, another in Ophiuchus on the equator, and a third in the south. Servius supposes Virgil to speak of the latter; but all others agree he intends the first, because most conspicuous.

207. *Pontus.* Ruæus thinks the *Hellespont;* Martyn and Minelius, the *Euxine.*

207. *Abydi,* now called the Dardanelles, ever famous for oysters.

208. *Libra die.* Barley is sowed in hot climates at the latter end of the year. The barley harvest in consequence comes earlier than the wheat. Thus we find in the book of Exodus that the flax and the barley were destroyed by the hail, because the barley was in the ear and the flax in seed, but the wheat and the rye escaped, having not yet come up.

208. *Die,* for *diei;* antiquo more, says Minelius.

209. *Dividet.* In many MSS. *dividit.*

211. *Brumæ.* Holdsworth remarks, that bruma was not used by the ancients for the whole winter, but merely for the winter solstice. *Usque* in this line intimates that the husbandman must labour *until* the rainy season commences.

212. *Lini. Flax;* which was sowed in Italy during October and November.

212. *Cereale papaver.* Probably the white

Tempus humo tegere, et jamdudum incumbere aratris:
Dum siccâ tellure licet, dum nubila pendent.
Vere fabis satio: tum te quoque, Medica, putres
Accipiunt sulci; et milio venit annua cura:
Candidus auratis aperit cùm cornibus annum
Taurus, et averso cedens canis occidit astro.
At si triticeam in messem robustaque farra
Exercebis humum, solisque instabis aristis:
Antè tibi Eoæ Atlantides abscondantur,
Gnossiaque ardentis decedat stella coronæ;
Debita quàm sulcis committas semina, quàmque
Invitæ properes anni spem credere terræ.
Multi ante occasum Maiæ cœpere: sed illos
Expectata seges vanis elusit aristis.
Si verò viciamque seres, vilemque faselum,
Nec Pelusiacæ curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes:
Incipe, et ad medias sementem extende pruinas.
Idcirco certis dimensum partibus orbem
Per duodena regit mundi Sol aureus astra.

et quamprimùm incumbere aratris: dum terra sicca *id* permittit, et nubes *pluviæ* suspensæ sunt. Vere *sit* sementis fabarum: tunc etiam sulci molles excipiunt te, ô Medica: et redit annuus cultus milii, quando taurus fulgens aureis cornibus inchoat annum; et canis occidit, dans *locum* sideri retrogrado. Quòd si præparas terram ad segetem tritici et far robustum, et soli frumento intentus es: Pleiades tibi occidant matutinæ, et ardens stella coronæ Ariadnes recedat priùs; quàm deponas *in* sulcis semina debita, et quàm properes committere spem anni terræ repugnanti. Plurimi inceperunt ante occasum Pleiadum, sed messis sperata fefellit eos inanibus spicis. Si autem seminas viciam, et vilem faselum; neque dedignaris cultum lentis Ægyptiæ; Bootes occidens dabit tibi signa non dubia: incipe *tunc*, et profer sationem usque ad mediam hyemem. Ideò Sol aureus gubernat per duodecim mundi signa, orbem distributum in certas partes.

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poppy, whose seed was served up by the ancients with the dessert, Plin. XIX. 8. Servius assigns several reasons why the poppy is called the flower of Ceres: but all of them appear fabulous. It is sufficient for explaining the author, to know that poppies were consecrated to Ceres, and that most of her statues are adorned with them.

213. *Aratris.* There is little doubt but that the right word is *rastris.* Virgil had already mentioned ploughing; he here introduces harrowing.

215. *Medica.* Martyn acquaints us, that this plant had its name from Media, because it was brought from that country into Greece, during the Persian war, under Darius. It is called by the English botanists Burgundy trefoil and medic fodder.

218. *Annua cura.* Thy annual care: in opposition to the *Medic* plant, which lasts many years: Pliny says it lasts thirty.

217. *Taurus.* Servius thinks this passage is not to be rendered, "the bull opens the year with his golden horns," but "the bull with golden horns opens the year." April comes!

218. *Averso astro.* The backward star or constellation, viz. of the Bull, so called because he rises backwards.

221. *Eoæ Atlantides.* The Pleiades are called Atlantides, because they were fabled to be the daughters of Atlas. *Eoæ*, in the morning, i. e. when they set or go below our western horizon about the sun-rising, which is called their *cosmical setting.*

222. *Gnossia stella coronæ.* Ariadne's crown, so called from Gnosus, a city of Crete, where Minos, the father of Ariadne, reigned.

222. *Decedat.* Most commentators have rendered this word by *emerge*, viz. *from the sun*, i. e. *rises heliacally;* because the heliacal rising of this constellation, and not the setting, happens at the time here mentioned by Virgil; but we believe the word is hardly to be found any where else in this sense.

225. *Maiæ.* Maia, one of the Pleiades, here put for the whole.

227. *Vilem.* Because they were very common among them, and therefore of little estimation.

229. *Cadens Boötes.* About the beginning of November.

229. *Boötes.* Boötes is a northern constellation near the Ursa major, called also Bubulcus and Arctophylax. Some suppose it to be Icarus the father of Erigone, who was killed by shepherds for inebriating them.

232. *Mundi.* Either *orbem mundi*, or rather *astra mundi;* as Æn. IX. 93.

Filius huic contra, torquet qui sidera mundi.

Quinque zonæ occupant cœlum, quarum una semper rubet fulgente Sole, et semper incalescit ab *ejus* ardore. Circa illam, ad dextram et ad sinistram *duæ* ultimæ ducuntur: rigentes glacie cæruleâ, et nigris pluviis. Inter illas et mediam, duæ beneficio Deorum datæ sunt miseris hominibus: et orbita scissa est inter has duas, quà ordo *duodecim* signorum obliquè se volveret. Sicut mundus sublimis attollitur versùs Scythiam et montes Riphæos; *ita* deprimitur inclinans in Austrum Africæ. Hic polus semper nobis altus est: sed illum Styx nigra, et umbræ infernæ vident sub pedibus. Ad polum *superiorem* maximus draco volvitur flexu sinuoso, in modum fluvii, circa *polum*, et inter duas ursas: ursas, quæ timent lavari aquis Oceani. Ad polum *inferiorem*, aut profunda nox semper silet, ut aiunt, et tenebræ densantur offusâ nocte: aut Aurora, à nobis *recedens*, illuc revertitur, et refert lucem; et cùm primus oriens nos afflat equis anhelantibus, illic rubens Hesperus accendit sidera serotina. Ex his possumus prænoscere tempestates, cœlo incerto: ex his, et tempus messis, et tempus sationis: et quandonam opportunum sit agitare remis infidum mare: et quandonam *opportunum sit* deducere classes armatas, aut cædere in sylvis pinum tempestivam.

Quinque tenent cœlum zonæ: quarum una corsuco
Semper Sole rubens, et torrida semper ab igni:
Quam circum extremæ dextrâ lævâq; trahuntur,
Cœruleâ glacie concretæ atque imbribus atris.
Has inter mediamque, duæ mortalibus ægris
Munere concessæ Divûm, et via secta per ambas,
Obliquus quà se signorum verteret ordo.
Mundus ut ad Scythiam Riphæasq; arduus arces
Consurgit; premitur Libyæ devexus in Austros.
Hic vertex nobis semper sublimis; at illum
Sub pedibus Styx atra videt, Manesque profundi.
Maximus hìc flexu sinuoso elabitur anguis
Circùm, perq; duas in morem fluminis Arctos:
Arctos, Oceani metuentes æquore tingi.
Illìc, ut perhibent, aut intempesta silet nox
Semper, et obtentâ densantur nocte tenebræ:
Aut redit à nobis Aurora, diemque reducit;
Nosq; ubi primus equis oriens afflavit anhelis,
Illìc sera rubens accendit lumina Vesper.
Hinc tempestates dubio prædiscere cœlo
Possumus: hinc messisq; diem, tempusq; serendi:
Et quando infidum remis impellere marmor
Conveniat; quando armatas deducere classes,
Aut tempestivam sylvis evertere pinum.

NOTES.

233 *Zonæ.* It is unnecessary to describe the zones; they may be learned from almost any *geographical treatise.*

236. *Concretæ.* Frozen up, *concretum flumen*, or *thick and foggy*, as Cicero says, *Crassus hic et concretus aer.* Dr. Trapp translates it *stiff*, which, however it may agree to *cærulea glacie*, is incongruous to *atris imbribus;* and therefore he adopts another epithet, *black with lowering clouds. Imber*, it is true, sometimes signifies *clouds fraught with rain*, as Æn. III. 193.

Tum mihi cæruleus supra caput astitit imber.

But here we are inclined to think it means *snows*, as being joined with ice, and because of the epithet *concretæ.* In this sense Virgil's description of the two frigid zones agrees with that of other poets, Ov. Met. I. 56. *Nix tegit alta duas.*

238. *Via secta per ambas.* A path is cut between both; i. e. the *Ecliptic.*

239. *Obliquus.* The zodiac traverses the whole torrid zone, but neither of the temperate. It turns *obliquely* off, after touching the one or other of the tropics.

242. *Vertex.* The north pole. *Illum.* The south pole.

247. *Illìc.* In this line he refers to the doctrine of Epicurus; that the sun perishes and revives every day. In the following line he states the truth as it exists.

248. *Et obtentâ, &c.* Literally, *And, night being outstretched, darkness is thickened.*

250. *Equis.* Four horses are, by the poets, assigned to the sun: Pyröis, Eous, Æthon, and Phlegon.

251. *Accendit.* G. Wakefield writes it *adcendit*, and says, Olim dedi verissimè hanc lectionem *ex divinatione* (meaning, as I suppose, from conjecture) nescius ità citâsse Senecam, in Epist. 122.

252. *Hinc tempestates.* The practical use of an acquaintance with the aspects of the heaven, the poet now begins to state.

252. *Prædiscere.* Some say *prædicere.*

255. *Deducere.* To draw them down from the docks.

256. *Tempestivam.* "Hoc est," says Ruæus, "tempore idoneo cædendis arboribus."

256. *Evertere pinum.* Dryden has translated these words,

"Or when to fell the furzes;"——

but Martyn observes, that he must certainly have meant *firs:* for the *furze*, otherwise called *gorse* and *whin*, is a prickly shrub which grows on heathy grounds, and bears no resemblance to the fir or pine. Wharton renders the word *pinum, pine:*

"And when in forests fell the timely *pine*"

Nec frustrà signorum obitus speculamur et ortus,
Temporibusque parem diversis quatuor annum.
Frigidus agricolam si quando continet imber:
Multa, forent quæ mox cœlo properanda sereno,
Maturare datur: durum procudit arator
Vomeris obtusi dentem, cavat arbore lintres:
Aut pecori signum, aut numeros impressit acervis.
Exacuunt alii vallos, furcasque bicornes,
Atque Amerina parant lentæ retinacula viti.
Nunc facilis rubeâ texatur fiscina virgâ:
Nunc torrete igni fruges, nunc frangite saxo.
Quippe etiam festis quædam exercere diebus
Fas et jura sinunt: rivos deducere nulla
Religio vetuit, segeti prætendere sepem,
Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri.

Nec frustrà consideramus ortus et occasus siderum, et annum dimensum *æqualiter* in quatuor tempestates. Si aliquando pluvia frigida retinet *domi* agricolam; *tunc* licet multa præparare, quæ posteà festinanter facienda essent sudo tempore. Arator exacuit duram aciem vomeris hebetati, cavat naviculas è ligno: vel imponit notas pecudibus, vel numeros cumulis *frugum*. Alii acuminant palos, et furcas bicornes, et præparant Amerina ligamina vineæ flexili. Modò conficite leves canistros è vimine rubeo: modò coquite igne frumenta, modò *ea* terite saxo. Quin etiam fas et leges permittunt facere res aliquas festis diebus: nulla religio prohibet derivare aquas *ex agris*, cingere segetem septo, struere dolos avibus, comburere spinas, et lavare in aquis gregem ovium, sanitatis *causâ*.

NOTES.

261. *Maturare* often signifies, to do any thing hastily, as Æneid I. 41. *Maturate fugam:* but it is here opposed to *properare*, as expressed by Dryden:

" Let him *forecast* his work with timely care."

According to Wharton, it is " to prepare with prudent foresight."

262. *Lintres. Scaphas* (or skiffs), according to Minelius; but Martyn thinks that Virgil speaks of *troughs* which, scooped from the *alders*, seem more immediately to concern the farmer. So Wharton,

" Scoop troughs from trees."

Such were used for carrying grapes. Tib. book 1. El. 5.

263. *Impressit.* How came the Romans not to find out the art of printing many ages ago? The Cæsars impressed (or printed) their whole names on grants and letters, and this practice was so common a one that even shepherds impressed their names on their cattle.

264. *Vallos. Sudes. Stakes.* So Dryden, " or sharpen *stakes*."

265. *Amerina retinacula.* Amerine bands, so called from Ameria, a town in Umbria, which abounded with osiers.

266. *Rubeâ virgâ.* Bramble twigs; others render it *Rubean wicker*, from Rubi, a town in Italy, which Horace mentions in his journey to Brundusium. But, as Pliny mentions the bramble among the twigs that are fit for such purposes, is is more probable that these are here meant. Mr. Benson is the only translator who has followed this last interpretation:

" Now with the *bramble* weave the baskets round."

267. *Nunc torrete igni fruges.* He speaks of parching the corn, in order to grind it, as in Æneid I.

——— " fruges receptas
Et torrere parant flammis et frangere saxo."

Wharton has given the true sense of the word, but absurdly introduced the grinding before the parching:

" Now grain be ground with stones, now parch'd upon the stove."

Dryden, with an absurdity still greater, represents the grain as ground before its grinding took place:

" Or grinded grain betwixt two marbles turn."

269. *Rivos deducere.* Not to float the ground, as some will have it; for that, as we learn from Servius, was prohibited by the priests on holy-days: but to drain the pools, and make the rivulets run off the fields; which was allowed, as we read in Columella: *Feriis autem ritus majorum etiam illa permittit—Pisanas, lacus, focis veteres tergere, et purgare.* To float the fields, in Virgil's style, is *inducere rivos*, as verse 106. in opposition to which *deducere humorem* signifies to drain, verse 114.

272. *Balantumque gregem.* It is observed, that sheep make a great bleating when they are washed. For the sake of his rhyme, Dryden calls this *steeping* them. He steeps them, too, not in a river (fluvio) but in a water-fall:

——— " steep
In wholesome water-falls the woolly sheep."

Minelius says " ut curetur scabies."

272. *Fluvio salubri.* Columella observes, upon this passage, that it was unlawful to wash the sheep on holy-days for the sake of the wool; but that it was allowed to wash them for the cure of their diseases.

Sæpe ductor pigri asini dorsum *illius* oleo onerat, vel fructibus vilibus: et rediens *domum* ex urbe refert molam incisam, vel massam nigræ picis. Ipsa Luna præbet dies varios variâ serie prosperos ad opera. Evita quintum *diem: illo die* Pluto pallidus, et Furiæ genitæ sunt: prætereà Terra scelerato partu produxit, et Cœum et Japetum, et crudelem Typhoëa, et fratres conjuratos evertere cœlum. Ter videlicet conati sunt imponere Ossam Pelio, et injicere Ossæ frondosum Olympum: ter Jupiter disturbavit fulmine montes accumulatos. Septimus *dies* felix est, minùs quàm decimus, et ad plantandam vineam, et ad subigendos boves ligatos, et ad jungenda licia telæ. Nonus felix est ad peregrinationem, et adversus furtis. Multa etiam meliùs succedunt noctu, aut cùm Lucifer spargit rore terras oriente Sole. Noctu graciles aristæ, noctu fœnum siccum meliùs secatur: humor tenax non deest noctibus. Et aliqui vigilant ad lucem nocturnam hyberni ignis, et acuto ferro incidunt faces: Interim uxor leniens cantilenis longum laborem addensat telam stridulo pectine,

Sæpe oleo tardi costas agitator aselli
Vilibus aut onerat pomis: lapidemque revertens
Incusum, aut atræ massam picis urbe reportat.
Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus
Eumenidesque satæ: tum partu Terra nefando
Cœumque, Iapetumq; creat, sævumque Typhoëa,
Et conjuratos cœlum rescindere fratres.
Ter sunt conati imponere Pelio Ossam
Scilicet, atq; Ossæ frondosum involvere Olympum:
Ter Pater extructos disjecit fulmine montes.
Septima post decimam felix, et ponere vitem,
Et prensos domitare boves, et licia telæ
Addere: nona fugæ melior, contraria furtis.
Multa adeò gelidâ meliùs se nocte dedêre:
Aut cùm Sole novo terras irrorat Eous.
Nocte leves stipulæ meliùs, nocte arida prata
Tondentur: noctes lentus non deficit humor.
Et quidam seros hyberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto.
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:

NOTES.

Hence Virgil mentions the *wholesome river*, to show that he meant it by way of medicine.

274. *Vilibus. Vilis* signifies *common, mean* or *cheap.*

274. *Lapidem incusum.* This Servius interprets a stone cut with teeth, for a hand-mill to grind corn. So Dryden,

" Hand-mills for the grain."

277. *Orcus.* One of the names of the god of hell, the same as Pluto, though confounded by some with Charon. He had a temple at Rome. The word Orcus is generally used to signify the infernal regions.

278. *Eumenides.* A name given to the Furies by the ancients. They were three in number; Tisiphone, Megara, and Alecto. They received the name of *Eumenides*, which signifies benevolence or compassion, after they had ceased to persecute Orestes, who in gratitude offered them sacrifices, and built them a temple. Their worship,

" For so the Devil ordain'd,"

was almost universal. They hold a burning torch in one hand, and a whip in the other.

279. *Cœum.* A son of Cœlus and Terra.

279. *Iapetum.* The Greeks regarded him as the father of all mankind. He was the old-testament Japheth. For what reason the day that gave Iapetus birth should be regarded as unlucky I cannot conceive. Commentators are silent. Dryden leaves out the name.

279. *Typhoëa.* A famous giant, son of Tartarus and Terra. He had a hundred heads, resembling those of a serpent or dragon. His eyes were fire, and his yellings tremendous. He made war against heaven, and so frightened the gods, that they ran away in different shapes: Jupiter became a ram, Mercury an ibis, Apollo a crow, Juno a cow, Bacchus a goat, Diana a cat, Venus a fish, &c. Hence the propriety of the epithet *sævum.*

280. *Rescindere*, pro exscindere.

281. *Ter sunt conati* Longinus produces this as an instance of the sublime. The slow numbers of the line Wharton has attempted to imitate:

" Ossa on Pelion thrice t' uplift they strove."

Heyne ascribes the origin of this fable to a great earthquake. According to Strabo, Ossa was really thought to have been torn from Olympus.

284. *Septima post decimam.* The seventh next to the tenth; or the seventeenth.

288. *Eoïis.* Some think the *morning star:* others one of the horses of the sun, mentioned by Ovid:

Interea volucres Pyroeis et *Eous*, et Æthon
Solis equi, &c.

289. *Nocte arida prata tondentur.* Pliny also observes that a dewy night is fittest for mowing; " noctibus roscidis secari melius."

292. *Faces inspicat.* The torches of the ancients were sticks cut to a point. Heyne on the word *inspicare* says, " novasse videtur poëta, ut sit *in spicæ formam*, adeoque in acutam cuspidem, concidere."

Aut dulcis musti Vulcano decoquit humorem,
Et foliis undam tepidi despumat aheni.
At rubicunda Ceres medio succiditur æstu,
Et medio tostas æstu terit area fruges.
Nudus ara, sere nudus: hyems ignava colono.
Frigoribus parto agricolæ plerumq; fruuntur,
Mutuaque inter se læti convivia curant:
Invitat genialis hyems, curasque resolvit.
Ceu pressæ cùm jam portum tetigere carinæ,
Puppibus et læti nautæ imposuere coronas.
Sed tamen et quernas glandes tum stringere tempus,
Et lauri baccas, oleamque, cruentaque myrta:
Tunc gruibus pedicas et retia ponere cervis,
Auritosque sequi lepores; tum figere damas
Stupea torquentem Balearis verbera fundæ;
Cùm nix alta jacet, glaciem cùm flumina trudunt.

aut coquit igne liquorem dulcis vini, et frondibus aufert spumam ex undâ cacabi bullientis. At segetes flavæ secantur media die, et media die frumenta exsiccata terunturin areâ. Ara nudus, semina nudus: frigus pigrum reddit agricolam. Per hyemem vulgò agricolæ utuntur rebus *per æstatem* comparatis: et hilares agitant inter se mutuas epulas. Suadet *hoc* hyems voluptaria, et curas relaxat. Veluti cùm naves oneratæ jam attigere portum, et nautæ hilares imposuere coronas puppibus. Attamen tunc tempus est colligere et glandes quercinas, et baccas lauri, et olivas, et myrta sanguinea. Tunc *tempus* est objicere pedicas avibus, et retia cervis, et persequi lepores auritos; tunc *tempus est* occidere damas intorquendo lora stupea Balearis fundæ: cùm nix alta jacet, cùm fluvii propellunt glaciem.

NOTES.

295. *Dulcis musti.* This boiled must was usually put into some sorts of wine, to make them keep. Columella recommends the sweetest wine for this purpose: so that *dulcis* in this passage is no idle epithet to *musti.*

295. *Vulcano.* La Cerda observes that Vulcan is never used by Virgil for a fire, but when he would express a large one.

295. *Humorem.* This has been thought a syllable redundant at the end to express the ebullition and overflowing of the liquor.

296. *Undam trepidi aheni;* because the undulation of the water in a boiling kettle resembles the tumult of the sea. So Æneid 7. 463. *undans ahenum.*

297. *Rubicunda Ceres.* Ceres is sometimes used for bread. Ecl. 5. 79. here for the crop itself, which when ripe is (rubicunda) of a reddish or golden colour.

298. *Terit area fruges.* The Romans did not thresh or winnow their corn: in the heat of the day, as soon as it was reaped, they laid it on the floor, and drove horses or mules round it till they trod all the grain out. This was the common practice all over the east, and that humane text of scripture "thou shalt not muzzle the ox that treadeth out the corn," is a plain allusion to it.

299. *Nudus ara, &c.* These works must be performed when the heat of the weather shall render garments unnecessary. A Roman would call himself naked, when divested of his upper garment. Cincinnatus probably in this last sense was found naked at his plough when called to be DICTATOR.

303. *Pressæ.* Weather-beaten. Others render it *laden.* But the former sense figures more aptly the toils of the farmer; and agrees better to the words *ceu pressæ carinæ cùm jam,* &c. The phrase *cùm jam* denotes that the ships had been in distress.

304. *Puppibus.* See Æneid IV. 418.

305. *Quernas glandes.* Glans, says Martyn, seems to have been used by the Romans in the same sense that we use mast. Strictly speaking, it means only such fruits as contain but one seed, covered at the lower part with a husk, and naked at the upper part. The fruit of an oak, which is commonly called an acorn, is properly a *glans.*

305. *Stringere.* To gather with the hand.

306. *Lauri.* Translators, says Martyn, frequently confound the laurel and the bay, as if they were the same tree, and what the Romans called *laurus.* To the common laurel no fine smell is attached, nor does its leaf crackle in the fire; yet these characterize the *laurus* of the Romans, and these agree well with the BAY TREE, which seems most certainly to be the *laurus* of the ancients, and is frequent in the woods and hedges in Italy. Its first discoverers gave it the name of *lauro-cerasus,* because its leaf resembles the bay, and its fruit the cherry.

306. *Cruenta myrta.* The myrtle-berries are called *cruenta,* or bloody, from their vinous juice. Ray observed no other species of this plant in Italy but the *myrtus communis Italica,* or common myrtle.

307. *Pedicas.* Springes for catching birds or beasts by the legs.

309. *Balearis.* The Balearides are Majorca and Minorca, whose inhabitants have ever been famous for slinging. Mothers, in these islands, were not used to give their children bread, but to hang it on a tree that they might strike it down with a stone before they ate it.

Quid enumerem procellas et astra autumni? et quænam sint providenda rusticis, cùm dies jam decrescunt, et æstas est mitior: vel cùm ver pluvium desinit, cùm spicæ segetum jam intremiscunt per agros, et cùm frumenta plena lacte tumescunt in culmo *adhuc* herbescente. Sæpe cùm colonus introduceret messorem in segetes maturas, et jam ligaret hordea paleis fragilibus: ego vidi miscerì pugnas omnium ventorum: quæ dissiparent in auras plenam segetem extirpatam radicitùs: tam denso nimbo jactabat procella calamos leves, et stipulas volantes.

Quid tempestates autumni et sidera dicam?
Atque ubi jam breviorque dies, et mollior æstas,
Quæ vigilanda viris? vel cùm ruit imbriferum ver:
Spicea jam campis cùm messis inhorruit, et cùm
Frumenta in viridi stipulâ lactentia turgent? 315
Sæpe ego, cùm flavis messorem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere prælia vidi,
Quæ gravidam latè segetem ab radicibus imis
Sublimè expulsam eruerent: ita turbine nigro 320
Ferret hyems culmumq; levem, stipulasq; volantes.
Sæpe etiam immensum cœlo venit agmen aquarum,
Et fœdam glomerant tempestatem imbribus atris
Collectæ ex alto nubes: ruit arduus æther,

Sæpe etiam ingens copia imbrium cadit è cœlo, et nubes è mari advectæ colligunt tempestatem nigræ pluviæ: cœlum altum minatur ruinam,

NOTES.

311. *Quid tempestates.* Mr. Martyn thinks the summer storm not to be equalled. "We see the adverse winds engaging, the heavy corn torn up by the roots and whirled aloft, the clouds thickening, the rain pouring, the rivers overflowing and the sea swelling. Jupiter is introduced overturning the mountains with his flaming right hand; earth trembles; the beasts are fled and men are struck with horror; the south wind redoubles, the shower increases, and the woods and shores rebellow." This description is far surpassed in the 18th Psalm.

311. *Autumni.* Autumn began about the 12th of August.

314. *Spicea.* Not the ripe corn, for the next line speaks of it as milky and its stems green.

315. *Lactentia.* This is a favourite word with the poets. Several MSS. read *lactantia.* Servius observes, that *lactans* signifies that which yields milk, *lactens* that which receives milky nourishment.

317. *Stringeret.* Was binding up. Servius renders it *secaret*, and quotes verse 305.

Et quernas glandes tum stringere tempus.

But surely *stringere* there signifies *to gather or strip off with the hand.*

317. *Culmo.* The stem or straw of the growing barley.

322. *Sæpe etiam—cælo venit.* The common way of explaining this line, in a great measure, destroys the whole beauty of the passage, takes away the solemnity of the description, and renders it somewhat preposterous. It turns that lofty expression, *ruit arduus æther*, into a tautology, and breaks into the description before the reader is prepared for it.

To see the passage in its just light, we are to consider that the poet is here describing one of those storms that are fraught with thunder, hail, lightning, rain, and which come gradually on by sensible approaches. First the clouds or vapours come marching up together in bands, *agmen aquarum*, till they have overcast the whole face of the sky.

Sæpe etiam immensum cœli venit agmen aquarum.

Then they gather themselves in thicker wreaths, and brew the storm more deep and threatening.

Et fœdam glomerant tempestatem imbribus atris
Collectæ ex alto nubes.

After this solemn apparatus, the storm bursts, the clouds discharge such a deluge of rain as if the whole sky were dissolved and poured down at once, *ruit arduus æther.*

Venit Cælo therefore is here of the same import with *venit in cælum* or *convenit in cælo*, agreeably to Virgil's style in many other places. Thus Æn. I. 293. *Hunc tu accipies cælo* for *accipies in cælum.* Æn. v. 451. *It clamor cælo*, for *ad cælum*, or *per cælum.* See also Æn. VI. 191. VIII. 591. IX. 664. XII. 283.

324. *Ex alto.* Servius explains it *ab aquilone, from the north;* because the north pole is elevated with respect to us: but this seems forced. *Alto* is often put elsewhere for *the sea*, and seems to be so here.

324. *Ruit arduus æther.* Virgil is thought in this description to have had in his mind a passage in the 16th Iliad.

" From their deep beds he bids the rivers rise,
And opens all the floodgates of the skies.
Th' impetuous torrents from their hills obey;
Whole fields are drown'd, and mountains swept away:
Loud roars the deluge till it meets the main,
And trembling man sees all his labours vain." *Pope.*

Et pluviâ ingenti sata læta, boumque labores
Diluit: implentur fossæ, et cava flumina crescunt
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse pater, mediâ nimborum in nocte, corusca
Fulmina molitur dextrâ: quo maxima motu
Terra tremit: fugêre feræ, et mortalia corda
Per gentes humilis stravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit: ingeminant Austri, et densissimus imber:
Nunc nemora ingenti vento, nunc litora plangunt.
Hoc metuens, cœli menses et sidera serva:
Frigida Saturni sese quò stella receptet:
Quos ignis cœli Cyllenius erret in orbes.
Imprimìs venerare Deos, atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis,
Extremæ sub casum hyemis, jam vere sereno.
Tunc agni pingues, et tunc mollissima vina:
Tunc somni dulces, densæq; in montibus umbræ.
Cuncta tibi Cererem pubes agrestis adoret:
Cui tu lacte favos, et miti dilue Baccho,

evertitque largo imbre opera boum et campos fertiles: fossæ implentur *aquis*, et fluvii profundi augentur cum strepitu, et mare æstuat fluctibus *quasi* ebullientibus. Jupiter ipse mediis in tenebris nubium, vibrat rubente manu tonitrua: quo tumultu terra latè concutitur, feræ fugiunt, et humilis timor dejicit undique mentes hominum. Ille ferit ardenti fulmine, vel Atho, vel Rhodopen, vel ardua Ceraunia: invalescunt Austri et pluvia copiosissima: jam sylvæ, jam litora sonant magno vento. Hoc timens, observa menses et signa cœli: quam in partem abeat tardum astrum Saturni, quos per circubs planeta Mercurii vagetur. Præcipuè cole Deos, et annua sacrificia persolve mignæ Cereri, sacrificans in herbis fertilibus, sub exitum ultimæ hyemis, jam sudo vere. Tunc agni *sunt* pingues, tunc vina suavissima, tunc somni dulces, et umbræ opacæ in montibus. Omnis rustica juventus adoret tibi Cererem: cui tu misce mel cum lacte et vino leni,

NOTES.

330. *Fugêre feræ.* Dr. Trapp observes that *fugére*, in the preter-perfect tense, has a wonderful force. We see the beasts scudding away; they are out of sight in a moment.

332. *Atho.* Athos is a mountain in Macedonia that overlooks the Ægean sea. Rhodope is a mountain in Thrace, a part of mount Hæmus, which extends itself as far as Scythia, taking different names, according to the different places through which it passes.

332. *Ceraunia.* The Ceraunian mountains are in Epirus; they were formerly so called from χεραυνος, *thunder*, because their height exposed them much to thunder. They are now called *Monti de la Chimera.*

334. *Plangunt.* Heyne explains it, "*plangorem* edunt, resonant;" Minelius, "rauco fragore resonant."

335. *Hoc metuens.* Against the horrors of a tempest, he proposes two preservatives: making observations on the heavens, and worshipping the gods.

335. *Cœli menses.* The twelve signs.

336. *Frigida.* According to sir Richard Blackmore, this may well be called frigid.

"When the keen north with all its fury blows,
Congeals the blood, and forms the fleecy snows,
'Tis heat intense to what can there be known;
Our poles are warmer than its burning zone:
Who there inhabits must have other pow'rs,
Juices and veins, and sense and life than ours:
One moment's cold, like theirs, would pierce the bone,
Freeze the heart's blood, and turn us all to stone."

337. *Cyllenius.* A surname of Mercury, from his being born on the mountain Cyllene. It is here applied to the planet Mercury. On the top of the mountain Cyllene was a temple and a wooden statue dedicated to the god.

337. *Erret*, a happy epithet; the word planet being derived from πλανη, *wandering.*

339. *Cereri.* We have here a beautiful description of the ambarvalia. This was a joyful procession round the ploughed fields in honour of Ceres, the goddess of corn. Two festivals of this name were celebrated by the Romans; one about the month of April, the other in July. The swains went three times dancing round their fields, crowned with oak leaves, singing hymns to Ceres, and entreating her to preserve their corn. The word ambarvalia is derived from *ambiendis arvis*, going round the fields. A sow, a sheep and a bull, called ambarvaliæ hostiæ, were afterwards immolated, and the sacrifice called *suovetaurilia*, from *sus*, *ovis* and *taurus.*

342. *Tunc somni dulces.* Both *dulces somni* and *densæ umbræ* are to be construed with *in montibus;* for the meaning is plainly, that slumbers are sweet on the hills under trees, which then begin to be covered with thick shade: not as if sleep were sweeter then than at other seasons, as one would imagine Dr. Trapp and other interpreters understood it.

et victima propitia ter ducatur circa novas fruges, quam totus chorus, et socii læti comitentur; et clamoribus invocent Cererem in domum *suam:* nec ullus subjiciat falcem maturæ segeti, priusquàm edat motus inconditos, et canat carmina *in honorem* Cereris. Et ut possimus hæc cognoscere certis indiciis, calorem et imbres, et ventos adducentes frigora: Jupiter ipse definivit, quid menstrua Luna indicaret, quo indicio Austri quiescerent, quid videntes rustici sæpe continerent greges non longè à stabulis. Statim ventis orientibus, aut æquor maris commotum incipit inflari, et sicus fragor audiri ex altis montibus; aut ripæ procul resonantes perturbari, et murmur sylvarum augescere. Jam tunc fluctus difficile se abstinent à curvis navibus *vorandis*, cùm mergi revolant celeriter è medio mari, et emittunt vocem ad litora: et cùm marinæ fulicæ ludunt in arenâ: et *cùm* ardea relinquit paludes *sibi* notas, et volat supra altam nubem. Sæpe etiam, vento

Terque novas circum felix eat hostia fruges,
Omnis quam chorus et socii comitentur ovantes;
Et Cererem clamore vocent in tecta: neque antè
Falcem maturis quisquam supponat aristis,
Quàm Cereri, tortâ redimitus tempora quercu,
Det motus incompositos, et carmina dicat.
Atque hæc ut certis possimus discere signis,
Æstusque, pluviasque, et agentes frigora ventos;
Ipse pater statuit, quid menstrua Luna moneret,
Quo signo caderent Austri, quid sæpe videntes
Agricolæ propiùs stabulis armenta tenerent.
Continuò ventis surgentibus, aut freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor: aut resonantia longè
Litora misceri, et nemorum increbrescere murmur.
Jam sibi tum curvis malè temperat unda carinis:
Cùm medio celeres revolant ex æquore mergi,
Clamoremque ferunt ad litora, cùmque marinæ
In sicco ludunt fulicæ: notasque paludes
Deserit, atque altam supra volat ardea nubem.
Sæpe etiam stellas, vento impendente, videbis
Præcipites cœlo labi: noctisque per umbram
Flammarum longos à tergo albescere tractus,
Sæpe levem paleam et frondes volitare caducas:
Aut summâ nantes in aquâ colludere plumas.
At Boreæ de parte trucis cùm fulminat, et cùm

imminente, videbis stellas præcipites cadere è cœlo: et longos tractus lucis albescere à tergo, per tenebras noctis: sæpe paleas leves, et folia caduca volitare, aut plumas natantes in superficie aquæ agitari. Sed quando fulmen cadit à regione Boreali, et quando regio

NOTES.

351. *Discere signis.* Not by any supposed astrological meaning, but by common and popular observation.

354. *Caderent,* should blow with less violence.

356. *Continuò ventis.* The poet gives eleven prognostics of the approach of wind; almost all of them are borrowed, and indeed beautified, from Aratus 1. The sea is agitated. 2. A crashing noise is heard from the mountains. 3. The shores begin to echo. 4. The groves murmur. 5. The cormorants fly towards the shores. 6. The sea-coots play on the land. 7. The heron forsakes her fens and seeks the clouds. 8. Stars shoot. 9. Long tracts of light are seen in the heavens. 10. The chaff whirls in the air; and 11. Feathers dance on the waters.

357. *Aridus fragor.* Such a sound as is made by dry trees when they break.

361. *Ex æquore mergi.* Birds so called, à mergendo. *Herons* are most probably intended.

365. *Sæpe etiam stellas.* It is well known that stars never fall. Virgil's expressions are accommodated to the ideas of common people.

368. *Sæpe levem paleam, &c.* What Virgil says of chaff, &c. Aratus has said of thistledown.

370. *At Boreæ.* Twelve prognostics of rain are here given. 1. Lightning from the north. 2. Thunder from the east and west. 3. The flight of cranes. 4. The heifer looking up to heaven and snuffing the air. 5. The swallow flying round the lakes. 6. The croaking of frogs. 7. Ants bringing their eggs from their recesses. 8. The rainbow drinking up the waters. 9. Rooks forsaking their food. 10. Sea-fowl wantonly tossing water over their backs and washing themselves. 11. The cawing of the crow, as it walks solitarily on the dry sand. 12. The observations of damsels working, by night, at their wheels,

" When sparkling lamps their sputtering
light advance,
And in the sockets oily bubbles dance."

Euriq; Zephyriq; tonat domus; omnia plenis
Rura natant fossis; atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit. Aut illum surgentem vallibus imis
Aëriæ fugêre grues: aut bucula cœlum
Suspiciens, patulis captavit naribus auras:
Aut arguta lacus circumvolitavit hirundo:
Et veterem in limo ranæ cecinere querelam.
Sæpiùs et tectis penetralibus extulit ova
Angustum formica terens iter: et bibit ingens
Arcus: et è pastu decedens agmine magno
Corvorum increpuit densis exercitus alis.
Jam varias pelagi volucres, et quæ Asia circum
Dulcibus in stagnis rimantur prata Cäystri,
Certatim largos humeris infundere rores,
Nunc caput objectare fretis, nunc currere in undas,
Et studio incassùm videas gestire lavandi.
Tum cornix plenâ pluviam vocat improba voce,
Et sola in siccâ secum spatiatur arenâ.
Nec nocturna quidem carpentes pensa puellæ

Euri et Zephyri tonat; omnes campi inundantur fossis plenis: et omnis nauta per mare colligit vela humida: nunquam pluvia incautis nocuit. Vel illam venientem grues aëriæ fugiunt *ex* imis vallibus: vel juvenca cœlum aspiciens hausit aërem naribus patentibus: aut hirundo canora volat circa lacus: et ranæ in limo canunt antiquam querelam. Sæpe formica fodiens parvam viam exportat ova ex intimis cavernulis: et haurit aquam magnus arcus *cælestis:* et turba corvorum rediens è pastu magno numero, strepit densis alis. Prætereà *videre* potes diversas aves maris, et quæ circumvestigant Asiana prata in mollibus paludibus Cäystri, certatim aspergere humeros multâ aquâ: nunc objicere caput fluviis, nunc currere per undas, et frustrà agitari desiderio lavandi *se*. Tunc cornix importuna advocat imbrem altâ voce, et sola privatim vagatur in arenâ aridâ. Ac ne puellæ quidem noctu nentes lanam

NOTES.

371. *Eurique.* Eurus is a wind blowing from the east; called also Vulturnus.

371. *Zephyrique.* Zephyrus was the west wind. He is the same with Favonius. He was said to produce flowers and fruits by the sweetness of his breath. He had a temple at Athens, where he was represented as a young man of a delicate form with wings on his shoulders and his head covered with flowers.

373. *Imprudentibus.* Minelius says "Tam multa tam certa et manifesta sunt pluviæ et tempestatum prognostica, ut neminem non clare et abunde præmonitum, ut neminem nisi improvidum deprehendant." The signs are so many that none can complain of a shower's falling on him unawares.

374. *Aut illum surgentem vallibus imis, &c.* Some construe the words thus, *grues fugere ex imis vallibus.* Others take the meaning to be, that the shower rises out of the valleys. The author of the essay on the Georgics interprets it, that the cranes avoid the coming storm, by retreating to the low valleys. This interpretation is agreeable to Aristotle in his History of Animals, where, treating of the foresight of cranes, he says, They fly on high, that they may see far off, and, if they perceive clouds and storms, they descend, and rest on the ground: εαν ιδωσι νεφη, και χειμεριαι, κατάπτασαι ησυχάζουσιν. In this sense Mr. Benson has translated it:

" Cranes, as it rose, flew downwards to the vale."

378. *Veterem cecinere querelam.* Either alluding to the known fable of the frogs in Æsop, or to that fabulous tradition of the transformation of the Lycians into frogs, for which see Ovid, Met. VI. 374.

380. *Bibit ingens arcus.* According to a vulgar notion, that the rainbow drank up the vapours, to feed the clouds for rain.

383. *Asia.* The *Asia palus*, or *Asia campus* is the name of a fenny country which receives the overflowings of the Cäyster. The first syllable of this adjective is always long; the first of Asia, a quarter of the world, is short.

384. *Cäystri.* The *Cäyster* or *Cäystrus*, now called *Kitcheck-Meinder*, rising in Lydia, and falling into the Ægean sea near Ephesus. Its margin abounded with water-fowl. Homer speaks of geese, cranes and swans.

387. *Incassùm.* Either, as Servius has it, because their feathers keep their bodies from being wet: *Quia plumarum compositio aquam minime ad corpus admittit;* or, as others, their bustle is idle, and to no purpose, since without so much pains they will soon be effectually washed by the coming rain.

388. *Vocat.* The ancients were of opinion that crows not only predicted rain, but *called* it down. Thus Lucretius:

" Corvorumque greges, ubi aquam dicuntur et imbres
Poscere et interdum ventos aurasque *vocare.*"

The " daws and om'nous crows, with various noise
Affright the farmers; and fill all the plain;
Now *calling* for rough *winds*, and now for *rain.*"

389. *Et sola in siccâ.* Dryden renders this line,

" And single stalks along the desert sands."

Wharton translates it,

" And solitary stalks across the scorching sands."

ignorant pluviam *futuram:* cùm vident oleum emittere scintillas in lucernâ ardente, et putridos fungos cumulari. Pariter post imbrem, poteris prævidere, et certis indiciis discere dies *sudos* et cœlum apertum ac serenum. Tunc enim, nec lux stellarum apparet languida, nec Luna *videtur* oriri, debens *lucem suam* luci Solis, nec levia vellera lanæ volare per aërem. Halcyones charæ Thetidi non explicant Soli alas in litore. Fœdi porci non meminerunt dissipare rostro fasciculos *palearum* laceratos. Sed potiùs nubila deprimuntur in valles, et residunt in campis. Et noctua, observans occasum Solis ex alto cacumine, non emittit serotinos cantus.

Nescivere hyemem: testâ cùm ardente viderent
Scintillare oleum, et putres concrescere fungos.
Nec minùs ex imbri soles, et aperta serena
Prospicere, et certis poteris cognoscere signis.
Nam neque tum stellis acies obtusa videtur,
Nec fratris radiis obnoxia surgere Luna:
Tenuia nec lanæ per cœlum vellera ferri.
Non tepidum ad solem pennas in litore pandunt
Dilectæ Thetidi Halcyones: non ore solutos
Immundi meminere sues jactare maniplos.
At nebulæ magis ima petunt, campoq; recumbunt:
Solis et occasum servans de culmine summo
Nequicquam seros exercet noctua cantus.

NOTES.

And adds, "The line admirably expresses the action of the crow, and is an echo to the sense. Those who are fond of *alliteration*, are delighted with this verse, where so many s's are found together." A similar alliteration is seen in "*plena pluviam*," and "*vocat voce*." Perhaps it will not appear to every reader so clearly as it has done to Mr. Wharton, that the sound of s's and the wandering of a crow resemble each other.

392. *Scintillare.* The sputtering of the lamps occasioned by the humidity of the atmosphere may well predict rain.

393. *Nec minùs.* Virgil now gives nine prognostics of fair weather. 1. The light of the stars does not appear dim. 2. The moon does not seem to rise obscurely. 3. No fleecy clouds appear in the sky. 4. The halcyons do not spread open their wings to the sun. 5. Swine do not toss about the straw with their snouts. 6. The mists are low. 7. The owl hoots not at sun-set. 8. The ospray flies after the lark. 9. The ravens rejoice with a loud noise.

393. *Ex imbri.* Pierius found it in many MSS. *ex imbres.*

"Nor from less certain signs, the swain descries
Unshow'ry suns and bright expanded skies."

"This reading," says professor Martyn, "seems more poetical than the common: and it is certain that Virgil's meaning could not be that these observations are to be made during the rain. At such a time it would be impossible to observe the brightness of the moon and stars; which are the first prognostics mentioned by our author." Minelius as the sense of Virgil has "post imbrem, post pluvias," after the shower, after the rains.

396. *Nec fratris radiis obnoxia.* She rises bright, as if she shone with a light unborrowed and independent of her brother's beams. Those, who are curious to see a critical explication of the word *obnoxius*, may consult Aulus Gellius in his Noct. Att. L. VII. 17.

397. *Tenuia lanæ vellera, thin fleecy clouds*, as Pliny explains it, Lib. XVIII. 35. *Si nubes ut vellera lanæ spargentur—aquam in triduum præsagient.*

399. *Dilectæ Thetidi Halcyones.* Ceyx, the king of Trachinia, having perished by shipwreck in the Ægean sea, his queen Halcyone, seeing his dead body floating near the shore, threw herself upon it in the transports of her passion; and Thetis, in compassion to the unhappy lovers, transformed them into the birds called halcyons or kingfishers. For them the sea is said to be smoothed seven or eleven days about the winter solstice, that they may the more conveniently hatch their young. Hence those are called halcyon-days.

403. *Nequicquam exercet.* Among the various glosses which interpreters have put on these words, the true and most obvious meaning seems to be this: that, whereas the hooting of the owl is commonly a prognostic of bad weather, yet, when the signs of fair weather here mentioned occur, she hoots and sings in vain, her dreary prognostic is not to be minded, or, if any regard it as a sign of bad weather, they will find themselves disappointed. Thus verse 459, after having said that the clearness of the sun's orb at rising and setting betokens fair weather, the poet adds, *frustrà terrebere nimbis;* mists and blackening clouds, which at other times are forerunners of rain, are then not to be regarded; it is then in vain to be alarmed by them.

To those who dislike this interpretation, Servius proposes another, taking *nequicquam* for *non;* but it is a question whether the word ever has that signification in Virgil or any other good author.

403. *Seros.* The owl is the only bird that never sings but by night; for, as to the nightingale, it is well known that she sings also by day, only her music is not then so much regarded amidst the chorus of other birds.

Apparet liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capillo.
Quàcunque illa levem fugiens secat æthera pennis,
Ecce inimicus atrox magno stridore per auras
Insequitur Nisus: quà se fert Nisus ad auras,
Illa levem fugiens raptim secat æthera pennis.
Tum liquidas corvi presso ter gutture voces
Aut quater ingeminant: et sæpe cubilibus altis,
Nescio quâ præter solitum dulcedine læti,
Inter se foliis strepitant: juvat imbribus actis
Progeniem parvam, dulcesque revisere nidos.
Haud equidem credo, quia sit divinitùs illis
Ingenium, aut rerum fato prudentia major:
Verùm, ubi tempestas et cœli mobilis humor
Mutavere vias: et Jupiter humidus Austris
Densat, erant quæ rara modò; et, quæ densa, relaxat:
Vertuntur species animorum, et pectora motus
Nunc alios, alios dum nubila ventus agebat,
Concipiunt: hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.
Si verò Solem ad rapidum Lunasque sequentes
Ordine respicies; nunquam te crastina fallet
Hora, neque insidiis noctis capiere serenæ.

Falco videtur sublimis puro in aëre, et alauda solvit pœnas pro crine purpureo *à se secto:* quàcumque alauda fugiens findit alis tenuem aërem; ecce falco hostis crudelis magno murmure persequitur *eam* per aërem: quâcumque falco fertur per aërem, alauda fugiens celeriter findit alis tenuem aërem. Prætereà corvi ter aut quater iterant claras voces compresso gutture: et sæpe in nidis excelsis, nescio quâ lætitiâ pleni præter morem, inter se frondes commovent: placet redire ad parvam prolem et gratos nidos, pluviâ exactâ. Sanè non puto quòd sit illis *datum* à Diis ingenium, et rerum prudentia, *quæ* potentior *est* fato. Sed quando temperies et humor mutabilis cœli mutavit qualitates aëris: et *quando* aër humectatus Austris condensat ea quæ *priùs* erant rara; et rarefacit ea quæ priùs *erant* densa: tunc species animorum mutantur, et corda nunc suscipiunt affectus alios, et alios dum ventus turbabat nubes. Hinc oritur ille cantus volucrum in campis, et lætæ *sunt* pecudes, et corvi exultant gutture. Si autem consideres Solem rapidum, et ordinem Lunarum sequentium, nunquam dies crastinus te decipiet, nec decipieris fraude noctis serenæ.

NOTES.

404. *Nisus.* Nisus was king of Alcathoë or Megara. He had on his head a purple or yellow lock in which, according to the words of an oracle, the security of his kingdom lay. Scylla, his daughter, falling desperately in love with Minos who besieged the city, stole the lock from her father's head as he lay asleep, and fled with it to him. The town was immediately taken, but Minos disregarding the services of Scylla, she threw herself into the sea. The gods changed her into a *lark*. Nisus assumed the nature of a *hawk* or an *ospray*, at the very moment in which he killed himself to avoid falling into the enemy's hands. These two birds have continually been at variance with each other. Scylla by her apprehensions at the sight of her father suffers the punishment which her perfidy deserved. See the 8th book of Ovid's Metamorphoses.

407. *Inimicus.* Heyne thinks the word is used adverbially; "atrox Nisus *inimicè* insequitur."

415. *Haud equidem.* Virgil speaks as an Epicurean. He does not allow any divine knowledge or foresight in birds; but justly considers these changes in their note and behaviour as effects produced by alterations in the air.

416. *Rerum fato prudentia major.* A superior knowledge of things by fate. Some construe the words thus: *Prudentia rerum major fato, a knowledge of nature superior to fate,* i. e. *a greater knowledge than may be accounted for from destiny and the established laws of matter and motion.* Others, *major prudentia in fato rerum, a superior insight into fate.*

418. *Jupiter.* Jupiter, no doubt, often signifies *the air;* but the dignity of the poetical style lies in these and the like figurative expressions, and therefore ought not to be lost in a translation.

418. *Humidus.* Heinsius and Martyn read it *uvidus.*

424. *Si verò.* Having shown how the changes of weather are foretold by animals, the poet proceeds to explain the prognostics which are supplied by the sun and moon. *Three* are attributed to the moon: 1. If the new moon appear obscure, rain may be expected. 2. If she look red, wind will follow. 3. If on the 4th day, she shine clear, the rest of the month will pass without rain or wind. *Eight* portentous appearances are exhibited by the sun: 1. If it appear spotted, or 2. hid in a cloud, rain may be expected. 3. When the rays of the rising sun seem scattered, or 4. when Aurora rises pale, wind and hail are coming. 5. If at evening the sun appear dark, expect rain; 6. if *fiery*, winds: 7. if spotted, rain and wind. 8. A fair rising or setting betokens serene weather, and a fine northerly breeze.

Cùm primùm Luna colligit lucem renascentem, si amplectatur aërem obscurum nigris cornibus, maxima pluvia imminet colonis et mari. Sed si sparserit in vultu *suo* ruborem virginalem, ventus erit: Luna aurea semper rubescit *ex* vento. Si verò quarto die (nam hic est index certissimus) incedit per aërem clara, et cornibus non hebetatis: et ille dies totus, et qui sequuntur post illum usque ad mensem transactum, erunt absque imbre et vento: et nautæ servati *à tempestate* reddent in litore vota Glauco, et Panopeæ, et Melicertæ filio Inûs. Sol quoque et oriens, et quando se abscondit in mare, præbebit indicia: certissima indicia sequuntur Solem: et quæ dat mane, et quæ stellis apparentibus. Cùm Sol abditus in *cavo* nubis, distinxerit primum ortum maculis, et mediâ *sui* parte latuerit: *tunc* pluvia sit tibi suspecta.

Luna revertentes cùm primùm colligit ignes,
Si nigrum obscuro comprenderit aëra cornu;
Maximus agricolis pelagoque parabitur imber.
At, si virgineum suffuderit ore ruborem,
Ventus erit: vento semper rubet aurea Phœbe.
Sin ortu in quarto (namque is certissimus auctor)
Pura, neque obtusis per cœlum cornibus ibit;
Totus et ille dies, et qui nascentur ab illo
Exactum ad mensem, pluviâ ventisque carebunt:
Votaque servati solvent in litore nautæ
Glauco, et Panopeæ, et Inoo Melicertæ.
Sol quoq; et exoriens, et cùm se condit in undas,
Signa dabit: Solem certissima signa sequuntur:
Et quæ mane refert, et quæ surgentibus astris.
Ille ubi nascentem maculis variaverit ortum
Conditus in nubem, medioque refugerit orbe;
Suspecti tibi sint imbres: namque urget ab alto
Arboribusque satisque Notus, pecorique sinister.
Aut ubi sub lucem densa inter nubila sese
Diversi erumpent radii, aut ubi pallida surget
Tithoni croceum linquens Aurora cubile;
Heu malè tum mites defendet pampinus uvas,
Tam multa in tectis crepitans salit horrida grando.

Nam Notus funestus et arboribus, et segetibus, et pecudibus imminet è mari. Vel cùm sub *initium* diei radii separati emittent se ex opacis nubibus: vel cùm Aurora, relinquens aureum lectum Tithoni, orietur pallida; heu! tunc frondes malè tuebuntur maturos racemos; tam multa, et horrida grando saliet crepitans in tectis.

NOTES.

427. *Luna revertentes.* These signs, taken from the moon, were proverbial:

Pallida luna pluit, rubicunda flat, alba serenat.

432. *Quarto.* The poet follows the opinion of the Egyptians, according to Pliny; "Quartam eam maxime observat Ægyptus."

434. *Nascentur.* The Roman and Lombard manuscripts, according to Pierius, read *nascetur.*

436. *Solvent.* It was a custom among the ancient mariners to vow a sacrifice to the sea-gods, in case of a safe and prosperous voyage.

437. *Glauco.* Glaucus was a fisherman of Anthedon in Bœotia. As he was angling one day, he observed that all the fishes he laid on the ground, on touching a certain herb, immediately escaped from him, and leaped into the sea. His curiosity prompted him to taste it, when he was suddenly affected with a desire of living in the water. On this he leaped into the ocean, and was by Oceanus and Tethys changed into a sea-god. Some authors explain the fable that Glaucus was an excellent diver and was devoured by fishes when smimming in the sea.

437. *Panopeæ.* She was one of the Nereids whom sailors generally invoked in storms. Her name signifies *giving every assistance*, or *viewing every thing.*

437. *Inoö.* Ino was the daughter of Cadmus, and wife of Athamas, king of Thebes. Juno, jealous of her peace, sent a *fury* to the house of Athamas to throw the whole into tumult. Athamas, inspired by the demon, conceiving Ino to be a lioness, and her children whelps, pursued her, and dashed her son Learchus against a wall. Flying in terror from her husband, she threw herself from the top of a high rock, into the sea, with her remaining son Melicerta in her arms. The gods pitied her fate. Neptune changed her into a sea-deity and she received the name of Leucothoe. Melicerta her son became a sea-god, and was called Palæmon. Inous is a noun adjective, and signifies the son of Ino.

442. *Conditus in nubem.* It is observable, that the signs Virgil refers to correspond with the popular observations on the weather, in Judea, in the days of Jesus Christ. "When it is evening, ye say, it will be fair weather, for the sky is red." See lines 445, 446, 447, &c. "And in the morning, it will be foul weather to-day; for the sky is red and lowering." See lines 440, 441, 442, &c.

447. *Tithoni.* Tithonus was the king of Troy, by Strymo, daughter of Scamander. He was so beautiful that Aurora became enamoured with him, and carried him away. At his request, the goddess granted him immortality; but as he had forgotten to ask

Hoc etiam emenso cùm jam decedet Olympo,
Profuerit meminisse magis: nam sæpe videmus
Ipsius in vultu varios errare colores.
Cæruleus pluviam denuntiat, igneus Euros:
Sin maculæ incipient rutilo immiscerier igni;
Omnia tunc pariter vento nimbisque videbis
Fervere. Non illâ quisquam me nocte per altum
Ire, neque à terrâ moneat convellere funem.
At si, cùm referetque diem, condetque relatum,
Lucidus orbis erit; frustrà terrebere nimbis,
Et claro sylvas cernes Aquilone moveri.
Denique, quid Vesper serus vehat, unde serenas
Ventus agat nubes, quid cogitet humidus Auster,
Sol tibi signa dabit: Solem quis dicere falsum
Audeat? ille etiam cæcos instare tumultus
Sæpe monet: fraudemq; et operta tumescere bella.
Ille etiam extincto miseratus Cæsare Romam;
Cùm caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt sæcula noctem.
Tempore quanquam illo tellus quoque, et æquora ponti,
Obscœnique canes, importunæque volucres
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,
Flammarumque globos, liquefactaq; volvere saxa?
Armorum sonitum toto Germania cœlo
Audiit, insolitis tremuerunt motibus Alpes.

Præterea magis proderit hæc *alia* annotare, cùm *Sol* occidet cœlo decurso: nam sæpe videmus diversos colores spargi in ejus vultu. Cæruleus significat imbrem, flammeus ventum. Si verò maculæ incipiant misceri cum micanti lumine, tunc videbis omnia æquè turbari vento et pluviâ. Nullus me hortetur ire illâ nocte per mare, et solvere funem à terrâ. Sed si globus Solis nitidus sit, et quando reducet diem, *et quando* reductum absondet: frustrà timebis pluviam, sed videbis sylvas agitari sudo Aquilone. Denique Sol tibi significabit, quid ferat Vesper serotinus: quâ ex parte ventus pellat siccas nubes: quid humidus Auster præparet. Quis audeat Solem appellare fallacem? Ille quoque sæpe declarat secretos tumultus imminere, insidiasque et bella occulta parari. Ille quoque misertus est Romæ, occiso Cæsare, quando velavit lucidum caput obscurâ ferrugine, et *quando* homines scelerati timuerunt perpetuam noctem. Quamquam illo tempore terra quoque, et æquor maris, et exundantem, caminis effractis erumpere in arva Cyclopum, et eructare globos flammarum ac lapides comminutos? Germania audiit toto aëre strepitum armorum, et Alpes tremuerunt insuetis motibus.

fœdi canes, et funestæ aves dabant signa. Quoties vidimus Ætnam,

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the continuance of his youth and beauty, he soon grew infirm and decrepid. Disgusted with his immortality, and as he could not die, the goddess changed him into a grasshopper.

456. *Fervere.* The penult of this verb is with Virgil always short; as also in *fulgere, stridere, effulgere,* and *effervescere.*

458. *Cùm referetque, &c.* Literally, *When he shall both bring back the day, and shut it up when brought back.*

462. *Cogitet.* Some commentators would alter the passage to *quid cogat,* or *quid concitet:* but it should be remembered, that in Virgil's time the winds were not only personified, but worshipped. Horace, speaking of the river Aufidus, says,

Diluviem MEDITATUR *agris.* Od. 14. l. 4.

He has also, *quodque* MINABITUR *Eurus.*

465. *Sæpe monet.* The best historians, as Wharton observes, unite in detailing these prodigies. Plutarch not only relates the paleness of the sun, but adds that the fruits rotted for want of heat. Appian speaks of the clashing of arms, shouts in the air, an ox speaking with a human voice, statues sweating blood, wolves howling in the forum, and victims wanting entrails. The reader, says Martyn, cannot but observe how judiciously Virgil takes care to show he had not forgotten the subject of his poem in this long digression. At the close of it, he introduces a husbandman in future ages ploughing up the field of battle and astonished at the magnitude of the bones of those who had been buried.

Watts, in his Dacian battle, has happily introduced this last idea:

——" the torn earth disclos'd
Helmets and swords (bright furniture of war
Sleeping in rust) and *heaps of mighty bones.*"

467. *Ferrugine.* This word signifies here *a dark red, somewhat resembling that of blood. Ferrugineus* is applied to the flower of the hyacinth, which is also called *purpureus,* the colour of blood.

468. *Sæcula.* The poet by the word means *men.* Lucretius, as professor Martyn shows, uses the word for *kind, species, sex.*

470. *Obscœnique canes,* i. e. *Dogs of bad omen, howling abominably.* Every thing vile, obscene, or impure, was by the ancients reckoned inauspicious; hence the word signifies *direful* or *unlucky.*

474. *Cœlo audiit.* Perhaps some remarkable Aurora borealis seen in Germany. Martyn says, that he was informed by the learn-

Voces etiam magnæ auditæ sunt passim per lucos tacitos: et spectra pallentia miris modis visa *sunt* circa crepusculum noctis: et pecora locuta *sunt:* dira *res!* Fluvii constiterunt, et terræ hiaverunt. *Præ* tristitiâ *statuæ* eburneæ lacrymatæ sunt in templis, et æreæ sudaverunt. Padus rex fluminum inundavit sylvas, *eas* provolvens magnis vorticibus; et per omnes agros rapuit armenta cum stabulis: nec eodem tempore, aut venæ minaces *cessaverunt* apparere in tristibus visceribus *hostiarum,* aut sanguis cessavit fluere è puteis, aut urbes *cessaverunt* resonare altè per noctem ululatibus luporum. Aliis *temporibus* nunquam plura fulgura ceciderunt cœlo sereno, nec toties cometæ funesti effulserunt. Itaque *campi* Philippici viderunt Romanos exercitus pugnare iterum inter se armis paribus:

Vox quoque per lucos vulgò exaudita silentes
Ingens, et simulacra modis pallentia miris
Visa sub obscurum noctis: pecudesque locutæ,
Infandum! sistunt amnes, terræque dehiscunt:
Et mœstum illacrymat templis ebur, æraq; sudant.
Proluit insano contorquens vortice sylvas
Fluviorum rex Eridanus, camposque per omnes
Cum stabulis armenta tulit: nec tempore eodem
Tristibus aut extis fibræ apparere minaces,
Aut puteis manare cruor cessavit; et altè
Per noctem resonare lupis ululantibus urbes.
Non aliàs cœlo ceciderunt plura sereno
Fulgura, nec diri toties arsere cometæ.
Ergo inter sese paribus concurrere telis
Romanas acies iterum vidêre Philippi:

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ed Celsius, professor of astronomy at Upsal in Sweden, that in those northern parts, during the appearance of an *Aurora borealis,* he has heard a rushing sound in the air, something like the clapping of a bird's wings. The common people suppose the appearance to arise from armies fighting in the air.

476. *Vox quoque per lucos.* La Cerda is of opinion, that the mighty voice heard in the groves was that of the gods leaving or threatening to leave their habitations. He strengthens this observation by a quotation from the 7th book of Josephus, where speaking of the prodigies which preceded the destruction of Jerusalem, he says, the priests heard a voice in the night time saying, "Let us go hence."

477. *Simulacra.* Ovid says, "umbrasque silentum erravisse ferunt."

482. *Fluviorum rex Eridanus.* The poet here, to express the rapidity of this river, begins the verse with two short syllables. The Eridanus, or Po, rises from the foot of mount Vesulus, and, passing through the Cisalpine Gaul, falls into the Adriatic sea. Virgil calls it the king of rivers, because it is the largest and most famous of all the rivers in Italy.

488. *Fulgura.* Horace speaks of thunder and lightning, snow and hail affrighting the city:

"Jam satis terris nivis atque diræ
Grandinis," &c.

490. *Romanas acies iterum vidêre Philippi.* It is generally agreed that Virgil here means those two battles which are so famous in history; the one between Cæsar and Pompey; and the other between Brutus and Cassius on the one side, and Augustus and M. Antony on the other. But it is certain, from history, that the scenes of those two battles were widely distant from each other; for the former was fought on the plains of Pharsalus in Thessaly, the other at Philippi in Thrace, which two places are above two hundred miles apart. It can hardly be conceived what confusion there is among interpreters in their attempts to unravel this great difficulty. Servius, Stephanus in his Thesaurus, Petavius, Dr. Heylin, Torrentius, Desprez, M. Dacier, father Sanadon, but especially the two celebrated writers of the Roman history, Catrou and Rouillé; all these, and numbers of others, will have it that both these battles were fought on the same spot. But this opinion is quite inconsistent with the plainest testimony of the most authentic historians, tends to subvert the credibility of all history whatsoever, and lays a foundation for universal scepticism.

If the reader would see a satisfactory solution of this difficulty, he may consult a pamphlet published in the way of letters by Mr. Holdesworth, intitled Pharsalia and Philippi. The sum of that gentleman's opinion is this: "that Virgil means, by his two battles of Philippi, not two battles fought on the same individual spot, but at two distinct places of the same name, the former at Philippi (*alias* Thebæ Phthiæ) near Pharsalus in Thessaly, the latter at Philippi, near the confines of Thrace. And though the historians (all except Lucius Florus), for distinction's sake, call the latter battle only by the name of Philippi; yet, as there was a Philippi likewise near Pharsalia, in sight of which the former was fought, the poets, for certain reasons (which, says he, I shall consider hereafter) call both by the same name."

As to the reasons that he says determined Virgil to call both battles by the same name, the chief of them is this; that, in compliment to Augustus, he might impress the superstitious Romans with a belief, that the vengeance of the gods against the mur-

Nec fuit indignum superis, bis sanguine nostro
Emathiam et latos Hæmi pinguescere campos.
Scilicet et tempus veniet, cùm finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabrâ rubigine pila:
Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa sepulchris.
Dii patrii Indigetes, et Romule, Vestaque mater,
Quæ Tuscum Tiberim et Romana palatia servas,
Hunc saltem everso juvenem succurrere sæclo
Ne prohibete: satis jampridem sanguine nostro
Laomedonteæ luimus perjuria Trojæ.
Jampridem nobis cœli te regia, Cæsar,
Invidet, atque hominum queritur curare triumphos.
Quippe ubi fas versum atque nefas, tot bella per orbem,
Tam multæ scelerum facies: non ullus aratro
Dignus honos, squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.
Hinc movet Euphrates, illinc Germania bellum:
Vicinæ ruptis inter se legibus urbes
Arma ferunt: sævit toto Mars impius orbe.
Ut cùm carceribus sese effudere quadrigæ,
Addunt se in spatia: et frustrà retinacula tendens
Fertur equis auriga, neque audit currus habenas.

Nec *visum est* indecorum Diis, bis Macedoniam, et *præsertim* vastos Hæmi agros, fœcundari nostro cruore. Nempe futurum est ut aliquando colonus, vertens in illis regionibus terram curvo aratro, reperiat tela corrosa rubigine asperâ: vel pulset rastris gravibus cassides inutiles, et apertis tumulis, admiretur ossa ingentia. O Dii patrii, Semidei, et Romule, et Vesta mater, quæ custodis Etruscum Tibrim et Romanas arces: ne impedite, quò minùs hic adolescens subveniat mundo ruenti: Jamdudum satis expiavimus nostro cruore perfidiam Laomedontis Trojani. Jamdudum, ô Cæsar, aula Deorum dolet te *esse* apud nos, et indignatur *te* delectari mortalibus triumphis. Si quidem hìc fas ac nefas confusum *est:* tot bella *sunt* per orbem, tot criminum formæ: non *habetur* agriculturæ debitus honor: horrent arva agricultoribus abreptis *ad militiam*, et curvæ falces cuduntur in crudelem gladium. Hinc Euphrates, illinc Germania parat bellum: urbes finitimæ violatis fœderibus capiunt arma invicem: Mars scelestus furit toto orbe. Veluti cùm quadrigæ eruperunt è septis, per spatium *circi*, et auriga incassum adducens habenas abripitur ab equis, nec equi obtemperant habenis.

NOTES.

derers of Cæsar was denounced by numbers of prodigies and omens; and in so remarkable a manner, that there appeared in it a particular stroke of Providence, according to the heathen superstition, that the second battle, which proved fatal to the Romans, should be fought in the same province with the first, and near a second Philippi.

492. *Emathiam—Hæmi.* The same ingenious gentleman proves that the ancient Macedonia, or Emathia, according to the language of the poets, extended as far as the river Nessus in Thrace to the east, and to the south comprehended all Thessaly, and consequently took in the Pharsalian Philippi; so that both battles, here referred to, were really fought in Emathia, as Virgil here says. Again he shows that both towns were near mount Hæmus, which, though commonly reckoned only a mountain of Thrace, was really a chain of mountains like the Alps and Apennines; the head or highest part thereof was in Thrace; but all the other mountains, viz. Rhodope, Pangæus, &c. quite round to Pindus and Oeta, branch out from the same head. Virgil himself seems to take the mount in this extensive view, when he cries out, Geor. II. 448.

O qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!

As all the other places, mentioned in this passage, were in Thessaly or Achaia, it is reasonable to suppose, that by the valleys of Hæmus he means the same country too. But, let that be as it will, there are several passages in Lucan which evidently show that Hæmus reached to the Thessalian Philippi. Thus, at the latter end of the first book, he prophesies that the battle of Pharsalia (which he too calls by the name of Philippi) was to be fought under the rock of Hæmus, verse 681.

Latosque Hæmi sub rupe Phillippos.

See also L. VII. 174. 449. 576.

500. *Juvenem.* Augustus.

505. *Tot bella.* Wharton remarks that a certain melancholy flow in the numbers, and an air of pity for his distressed fellow-creatures, render these lines more valuable than even the poetry they contain.

506. *Non ullus aratro.* Here again the poet slides beautifully into his subject. When he is representing the world in arms, he expresses it by saying husbandmen are pressed into the service, the fields lie neglected, the plough is slighted, and the instruments of agriculture are turned into swords. The latter idea resembles that of the prophet Joel: "Beat your plough-shares into swords, and your pruning hooks into spears."

511. *Impius* here signifies *cruel, unnatural;* that has no *pietas*, no tenderness, no natural affection.

512. *Quadrigæ.* Four horses were usually joined to one chariot.

P. VIRGILII MARONIS

GEORGICORUM

LIBER II.

INTERPRETATIO. Huc usque *locutus sum* de culturâ agrorum, deque signis cœlestibus; jam loquar de te, ô Bacche: et de sylvestribus arbusculis tecum, deque sobole oleæ lentè crescentis. Huc *adsis*, ô Bache pater: hìc omnia repleta sunt tuis donis: ager floret tibi, onustus pampinis autumnalibus: vindemia spumat plenis vasis. Huc adsis, ô pater Bacche: et mecum tinge novo vino suras nudas

HACTENUS arvorum cultus, et sidera cœli:
Nunc te, Bacche, canam, necnon sylvestria tecum
Virgulta, et prolem tardè crescentis olivæ.
Huc, pater ô Lenæe: tuis hìc omnia plena
Muneribus, tibi pampineo gravidus autumno
Floret ager, spumat plenis vindemia labris.
Huc, pater ô Lenæe, veni: nudataque musto
Tinge novo mecum direptis crura cothurnis.
Principio arboribus varia est natura creandis.
Namque aliæ, nullis hominum cogentibus, ipsæ
Sponte suâ veniunt, camposque et flumina latè

detractis calceamentis. Primò natura diversa est in producendis arboribus. Aliæ enim, nullis hominibus *per artem* compellentibus, ipsæ ultrò nascuntur, et latè occupant agros,

NOTES.

The subject of the following book is planting. In handling this argument, the poet shows all the different methods of raising trees, describes their variety, and gives rules for the management of each. He then points out the soil in which the several plants thrive best; and thence takes occasion to expatiate in praise of Italy; after which he gives some directions for discovering the nature of every soil, prescribes rules for dressing vines, olives, &c. and concludes the Georgic with a panegyric on a country life.

2. *Sylvestria virgulta.* Forest-trees, chiefly those that were used in propping the vine, as the poplar, elm, osier, ash, &c. The study of botany has within the last few years become increasingly popular in the United States. Among the sons of science who have succeeded in inspiring an ardour for this elegant branch of education, Dr. Benjamin S. Barton stands as preeminent in America as was Themistocles, for wisdom and fortitude among the heroes of Greece. It will be remembered that Martyn, from whose excellent notes on Virgil many quotations have already been made, was professor of botany in the university of Cambridge. The reader must ascribe most of the important and elegant remarks on the science, which the subsequent notes exhibit, to the genius and researches of the learned professor. This general remark may render the task of formal citation unnecessary.

3. *Tardè crescentis olivæ.* In ancient Greece the inhabitants knew of nò mode of propagating olives but by *sowing* them. It is said this method is in use in Greece to the present day. Hence Virgil might make use of the epithet *slow-growing.*

4. *Lenæe.* A name of Bacchus, of Greek derivation, from ληνος *torcular*, a *wine-press.*

8. *Tinge* alludes to the custom of treading out the grapes with their feet.

8. *Direptis cothurnis.* The *cothurnus*, or buskin, was a part of Bacchus's dress. Tac. L. II. *In celebrando vindemiæ simulacra, Silius Bacchum referens hedera vinctus erat, et cothurnos gerebat.*

9. *Principio.* The poet enters on the first part of his work by stating the several methods by which trees are produced. Of these he refers to three, without culture; SPONTANEOUSLY, by SEEDS, and by SUCKERS.

11. *Sponte.* The spontaneous generation of

Curva tenent: ut molle siler, lentæque genistæ,
Populus, et glaucâ canentia fronde salicta.
Pars autem posito surgunt de semine: ut altæ
Castaneæ, nemorumque Jovi quæ maxima frondet
Æsculus, atque habitæ Graiis oracula quercus.
Pullulat ab radice aliis densissima sylva:
Ut cerasis, ulmisque: etiam Parnassia laurus
Parva sub ingenti matris se subjicit umbrâ.
Hos natura modos primùm dedit: his genus omne
Sylvarum fruticumq; viret, nemorumq; sacrorum.
Sunt alii, quos ipse viâ sibi repperit usus.
Hic plantas tenero abscindens de corpore matrum
Deposuit sulcis: hic stirpes obruit arvo,
Quadrifidasque sudes, et acuto robore vallos:
Sylvarumque aliæ pressos propaginis arcus

et amnes flexuosos: ut siler tenerum, et genistæ flexibiles, et populus, et salices albentes foliis virentibus. Aliæ verò oriuntur ex jacto semine: ut castaneæ sublimes, et æsculus, quæ maxima in sylvis frondescit *ad honorem* Jovis, et quercus *quæ* existimatæ *sunt* à Græcis oracula. Aliæ emittunt à radice spississimam multitudinem *ramorum:* ut cerasi, et ulmi: laurus etiam Apollinea parva attollit se sub grandi umbraculo matris *suæ*. Natura primò suppeditavit *tres* illos modos, quibus viresciit omne genus sylvarum et virgultorum, et lucorum sacrorum. Sunt alii *modi*, quos ipsa experientia sibi invenit *certâ* ratione. Hic avellens ramulos è trunco tenero matrum, committit *eos* fossulis: Iste sepelit terrâ radices, et perticas fissas *in* quatuor *partes*, et palos trunco acuminato: Aliæ arbores desiderant ad propagationem palmites arcuatos

NOTES.

plants is now sufficiently exploded; yet it was universally believed by the ancient philosophers; as Aristotle, Pliny, &c.

12. *Siler.* An *osier*. It is a plant ever described in ancient Latin writers as growing in water.

12. *Genistæ. Spanish broom*, which grows very plentifully in Italy. The Italians weave baskets with its slender branches. The flowers are sweet, yellow, of long continuance, and agreeable to bees.

13. *Populus.* This no doubt is the poplar, of which, according to Pliny, there are three sorts; the white, the black, and the Libyan.

13. *Salicta.* This is a beautiful description of the common willow; the leaves are of a bluish green, and the under side is covered with a white down. *Salictum*, or *salicetum*, is the place where willows grow, here used for *salices*, the trees themselves.

15. *Castaneæ.* The castanea no doubt is our chesnut.

16. *Æsculus.* A kind of oak which some take to be what we call the bay-oak. This tree was consecrated to Jupiter.

18. *Cerasis.* Cherries were a new fruit among the Romans in the time of Virgil. Lucullus first introduced them after he had conquered Mithridates.

18. *Ulmis.* Elms were in great request among the ancients, they being preferred before all other trees for props to their vines.

18. *Parnassia laurus.* The bay, and not the laurel, is the laurus of the ancients. The laurel moreover is not so apt as the bay to propagate itself by suckers. The finest bay trees grew on mount Parnassus.

19. *Se subjicit*, i. e. *Sursum jacit, shoots up.* See Ecl. X. 74.

21. *Fruticum.* The difference between a tree and a shrub is, that the tree rises from the root with a single trunk, and the shrub divides itself into branches as soon as it rises from the root.

22. *Sunt alii.* Having spoken of trees which spontaneously propagate their species, he now proceeds to mention those methods which are used by human industry. These are by *suckers, sets, layers, cuttings*, pieces of cleft wood, and *ingrafting*.

22. *Viâ. Arte*, as Cic. de Cl. Or. XLVI. *Antea neminem solitum viâ nec arte, sed accurate nomen, et descripto plerosque dicere.*

23. *Hic plantas, &c.* This refers to the propagation of trees by suckers.

23. *Abscindens.* In these words the poet plainly describes the propagation of plants by *suckers*. Pliny calls this way of planting *avulsio*, and uses *avellere* in the same sense that Virgil here uses *abscindere*.

25. *Quadrifidasque sudes.* This is the method of propagation, by fixing the large branches like stakes in the earth.

25. *Acuto robore. Trunco exacuto et in mucronem fastigiato*, as Pliny has it. The *quadrifidas sudes* is when the bottom is slit across both ways; the *acuto robore* is when it is cut into a point, which is called the *colt's foot. Essay on the Georgics.*

26. *Sylvarum.* Trees very luxuriant, and abounding with shoots that look like a little wood.

26. *Propaginis.* This is propagating by layers, which are called *propagines*. The English word propagation is used for any method of increasing the species: among the Roman writers on agriculture, *propagatio* is used only for layers. Pliny says, nature first taught this method by the bramble; the branches of which are so slender that they fall to the ground and make layers of their

deprimi, et plantas vivas in propriâ terrâ *defodi*. Aliæ non indigent radice, et amputator non timet reddens terræ committere summum fastigium *rami;* prætereà ex sicco stipite *oleæ*, ramis circumcisis, emittitur radix oleacea, *quod* mirum *est* dictu. Et sæpe cernimus ramos unius arboris sine damno mutari in *ramos* alterius, et pyrum transformatam producere mala *sibi* insita, et dura corna rubescere in pruno *arbore*. Agite igitur, ô coloni: discite culturam *singulis* generibus congruam, et mansuefacite per cultum fructus sylvestres. *Cavete* verò ne terræ sint inutiles: prodest Ismarum vitibus implere, et tegere oleis magnum Taburnum. Tu quoque fave *mihi*, ô Mæcenas, verè ornamentum et pars maxima famæ meæ: et persequere mecum susceptum opus: et navigans pande vela mari aperto. Non ego cupio comprehendere omnia meis carminibus.

Expectant, et viva suâ plantaria terrâ.
Nil radicis egent aliæ: summumque putator
Haud dubitat terræ referens mandare cacumen.
Quin et caudicibus sectis, mirabile dictu,
Truditur è sicco radix oleagina ligno.
Et sæpe alterius ramos impunè videmus
Vertere in alterius, mutatamque insita mala
Ferre pyrum, et prunis lapidosa rubescere corna.
Quare agite ô, proprios generatim discite cultus,
Agricolæ, fructusque feros mollite colendo.
Neu segnes jaceant terræ: juvat Ismara Baccho
Conserere, atque oleâ magnum vestire Taburnum.
Tuque ades, inceptumque unà decurre laborem.
O decus, ô famæ meritò pars maxima nostræ,
Mæcenas, pelagoque volans da vela patenti.
Non ego cuncta meis amplecti versibus opto:

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own accord. Laying is accomplished by bending down a branch from the parent tree, and planting it in the ground till it take root firm enough to nourish itself.

27. *Expectant*, i. e. by their luxuriance and bending down to the earth they seem to expect propagation, and to desire, as it were, that their shoots may be set in the ground.

27. *Viva*, i. e. not separated from their mother-tree.

29. *Referens mandare*. This is the method of propagation, which is called by *cuttings*. *Referens* signifies *giving them back to the earth, whence they came.*

30. *Caudex* is properly the body of the tree distinguished from the root, as *truncus* is the body separate from the head.

31. *Oleagina*. Spence observes, that "it is common in Italy to see old olive-trees, that seem totally dead in the trunk, have very flourishing young heads." He adds, "the same is often as surprising in old willows, of which I have seen several (and particularly some in the garden-island in St. James's park) which send down a tap-root from their heads through the decayed trunk, and so form a young tree on an old stock which looks as flourishing as the other does rotten."

32. *Alterius ramos*. In this passage Virgil speaks of grafting, *insita mala*. Of this he subjoins two instances. Propertius elegantly alludes to this mode of propagating fruit. See l. 4. El. 2.

Insitor hic solvit pomosâ vota coronâ
Cum pyrus invito stipite mala tulit.

33. *Mala ferre pyrum*. Virgil speaks of grafting apples upon a pear-stock, not of pears upon an apple-stock, as Dryden has translated it, who has added quinces also, though not in the original:

"Thus pears and quinces from the crab-tree come."

34. *Rubescere corna*. It is more probable that the author designs the ingrafting of cornels on plumb-stocks, than plumbs on cornel-stocks. Heyne evidently gives the sense, "pirus fert mala, prunus corna."

37. *Neu segnes jaceant terræ*. Dr. Trapp and the other interpreters render it, *Let not your land lie idle*. But the construction seems rather to be, *neu segnes terræ jaceant; nor let land, however naturally infertile, lie neglected;* which both preserves the connexion with what goes before, and shows the propriety of adding *juvat Ismara Baccho conserere, &c.* Mountains by nature rugged, and whose soil is *segnis*, infertile, and backward to produce, yet by culture will turn to good account: thus Ismarus bears excellent vines, and Taburnus is famous for the production of olives.

37. *Ismara*. Ismarus, a mountain in the maritime parts of Thrace.

38. *Taburnum*. Taburnus, a mountain in Campania, between Capua and Nola, fertile in olives. Its modern name is Taburo.

39. *Tuque ades*. Bacchus was first invoked; now the poet calls upon his patron Mæcenas to assist him.

39. *Decurre*. This is the same allusion with that in verse 41. *Pelagoque volans da vela patenti; decurro* being applied to prosperous sailing, when the ship runs with a gliding motion along the waves; as Æn. V. 212.

Prona petit maria, et pelago decurrit aperto.

41. *Pelagoque volans, &c.* And flying set sail into the open sea: i. e. accompany and conduct me through this immense work, which now opens itself to my view like an expanded ocean.

42. *Non ego cuncta meis*. A similar expres-

Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox: ades, et primi lege litoris oram.
In manibus terræ: non hìc te carmine ficto,
Atque per ambages et longa exorsa tenebo.
Sponte suâ quæ se tollunt in luminis auras,
Infœcunda quidem, sed læta et fortia surgunt.
Quippe solo natura subest. Tamen hæc quoque si quis
Inserat, aut scrobibus mandet mutata subactis;
Exuerint sylvestrem animum: cultuque frequenti,
In quascunque voces artes: haud tarda sequentur.
Necnon et sterilis quæ stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros:
Nunc altæ frondes et rami matris opacant,
Crescentique adimunt fœtus, uruntque ferentem.
Jam, quæ seminibus jactis se sustulit arbos,
Tarda venit, seris factura nepotibus umbram:
Pomaque degenerent succos oblita priores:
Et turpes avibus prædam fert uva racemos.
Scilicet omnibus est labor impendendus, et omnes
Cogendæ in sulcum, ac multâ mercede domandæ.

Non, si haberem centum linguas, et centum ora, et vocem ferream: fave *mihi*, et rade oram proximi litoris. Terra est in propinquo: non hinc morabor te poëmate fabuloso, per circuitus et exordia prolixa. Quæ *arbores* ultrò erigunt se in aërem, oriuntur quidem steriles, sed amplæ et robustæ: quia vis nativa inest terræ. Attamen si aliquis etiam immittat his *surculos aliarum*, aut *has* translatas committat fossis præparatis, deponent naturalem asperitatem, et per assiduam culturam, quocumque artificiali modo tractaveris, parebunt celeriter. Pariter illa quæ surgit sterilis è radice, idem faciet; si disponatur per campos patentes: nunc alta folia et rami matris inumbrant *eam*, et absumunt fructus surgenti, et enecant ferentem *fructus*. Quæ autem arbor extulit se è semine projecto, lentè crescit, serò datura umbram posteris: et fructus *ejus* degenerant, amisso priore sapore: et vitis gerit viles racemos, *qui sunt* præda avium. Nempe cura est adhibenda erga omnes, et omnes redigendæ *sunt* in ordinem, et subigendæ magno sumptu.

NOTES.

sion occurs in the second Iliad. Homer, when he is drawing up the Grecian army, says of

——" the host at large,
They were a multitude, in number more
Than with ten tongues, and with ten mouths
Made vocal with a trumpet's throat of brass,
I might declare; unless the Olympian nine,
Jove's daughters, would the chronicle themselves
Indite." *Cowper.*

Ovid has a passage of a like import:

Non mihi si centum Deus ora sonantia linguis
Ingeniumque capax, totumque Helicona dedisset,
Tristia persequerer miserarum vota sororum. Met. l. 8.

45. *Carmine ficto.* Pointing to the truth, the dignity and utility of his subject, exalting it above the poetic fiction and the Grecian tale.

47. *Sponte suâ.* The poet had before mentioned the three ways by which wild trees are produced. He here follows the same method, and shows by what culture each kind may be meliorated.

49. *Solo natura.* By nature's lying hid in the soil the poet seems to mean, that there is some hidden power in the earth which causes it to produce particular plants, which therefore grow fair and strong in that soil, which is adapted to their first production.

49. *Tamen hæc.* To tame the luxuriance of wild trees, ingraft a good fruit on them, or transplant them.

50. *Mutata*, i. e. *Mutata loco, transplanted.*

56. *Uruntque ferentem.* Pinch or starve it in bearing, by intercepting the sun and air.

58. *Nepotibus.* Ursinus contends, that by *nepotes* is meant the *late posterity* of the tree, which he thinks more poetical and more worthy Virgil than the common interpretation.

59. *Pomaque.* *Poma* here, and in many other places, signifies, *all sorts of fruits.* See verse 82, and Plin. L. XVII. 10.

59. *Pomaque degenerent.* The ancients seem to have used *pomum* not only for an apple, but also for any esculent fruit.

59. *Oblita priores.* " This," says Dr. Davidson, late professor of humanity in the University of Pennsylvania, " relates to *se-*
" *minibus jactis.* The apples produced from
" kernels do not taste like apples that pro-
" duced the kernels. So kernels of a bunch
" of grapes produce *turpes racemos.*" He remarks, that, " In Barbadoes, vines are
" raised from the kernels of raisins." Heyne has an observation to the same effect. " In insulis Americæ adhuc id fieri narra-
" tur."

60. *Fert uva. Uva* must be used here figuratively for the tree. *Uva* signifies the whole cluster of grapes, as well as *racemus.* It is used at the latter end of the fourth Georgic to express a swarm of bees hanging to a tree.

At oleæ meliùs ex cau-
dicibus, vites per propa-
ginem proveniunt, myrtus
Veneris è crassis palis. Ori-
untur stirpibus duræ coryli,
et magna fraxinus; et *popu-
lus* arbor umbrifera, *ex quâ*
Herculis corona *fuit;* et
quercus Jovis Dodonæi: ori-
tur etiam *sic* alta palma et
abies *quæ* expertura *est* pe-
ricula maris. Arbutus au-
tem horrida inseritur sur-
culo nucis, et platani infœ-
cundæ tulerunt malos ro-
bustas: fagus fuit alba *flore*
castaneæ, et ornus candido
flore pyri: et porci comede-
runt glandes sub ulmis. Nec
una et eadem res est, inse-
rere, et inoculare. Nam quâ
parte oculi *arborum* emit-
tunt se de medio cortice, et
rumpunt tenuem pelliculam,
arctus sinus aperitur in ipso
oculo: in quo includunt ocu-
lum ex aliâ arbore *decisum,*

Sed truncis oleæ meliùs, propagine vites
Respondent, solido Paphiæ de robore myrtus;
Plantis eduræ coryli nascuntur, et ingens
Fraxinus, Herculeæque arbos umbrosa coronæ,
Chaoniique patris glandes: etiam ardua palma
Nascitur, et casus abies visura marinos.
Inseritur verò ex fœtu nucis arbutus horrida,
Et steriles platani malos gessere valentes:
Castaneæ fagus, ornusque incanuit albo
Flore pyri: glandemque sues fregere sub ulmis.
Nec modus inserere atq; oculos imponere simplex.
Nam quà se medio trudunt de cortice gemmæ
Et tenues rumpunt tunicas, angustus in ipso
Fit nodo sinus: huc alienâ ex arbore germen
Includunt, udoque docent inolescere libro.
Aut rursum enodes trunci resecantur, et altè
Finditur in solidum cuneis via: deinde feraces
Plantæ immittuntur. Nec longum tempus, et ingens
Exiit ad cœlum ramis felicibus arbos,
Miraturque novas frondes, et non sua poma.

eumque docent concorporari cum cortice *interiore* humido. Aut prætereà trunci carentes nodo scinduntur, et profundè rima aperitur cuneis per medium *lignum:* posteà fertiles surculi insinuantur: nec longo pòst tempore magna arbor surgit in aërem ramis fructiferis; miraturque nova folia, et fructus non sui *generis.*

NOTES.

63. *Truncis.* Truncheons, called by Columella and Cato, *taleæ:* they are the thick branches sawn in pieces. The poet here exhibits the several ways of cultivating trees by human industry, and gives a no less beautiful than just description of the manner of inoculating and ingrafting. The French derive their word *troncon* from *truncus,* and hence comes our word truncheon.

64. *Paphiæ.* Myrtles are called Paphian, from Paphos, a city of the island of Cyprus, where Venus was worshipped. The goddess of beauty was particularly venerated there. All male animals were offered on her altars, which, though a hundred in number, daily smoked with Arabian incense. It was the seat of effeminacy and lasciviousness.

65. *Plantis.* By *plantis, suckers* are intended. This method of propagating is still practised; but that of layers is far preferable.

66. *Herculeæque arbos.* The tree of Hercules was the poplar. With this tree the hero was crowned when he descended into hell. Hence in the Bucolics

" Populus Alcidæ gratissima."

It is a tree which throws up vast numbers of suckers.

67. *Chaoniique patris glandes. Glandes,* acorns, are here put for the oaks that bear them. *Chaonii patris* is Jupiter, worshipped at Dodona in Chaonia or Epirus, to whom the oak was sacred.

67. *Ardua palma.* Called *ardua,* because the honour of the palm is attained with difficulty, or because of the height to which it rises.

68. *Abies visura marinos.* The *abies* is the yew-leaved fir tree. Its wood was much used by the ancients in their shipping.

69. *Nucis,* the *walnut.* It is a received opinion, that no graft will succeed, unless it be upon a stock which bears fruit of the same kind. It is by some considered poetic fiction to talk of grafting a walnut on an arbute, an apple tree on a plane, a beech on a chesnut, a pear on a wild ash, and an oak on an elm. But the best writers, ancient and modern, justify Virgil in his observations.

69. *Horrida.* So called, from the fewness of its leaves, or the roughness of its bark. Mr. Benson supposes the *arbutus* to be the crab tree, and the *nux* the filbert.

" But filberts graft on th' horrid crab tree's brows."

70. *Steriles platani.* The platanus is without all question the *oriental plane tree.* Dionysius the geographer compares the form of the Morea, or ancient Peloponnesus, to the leaves of this tree, making the footstalk the Isthmus which joins it to Greece.

71. *Fagus.* Virgil undoubtedly means the grafting a beech on a chesnut. With us, who prefer the chesnut, the practice seems absurd. But the beech was held in great veneration by the Romans; vessels were made of it for sacrifices, and its mast was used for medicine.

71. *Ornus.* What the Romans called ornus seems to be the *sorbus aucuparia,* or *quicken tree,* commonly called the *mountain ash.*

73. *Inserere atque imponere oculos.* The difference is here shown between grafting and

Prætereâ genus haud unum, nec fortibus ulmis,
Nec salici, lotoque, nec Idæis cyparissis:
Nec pingues unam in faciem nascuntur olivæ,
Orchades, et radii, et amarâ pausia baccâ:
Pomaque, et Alcinoï sylvæ: nec surculus idem
Crustumiis, Syriisque pyris, gravibusque volemis.
Non eadem arboribus pendent vindemia nostris,
Quam Methymnæo carpit de palmite Lesbos.
Sunt Thasiæ vites, sunt et Mareotides albæ:
Pinguibus hæ terris habiles, lenioribus illæ.
Et passo Psythia utilior, tenuisque lageos
Tentatura pedes olim, vincturaque linguam.
Purpureæ, preciæque: et quo te carmine dicam
Rhætica? nec cellis ideò contende Falernis.
Sunt etiam Ammineæ vites, haud missima vina:
Tmolus et assurgit quibus, et rex ipse Phanæus,
Argitisque minor, cui non certavit ulla
Aut tantùm fluere, aut totidem durare per annos.

Prætereà non est unica species, nec ulmorum robustarum, nec salicum et lotorum, et cupressorum Idæarum. Nec olivæ pingues oriuntur eâdem figurâ, Orchades et radii, et pausiæ *quarum* baccæ acerbæ *sunt:* nec poma et arbores Alcinoï; nec genus idem est pyris Crustumiis, Syriis, et volemis ponderosis. Non eadem uva pendit è nostris arboribus *Italicis, atque illa,* quam Lesbos decerpit è vite Methymneâ. Sunt vites Thasiæ, sunt quoque Mareoticæ albæ; Thasiæ aptæ solo pingui, Mareoticæ *solo* tenui. *Est* quoque *vitis* Psythia, *quæ* aptior *est* ad vinum coctum, et lageos subtilis, *quæ* aliquando pedes captat, et alligat linguam. *Sunt* purpureæ, et preciæ: et quo versu vos laudabo, ô Rhæticæ? ne tamen adgirco pugnate *cum* cellariis Falernis. Sunt prætereà vites Ammineæ, vina *valdè* durabilia: quibus cedit et Tmolus, et Phanæus ipse, princeps *montium vitiferorum,* et parva Argitis, cum quâ nulla *alia* possit contendere aut liquore tanto, aut duratione per tot annos.

NOTES.

inoculating. Inoculation or budding is performed by making a slit in the bark of one tree, and inserting the bud of another into it. There are several ways of doing this: Virgil refers only to what is called cleft-grafting, which is performed by cleaving the head of the stock and placing a scion from another tree in the cleft.

83. *Ulmis.* Pliny mentions four kinds of elm.

84. *Salici.* The willow, of which Pliny also mentions four kinds.

84. *Loto.* The lotus was most probably what we call the zizyphus or the *jujube* tree.

86. *Radii.* The *radius* is a long olive, so called from its similitude to a weaver's shuttle.

86. *Amarâ pausia baccâ.* The poet mentions the bitter berry of this sort of olive, because it is to be gathered before it is quite ripe; for then it has a bitter or austere taste.

88. *Crustumiis, Syriisque pyris, gravibusque volemis.* The *Crustumia,* so called from Crustumium in Tuscany, were reckoned the best sort of pears. The Syrian pears, called also *Tarentina,* are thought by some to be the *Bergamot.* The *volemi* were so called from their largeness; *quia* volam *manûs impleant, because they fill the palm of the hand.* Ruæus takes them for the *bon-chretien;* others for the *libralia* or *pounders.*

90. *Methymnæo palmite.* So called from Methymna, a city of Lesbos, an island in the Ægean sea, famous for good wine.

91. *Thasiæ vites.* So called from Thasus, another island in the same sea.

91. *Mareotides albæ.* Probably an Egyptian wine, from Mareotis, a lake near Alexandria, which opinion Horace seems to countenance; for he represents Cleopatra inebriated with it:

"*Mentemque lymphatam* Mareotico
Redegit in veros timores
Cæsar."

Others understand this of a Libyan wine, from Mareotis, a part of Africa.

93. *Passo Psythia, &c. Passum* is a wine made from raisins, or dried grapes. The *Psythia vitis* is probably so called from some city in Greece; for Columella calls it *Græculam.*

93. *Lageos.* So called from λαγως, a hare, on account of its colour.

94. *Tentatura.* So Terence:

Nec pes, neque mens satis suum officium facit.

"Lagean juice
Will stammering tongues and staggering feet produce."

95. *Preciæ. Quasi præcoquæ,* says Servius, because they are first ripe.

96. *Rhætica.* So called from Rhætia, a country bordering upon Italy. This wine is praised by Cato, Strabo, and other authors.

96. *Falernis.* Campanian wine, so called from Falernus, a mountain in Campania.

97. *Ammineæ.* It is not certain what wine is here meant.

98. *Tmolus.* A mountain in Lydia, very famous for wine.

98. *Rex Phanæus.* From Phanæ, the name of a mountain in Chios, whose wines are abundantly celebrated.

Non ego te præteribo, ô *vitis* Rhodia, grata Diis secundarum mensarum! nec *te*, ô bumaste, turgidis uvis. At non est numerabile quot *sint earum* species, et quæ sint nomina: neque verò interest eas redigere in numerum. Quem *numerum* quicumque vellet discere, idem vellet discere quot arenæ moventur Zephyro; aut quot fluctus Ionii allabantur ad litus, cùm Eurus vehementior irruit in naves. Nec verò terræ omnes possunt producere omnia: Salices oriuntur circa fluvios, alni circa pigras paludes, orni infœcundæ in lapidosis montibus: litora feracissima sunt myrtorum: deniq; vitis amat colles expositos Soli; taxi Boream et frigus. Aspice etiam ultimum orbem excultum *ab* agricolis, et regionem orientalem Arabum, et Gelonos pictos. *Sua singulis* arboribus patria assignata est. Sola India producit nigrum ebenum: soli Sabæi habent ramos thuriferos. Cur commemorem tibi balsama sudantia ex odoriferâ arbore, et baccas acanthi semper virentis? Cur *dicam* sylvas Æthiopum, albentes molli lanâ? et quemadmodum Seres deducant è frondibus fila tenuia? aut *quid describam* sylvas, quas gerit India vicina Oceano, *et quæ est* recessus ultimi mundi? ubi nullæ sagittæ possunt jactu superare supremum cacumen arboris; et tamen illa natio non est pigra in usu pharetræ. Media producit succos acerbos, et lentum saporem

Non ego te, mensis et Diis accepta secundis,
Transierim, Rhodia, et tumidis, bumaste, racemis.
Sed neque quàm multæ species, nec nomina quæ sint,
Est numerus: neque enim numero comprendere refert.
Quem qui scire velit, Libyci velit æquoris idem
Discere, quàm multæ Zephyro turbentur arenæ;
Aut, ubi navigiis violentior incidit Eurus,
Nôsse, quot Ionii veniant ad litora fluctus.
Nec verò terræ ferre omnes omnia possunt.
Fluminibus salices, crassisque paludibus alni
Nascuntur, steriles saxosis montibus orni,
Litora myrtetis lætissima: denique apertos
Bacchus amat colles, Aquilonem et frigora taxi.
Aspice et extremis domitum cultoribus orbem,
Eoasque domos Arabum, pictosque Gelonos.
Dives arboribus patriis. Sola India nigrum
Fert ebenum, solæ thurea virga Sabæis.
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi?
Quid nemora Æthiopum molli canentia lanâ?
Velleraque ut foliis depectant tenuia Seres?
Aut quos Oceano propior gerit India lucos,
Extremi sinûs orbis? ubi aëra vincere summum
Arboris haud ullæ jactu potuere sagittæ:
Et gens illa quidem sumptis non tarda pharetris.
Media fert tristes succos tardumque saporem

NOTES.

101. *Mensis et Diis accepta secundis*, i. e. It was so excellent as to be fit for being used in libations, which were made at the second courses.

102. *Bumaste.* From the Greek βυμαστος, *bumamma*, because its clusters swelled out so as to resemble a cow's udder.

109. *Nec verò terræ.* The poet now observes that different plants require different soils. He mentions several considerable trees, by which the countries that produce them may be distinguished, and concludes with a beautiful description of the citron-tree.

110. *Crassis paludibus.* "The alder," Mr. Evelyn says, "is of all others the most faithful lover of water and boggy places, and those most despised weeping parts, or water-galls of forests; for in better and drier ground they attract the moisture from it, and injure it."

115. *Pictos Gelonos.* The Geloni were a people of Scythia, who painted their faces.

116. *Sola India—fert ebenum.* Theophrastus was of the same opinion, that ebony was peculiar to India; but other authors tell us that the best ebony is brought from Ethiopia.

119. *Balsamaque.* According to the best accounts of modern authors, the true country of the balsam-plant is Arabia Felix. The balsam flows out of the branches through incisions made, in the summer months.

119. *Baccas semper frondentis acanthi.* There are two sorts of the acanthus; the one an Egyptian tree, of which the poet here speaks; and the other an herb, to which he elsewhere refers. It is observed that the flowers grow in little balls, which Virgil might poetically call berries.

120. *Nemora Æthiopum molli canentia lanâ.* The forests abounding with cotton-trees.

121. *Velleraque ut foliis depectant tenuia Seres?* The Seres were a people of India who furnished the other parts of the world with silk. The ancients were generally ignorant of the manner in which it was spun by the silk-worms, and imagined it was a sort of down gathered from the leaves of trees. From the Seres, silk obtained the name of sericum, and thence a garment or dress of silk is called *serica vestis*. Heliogabalus, the Roman emperor, was the first who wore a silk dress, which at that time was sold for its weight in gold. Some suppose that the Seres are the same with the Chinese.

126. *Media fert tristes succos.* The fruit

Felicis mali: quo non præsentius ullum
(Pocula si quando sævæ infecere novercæ,
Miscueruntque herbas, et non innoxia verba)
Auxilium venit, ac membris agit atra venena.
Ipsa ingens arbos, faciemque simillima lauro:
Et, si non alium latè jactaret odorem,
Laurus erat: folia haud ullis labentia ventis:
Flos apprima tenax: animas et olentia Medi
Ora fovent illo, et senibus medicantur anhelis.
Sed neque Medorum sylvæ, ditissima terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiæ certent: non Bactra, neque Indi,
Totaque thuriferis Panchaïa pinguis arenis.
Hæc loca non tauri spirantes naribus ignem
Invertêre, satis immanis dentibus hydri:
Nec galeis densisque virûm seges horruit hastis:
Sed gravidæ fruges, et Bacchi Massicus humor
Implevere: tenent oleæque, armentaque læta.
Hinc bellator equus campo sese arduus infert:
Hinc albi, Clitumne, greges, et maxima taurus

mali fortunati: quo nullum remedium certius est, et *certius* expellit è corpore nigra venena: quando novercæ corruperunt potum, et miscuerunt *cum eo* herbas, et verba perniciosa. Arbor ipsa magna *est*, et similis lauro *secundùm* formam: et laurus esset, nisi circùm emitteret alium odorem: frondes nullo vento decidunt: flos valdè tenax *est*. Medi hoc *malo* corrigunt halitum *suum*, et graveolentia ora; et medentur senibus anhelantibus. Attamen nec sylvæ Medorum, regio opulentissima; nec pulcher Ganges, nec Hermus fluens aureo limo, contendant *cum* laudibus Italiæ: nec Bactra, nec India, nec tota Panchaia dives solo thurifero. Tauri efflantes ignem naribus non aravere hanc regionem, dentibus magni draconis semi-

natis: nec seges riguit cassidibus et densis hastis militum. Sed fœcundæ fruges, et Massicus liquor vitis, replent *illam*, et oleæ armentaque pinguia occupant. Ex unâ parte equus bellicosus immittit se campis altâ cervice: ex aliâ parte greges ovium; et tauri, *quæ sunt* maximæ

NOTES.

here mentioned is certainly the citron; for Dioscorides says expressly that the fruit which the Greeks call *medicum*, is in Latin called *citreum*. By its *tardum saporem* is probably meant a taste which dwells long upon the palate. The word *tristes* in this passage, which signifies bitter, must be understood of the outer rind, which is very bitter; or of the seeds, which are covered with a bitter skin. The juice of the pulp is acid.

127. *Felicis mali*. The citron is probably called *happy* on account of its great virtues.

130. *Venena*. Athenæus relates a remarkable story of the use of citrons against poison, which he had from a friend of his, who was governor of Egypt. This governor had condemned two malefactors to death by the bite of serpents. As they were led to execution, a person, taking compassion of them, gave them a citron to eat. The consequence of this was that though they were exposed to the bite of the most venomous serpents, they received no injury. The governor, surprised at this extraordinary event, inquired of the soldier who guarded them what they had eaten or drunk that day, and being informed, they had eaten only a citron, he ordered that the next day one should eat citron and the other not. He who had not tasted the citron died soon after he was bitten; the other remained unhurt.

136. *Sed neque*, &c. "We are now come," says Wharton, "to his most beautiful praises of Italy; nor is it easy to determine which is greatest, the poet's skill, or the patriot's love of his country. He glances at Greece with some ironical sarcasms. Mr. Thomson has finely imitated these praises of Italy in his seasons, where he celebrates Great Britain. See his Summer."

137. *Pulcher Ganges*. A river of India falling into the Indian Ocean. It rises in the mountains of Thibet and Independent Tartary, and runs upwards of 2,000 miles. Its banks are crowded with millions of worshippers. Pliny mentions it as a river affording gold.

137. *Auro turbidus Hermus*. Hermus is a river of Lydia; it receives the Pactolus, famous for its golden sands.

139. *Thuriferis*. It may mean that frankincense is so abundant as to be collected not only from the trees, but also from the ground, or that the soil itself produces frankincense. Such is the sense of Ruæus in the above interpretation, and such the views of Dr. Trapp.

"Panchaia fat
All o'er with frankincense-producing glebe."

140. *Hæc loca*. Alluding to the story of Jason, who went to Colchis for the golden fleece; where he conquered the bulls which breathed fire from their nostrils, &c.

143. *Massicus humor*. Massicus is a mountain of Campania, celebrated for wine.

146. *Albi, Clitumne, greges*. The banks of the Clitumnus, a river of Italy, in Umbria, were famous for feeding white flocks, which Pliny makes to have been the effect of the water. But, whatever be in that, they were sought for sacrifice, the white

victimæ, sæpe loti sacris aquis tuis ô Clitumne, præcessere Romanos triumphos ad templa deorum. Hìc *est* perpetuum ver, et æstas mensibus non solitis: Bis pecudes pariunt; bis arbores ferunt fructus. Sed tigres furiosæ *hinc* absunt, et crudeles proles leonum: nec aconita decipiunt miseros colligentes: nec serpens squamosus magnis gyris repit humi, nec tantâ longitudine se convolvit in spiram. Adde tot urbes illustres, et difficultatem operum: tot oppida manu extructa in altis rupibus: et flumina subeuntia veteres muros *urbium*. An laudabo mare, quod alluit *Italiam*, suprà et infrà? An verò lacus tam vastos? te, ô magne Lari; et te, ô Benace, intumescens fluctu et sonitu marino? An laudabo portus, et moles objectas *lacui* Lucrino, et mare *circa illas*

Victima, sæpe tuo perfusi flumine sacro,
Romanos ad templa Deûm duxere triumphos.
Hìc ver assiduum, atque alienis mensibus æstas.
Bis gravidæ pecudes, bis pomis utilis arbos.
At rabidæ tigres absunt, et sæva leonum
Semina: nec miseros fallunt aconita legentes:
Nec rapit immensos orbes per humum, neq; tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumq; laborem:
Tot congesta manu præruptis oppida saxis:
Fluminaque antiquos subter labentia muros.
An mare, quod suprà, memorem; quodq; alluit infrà?
Anne lacus tantos? te, Lari maxime; teque
Fluctibus et fremitu assurgens, Benace, marino?
An memorem portus, Lucrinoque addita claustra,

NOTES.

colour being thought more acceptable to the gods; for which reason the victims were whitened with chalk when the natural colour could not be found; as in Juvenal, Sat. X. 66.

Duc in Capitolia magnum *cretatumque* bovem.

147. *Sacro.* Not only because all rivers were reputed sacred, but because temples and places of worship were frequent on its borders.

149. *Alienis mensibus*, i. e. in such months when other countries do not feel the warmth. Thus Lucretius uses *alienis partibus anni* in much the same sense.

150. *Bis gravidæ.* He tells us the sheep are so fruitful in Italy that they breed twice a year. He seems to intimate the same in his second eclogue, where Corydon, speaking of his great riches in sheep and milk, says,

"Lac mihi non æstate novum non frigore desit."

New milk that all the winter never fails,
And all the summer overflows the pails.

Mr. Benson translates *pecudes*, *kine*. Ruæus says, that to some Virgil's language seems a mere hyperbole.

150. *Bis pomis utilis arbos.* Varro mentions an apple tree which bears twice, *Malus bifera, ut in agro Consentino.*

152. *Nec miseros fallunt, &c.* Servius, who alleges that the aconite grew in Italy, takes the meaning to be, that it deceives nobody, because it is so well known. But this sense is so low, that one can hardly imagine Virgil capable of it; besides, why should the gatherers be called *miseri, miserable*, if they all knew it so well as never to mistake it? Therefore the meaning must either be, that this herb grows not at all, or but very rarely, in Italy. *Fallunt* has the force of *interimunt*, because poisonous herbs only destroy those who are ignorant of their noxious qualities. So Ecl. IV. 24. *Fallax herba veneni.*

152. *Aconita.* The aconite or *wolf's-bane.* Several sorts of this plant are common in the gardens in England, one of which is well known, and called *Monk's-hood.*

153. *Immensos.* He says, not that there are no serpents, but that they are not large or terrible. Or according to Minelius, "Dicit, in Italiâ, non esse magnos serpentes, qui devorant animalia."

156. *Oppida.* Virgil mentions, that Italy has towns built on craggy rocks and hills. There were many of this kind formerly, and are some still. In the road from Rome to Naples, four are seen in one view.

157. *Subter labentia muros.* Some take this to mean that the walls of towns were so built as to admit rivers to flow under them: others think the poet speaks of the aqueducts. It is more probable he means rivers flowing by the side of the walls. Heyne says "*subter* est pro *præter*." Minelius understands the word *subterlabentia*, as importing the same with "*cingentia* vel *alluentia*."

159. *Lari.* The Larius is a great lake at the foot of the Alps, in the Milanese, now called Lago di Como.

160. *Benace.* The Benacus is a lake in the Veronese, now called Lago di Garda; out of which flows the Mincius, on the banks whereof Virgil was born.

161. *Lucrinoque addita claustra, &c.* Lucrinus and Avernus are two lakes of Campania; Augustus made a haven of them, to which he gave the name of the Julian haven. As in Suetonius: *Portum Julium apud Baias, immisso in Lucrinum et Avernum lacum mari, efficit.*

Atque indignatum magnis stridoribus æquor:
Julia quà ponto longè sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis?
Hæc eadem argenti rivos, ærisque metalla
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virûm, Marsos, pubemq; Sabellam,
Assuetumque malo Ligurem, Volcosque verutos
Extulit: hæc Decios, Marios, magnosq; Camillos,
Scipiadas duros bello; et te, maxime Cæsar,
Qui nunc extremis Asiæ jam victor in oris
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus,
Magna virûm: tibi res antiquæ laudis et artis
Ingredior, sanctos ausus recludere fontes:

indignans magno mugitu: quâ *parte* aqua Julia resonat, mari procul repulso; et *quâ* Tyrrhenum mare influit *in* fauces Averni? Eadem *Italia* monstrat *in* venis rivos argenti et metallum æris, et auro multùm abundavit. Hæc *produxit* bellicosum genus hominum, Marsos et juventutem Sabellam, et Ligures assuetos labori, et Volscos armatos verubus: hæc produxit Decios, Marios, et magnos Camillos, Scipiones bello asperos, et te, ô Cæsar maxime, qui jam nunc victor, in ultimis Asiæ finibus, repellis molles Indos à Romanis urbibus. Salve, ô terra Saturni, magna parens frugum, magna hominum; suscipio in tuam utilitatem res laudatas et excultas ab antiquis, ausus aperire *primus* sacros fontes:

NOTES.

164. *Tyrrhenusque fretis immittitur æstus Avernis?* The lake Avernus, Strabo tells us, was situated near the Lucrine bay, but more within land. Hence it appears that a canal was made between the two lakes, which the poet here calls the straits of Avernus.

165. *Æris metalla.* *Æs* is commonly translated *brass*, but copper is the native metal; brass being made of copper melted with *lapis calaminaris*.

167. *Marsos.* The Marsi were a nation of Germany who afterwards came to settle near the lake *Fucinus* in Italy, (now called Lago Fucino, or Lago di Cœlano) a country checkered with forests, and abounding with wild boars and other ferocious animals. They at first proved inimical to the Romans, but in process of time became their firmest supporters.

167. *Sabellam.* The Sabelli were a people of Italy, descended from the Sabines. They were anciently called Ausones. The country in which they resided was called Samnium.

168. *Assuetumque malo.* Some explain it *accustomed to deceit*. But it is not likely that the poet would mention the vices of the people, where he is celebrating the praises of Italy. Therefore *malum* here must signify *hardship* or *labour;* which agrees with the character given of the Ligurians by Dionysius, who says they lead a laborious life, and live by the chase.

168. *Assuetumque malo Ligurem.* Liguria was a country on the west of Italy. Genoa was anciently, and is now the capital of the country. It was subdued by the Romans: its chief harbour now bears the name of Leghorn.

168. *Volcosque verutos.* Of the Volsci mention is often made in the Æneid. They were a people of Latium, whose territories are bounded North by the Hernici and Marsi: South by the Tyrrhene sea: East by Campania, and West by the Italians and Rutulians. They were formidable enemies, until conquered with the rest of the Latins. They are called *Veruti* from the similitude of their darts to (veru) a spit.

169. *Decios.* The Decii were a famous Roman family, three of whom, the father, son, and grandfather, devoted themselves at different times, for the safety of their country. The first in the war with the Latins, the second in the Tuscan war, the third in the war with Pyrrhus.

169. *Marios.* Julius Cæsar was related to this family by marriage: so that the poet makes a compliment to Augustus, by celebrating the Marian family.

169. *Camillos.* Marcus Furius Camillus drove the Gauls out of Rome, after they had taken the city, and laid siege to the capitol. His son Lucius Furius Camillus beat them also.

170. *Scipiadas duros bello.* The elder Scipio delivered his country from the invasion of Hannibal, by transferring the war into Africa, where he subdued the Carthaginians. Hence he had the surname of Africanus, and the honour of a triumph. The younger Scipio concluded the third Punic war by the total destruction of Carthage. They were called "duo fulmina belli," the two thunderbolts of war.

172. *Imbellem.* This is not to be rendered *weak, effeminate*, but *disarmed*. They came in a peaceable manner to Augustus, subdued by the glory of his name. So Reiskius understands the word; "quod arma tua reveretur." Dryden has evidently mistaken the author's sense in this line:

"Avert *unwarlike* Indians from his home."

Wharton has preserved it:

From Rome's high walls, on Asia's utmost plains
Aw'd into peace, *fierce* India's rage *restrains*.

et canto per urbes Romanas carmen *Hesiodi* Ascræi. Jam locus est *disserendi* de naturâ terrarum: quæ sit cuique vis, quis color, et quæ indoles ad *certas quasdam* res producendas. Primò terra aspera et colles ingrati, ubi sterilis argilla et lapilli *sunt* in agris spinosis, amant sylvam vivacis oleæ *sacram* Minervæ. Oleaster plurimus nascens in illis locis, et campi operti olivis sylvestribus, hoc indicant. At terra quæ pinguis est, et abundans dulci humore, et campus qui ferax *est* herbarum, et fœcundus ubere, qualem sæpe solemus videre *in* imâ valle montis, in quam fluvii defluunt ex altis rupibus, et devolvunt limum fertilem: et *campus* qui assurgit ad meridiem, et alit filicem incommodam curvis aratris: hic *campus* producet tibi aliquando vites robustas, et undantes multo vino: hic ferax est racemorum, et liquoris, qualem effundimus pateris aureis, quando pinguis Etruscus inflavit *tibiam* eburneam ante aras, et *quando* offerimus *Diis* viscera *victimarum* in patinis curvis. Si verò magis amas nutrire armenta, et vitulos, et sobolem ovium, et capellas quæ exhauriunt *loca* culta, quære sylvas et remota *arva* Tarenti fertilis,

Ascræumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis: quæ robora cuique,
Quis color, et quæ sit rebus natura ferendis.
Difficiles primùm terræ, collesque maligni,
Tenuis ubi argilla, et dumosis calculus arvis,
Palladiâ gaudent sylvâ vivacis olivæ.
Indicio est, tractu surgens oleaster eodem
Plurimus, et strati baccis sylvestribus agri.
At quæ pinguis humus, dulcique uligine læta,
Quiq; frequens herbis et fertilis ubere campus,
Qualem sæpe cavâ montis convalle solemus
Despicere: huc summis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus Austro,
Et filicem curvis invisam pascit aratris:
Hic tibi prævalidas olim multoque fluentes
Sufficiet Baccho vites: hic fertilis uvæ,
Hic laticis; qualem pateris libamus et auro,
Inflavit cùm pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis studium vitulosque tueri,
Aut fœtus ovium, aut urentes culta capellas:
Saltus et saturi petito longinqua Tarenti,

NOTES.

176. *Ascræum carmen.* By Ascræan verse he means that he follows Hesiod, who was of Ascra in Bœotia.

177. *Nunc locus.* The poet now speaks of the soils which are proper for olives, vines, pastures and corn. He mentions nine diversities. 1. A lean clayey soil adapted to the olive, v. 179. 2. A rich, moist soil suitable for the vine, v. 184. 3. A soil proper for cattle, v. 195. 4. A black soil fitted for raising corn, v. 203. 5. A soil like that of Capua and the country near Vesuvius, which is adapted to the vine, v. 217. 6. A salt soil, v. 238. 7. A fat soil, v. 251. 8. A humid one, v. 252. 9. A soil that is cold, v. 254. The poet also supplies a precept teaching by what means the *stiff* and the *loose* soils may be known, v. 227, &c.

179. *Collesque maligni.* That are envious, as it were, illiberal, and yield but scanty increase.

180. *Tenuis ubi argilla.* Argilla is not our common clay, but potter's clay: *tenuis* means *lean* or *hungry.*

181. *Palladiâ.* The discovery of the olive it attributed to Paris.

182. *Oleaster.* This is a wild sort of olive, differing from the cultivated kind as crabs from apples. It is thought to be the Cappadocian jujubs.

189. *Filicem.* There are several sorts of filix or fern. It is probable the poet intends the female fern or brake, which covers most of the uncultivated and hilly grounds in Italy. Masvicius has *silicem*, which reading is not without foundation; for Columella says, flints are beneficial to vines. And Mr. Miller, the author of the Gardener's Dictionary, observes, that the land which abounds with fern is always very poor and unfit for vines; but the flinty rocks which abound in Chianti are always preferred, and the vines there produced are esteemed the best in Italy.

192. *Pateris et auro.* This the commentators observe to be equivalent to *pateris aureis*, which is true as to the sense. But we are to remember that *auro* is used for any vase of gold; as Æn. I. 743, *pleno se proluit auro.*

193. *Pinguis Tyrrhenus.* The ancient Tuscans were famous for indulging their appetites, which made them generally fat; or perhaps the poet may allude to the bloated appearance of those who piped at the altars, such as is observed in trumpeters.

196. *Urentes culta capellas.* Varro informs us that when the ancient Romans let a farm, they were accustomed to make an article that the tenant should not breed kids, because they destroy the trees and bushes by browzing on them.

197. *Tarenti.* Tarentum, now called *Tarento*, was a town of Calabria near the mouth of the river Galæsus. It once maintained an authority over thirteen tributary cities, and could arm 100,000 foot and 3,000 horse. The inhabitants at length became so dissipated and voluptuous, that the *delights of Tarentum* became proverbial.

Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cycnos.
Non liquidi gregibus fontes, non gramina desunt:
Et quantum longis carpent armenta diebus,
Exiguâ tantum gelidus ros nocte reponet.
Nigra ferè, et presso pinguis sub vomere terra,
Et cui putre solum (namq; hoc imitamur arando)
Optima frumentis, non ullo ex æquore cernes
Plura domum tardis decedere plaustra juvencis:
Aut unde iratus sylvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis
Eruit: illæ altum nidis petiere relictis;
At rudis enituit impulso vomere campus.
Nam jejuna quidem clivosi glarea ruris
Vix humiles apibus casias roremque ministrat:
Et tophus scaber, et nigris exesa chelydris
Creta: negant alios æquè serpentibus agros
Dulcem ferre cibum, et curvas præbere latebras.
Quæ tenuem exhalat nebulam fumosq; volucres,
Et bibit humorem, et cùm vult ex se ipsa remittit,
Quæque suo viridi semper se gramine vestit,
Nec scabie et salsâ lædit rubigine ferrum;
Illa tibi lætis intexit vitibus ulmos:
Illa ferax oleæ est: illam experiêre colendo
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Vesevo

et agros quales infelix Mantua perdidit, qui nutriunt olores candidos *in* herboso fluvio. *Illic* puri fontes non desunt gregibus, nec herbæ: et quantum *herbarum* armenta depascent per longos dies, tantum ros humidus reddet *per* brevem noctem. Terra fermè nigra et pinguis sub vomere *altè* immisso, et cujus superficies mollis est (hoc enim perficimus aratione) optima *est* frumentis: nullo ex agro videbis plura plaustra exire, bobus *difficilè* trahentibus. Item *illa terra*, ex quâ arator iratus abstulit sylvam, et diruit nemora infœcunda multis annis, et evulsit vetera latibula volucrum cum radicibus imis: illæ fugerunt in aërem, nidis relictis; at campus, *priùs* incultus, refulsit vomere impresso. Nam certè glarea sicca agri declivis vix profert apibus parvas casias et rosmarinum: quemadmodum tophus asper, et creta corrosa à nigris chelydris. Nulli agri dicuntur producere tam gratum pabulum serpentibus, et præbere *tam* cavas latebras. Quæ expirat tenues vapores et leves fumos, et bibit humorem, et ipsa sponte ejicit *illum* ex se; et quæ semper tegit se propriis herbis, nec inficit vomerem scabritie et rubigine amarâ: illa tibi implicabit ulmos fœcundis vitibus: illa fertilis est oleis: illam senties colendo, et aptam gregibus, et tractabilem vomere acuto. Talem arat Capua dives, et regio propinqua monti Vesuvio,

NOTES.

198. *Et qualem.* Mr. Benson says, "the verse complains, and every word seems to sigh."

201. *Quantum longis, &c.* What the poet here says of the prodigious growth of the grass in a night's time seems incredible; yet, as Varro informs us, Cæsar Vopiscus affirmed that, at Rosea, a vine-pole, being fixed in the ground, would be lost in the grass the next day.

203. *Presso.* This epithet seems to allude to the custom of laying a weight on the head of the plough to make the share enter the deeper.

204. *Putre solum.* Minelius gives "resolubile et non compactum" as the sense of the author; *crumbling, loose, rotten.*

207. *Iratus. Impatient, angry,* on seeing his land overgrown with wood, which might otherwise have been covered with corn.

211. *Enituit; shows its beauty.* The poet, by the word expresses, that when a wood has been grubbed up, the rude uncultivated land where it stood appears after ploughing in full beauty.

213. *Casias.* Virgil, says Mr. Martyn, mentions two sorts of cassia; the one is an aromatic bark, not much unlike cinnamon, and is probably what we call cassia lignea. Of this he speaks, verse 466th of this Georgic:

Nec casia liquidi corrumpitur usus olivi.

The other seems to be the plant which bears the *granum Gnidium*, called *spurge flax*, or *mountain widow-waile*, and grows in rough mountains in the warmer climates.

213. *Rorem.* Not dew, but the rosemary, or ros marinus: so called, because used in sprinkling, as we read in the scriptures of the hyssop, and grew in places near the sea-coast. Prose authors generally write the name of this plant in one word, rosmarinus or rosmarinum, but the poets commonly divide it.

214. *Tophus scaber.* This the same author takes to be what we call *rotten-stone.* Pliny says it is of a crumbling nature. *Nam tophus scaber natura friabilis expetitur quoque ab auctoribus.*

et Clanius non commodus Acerris desertis. Jam docebo quomodò poteris unamquamque cognoscere. Si quæris *an* rara sit, an plùs æquo densa (quia altera bona est frumento, altera viti; densa magis frumento, rarissima quæque viti). Primò eliges locum oculis, et jubebis puteum defodi profundè in solido *loco:* deinde repones omnem terram *in eundem locum*, et complanabis pedibus summas arenas. Si non sufficiant *ad replendum locum;* ager erit rarus, et melior ad pascua et vites almas: si verò abnuant se posse redire in suum locum, et foveis repletis terra redundet; ager *erit* densus; existima *fore* glebas puras et crassos tumores, et ara terram bobus robustis. Terra autem salsa, et quæ dicitur amara, inepta *est* frumentis: illa neque emendatur aratione, neque servat vino suum genus, *ac* ne nomina *quidem* propria pomis: tale præbebit indicium *sui*. Tu corbes è denso vimine, et cola torcularis detrahe è tectis fumosis. In iis terra illa mala, et dulces fontium aquæ comprimantur *usque* ad summam *oram:* quippe omnis aqua exprimetur, et longæ guttæ defluent per *foramina* viminum. At sapor dabit signum manifestum, et amarities lædet gustu ora ægra explorantium. Prætercà, hoc demum modo cognoscimus, quænam terra sit pinguis: *illa* manibus versata nunquam dissolvitur, sed dum tenetur, adhæret digitis instar picis. Humida nutrit grandiores herbas, et ipsa fœcunda est plusquam oportet: ah ne illa sit mihi nimis fertilis, et ne monstret se fortiorem primis in herbis! Quæ est gravis, et quæ levis, manifestat se ipso pondere, etsi *de illâ* taceatur. Facile est cognoscere visu nigram, et quisquis *unicuique* color *est*. Sed difficile est investigare frigus

Ora jugo, et vacuis Clanius non æquus Acerris.
Nunc, quo quamq; modo possis cognoscere, dicam.
Rara sit, an supra morem sit densa, requiras:
(Altera frumentis quoniam favet, altero Baccho:
Densa, magis Cereri: rarissima quæque, Lyæo)
Antè locum capies oculis: altèque jubebis
In solido puteum demitti, omnemque repones
Rursus humum, et pedibus summas æquabis arenas.
Si deerunt; rarum, pecorique et vitibus almis
Aptius uber erit: sin in sua posse negabunt
Ire loca, et scrobibus superabit terra repletis,
Spissus ager; glebas cunctantes crassaque terga
Expecta, et validis terram proscinde juvencis.
Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix: ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina servat:
Tale dabit specimen: tu spisso vimine qualos,
Colaque prelorum fumosis deripe tectis.
Huc ager ille malus, dulcesque à fontibus undæ
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttæ.
At sapor indicium faciet manifestus, et ora
Tristia tentantum sensu torquebit amaror.
Pinguis item quæ sit tellus, hoc denique pacto
Discimus: haud unquam manibus jactata fatiscit,
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo
Lætior: ah nimiùm ne sit mihi fertilis illa,
Neu se prævalidam primis ostendat aristis!
Quæ gravis est, ipso tacitam se pondere prodit;
Quæque levis. Promptum est oculis prædiscere nigram,
Et quisquis color. At sceleratum exquirere frigus

NOTES.

225. *Vacuis Clanius non æquus Acerris.* Acerræ is the name of a very ancient city of Campania, which was almost depopulated by the frequent inundations of the river Clanius.

231. *In solido.* "*Ubi terra solida maxime est, non cava,*" says Minelius; for if hollow, the experiment would not answer the purpose.

233. *Almis.* Vines are called *almæ* in the same sense as *Ceres, the earth*, &c. from *alo*, because they invigorate and give nourishment.

237. *Validis terram proscinde juvencis.* He mentions the strength of the bullocks, to signify that this soil must be deeply ploughed.

240. *Sua nomina. Nomen*, when applied to wines and fruits, signifies the quality of each. Thus Cato says, *Ne vinum* nomen *perdat*.

244. *Eluctabitur;* by force, as if it were unwilling to escape.

247. *Amaror.* Some MSS. read *amaro*. Servius contends for the word *amaror*, and considers it as taken from Lucretius. Cum timui miscere absinthia tangit *amaror*. It is amaror in Wakefield's last edition of Virgil. Aulus Gellius says that Higinus affirmed it was *amaror* in the very book which belonged to the house and family of Virgil himself. It is declined amaror, ōris; bitterness.

254. *Tacitam.* Without my telling you. In the same sense the word occurs, Æn. VI. 841.

255. *Oculis prædiscere.* To distinguish it at first sight, or to learn it by the eye previously to all trial.

Difficile est: piceæ tantùm, taxique nocentes
Interdum, aut hederæ pandunt vestigia nigræ.
His animadversis, terram multò antè memento
Excoquere, et magnos scrobibus concidere montes:
Antè supinatas Aquiloni ostendere glebas,
Quàm lætam infodias vitis genus: optima putri
Arva solo: id venti curant, gelidæque pruinæ,
Et labefacta movens robustus jugera fossor.
At si quos haud ulla viros vigilantia fugit;
Antè locum similem exquirunt, ubi prima paretur
Arboribus seges, et quo mox digesta feratur:
Mutatam ignorent subitò ne semina matrem.
Quin etiam cœli regionem in cortice signant:
Ut, quo quæque modo steterit, quâ parte calores
Austrinos tulerit, quæ terga obverterit axi,
Restituant. Adeò in teneris consuescere multum est.
Collibus, an plano melius sit ponere vites,
Quære priùs. Si pinguis agros metabere campi;

perniciosum: tantummodò piceæ, et taxi noxiæ, vel nigræ hederæ, dant aliquando signa *illius*. His cognitis meminneris putrefacere terram, et aperire foveis altos montes multò priùs, et exponere Aquiloni glebas inversas *multò* priùs, quàm plantes hilare genus vitis. Optimi *sunt* agri quorum solum est tenerum: *id autem* efficient venti, et pruinæ frigidæ, et robustus fossor agitans terram procissam. Sed si nulla vigilantia deest quibusdam viris, *hi* priùs eligunt loca *duo* similia: *unum*, in quo primum seminarium arborum præparetur; et *alterum*, in quem deinde transferatur distinguendum *per ordines:* ne surculi non assuescant *terræ* matri subitò mutatæ.

Prætereà notant cœli situm in cortice: ut reponant *arborem*, quomodo unaquæque posita fuerat, quâ parte passa erat calorem meridionalem, quæ terga verterat septentrioni. Tantum potest consuetudo *capta* à tenerâ *ætate*. Perpende priùs, an melius sit plantare vites *in* plano, an in collibus. Si eligis agros pinguis campi,

NOTES.

257. *Piceæ.* The *picea* is our common *fir;* called also the pitch-tree or spruce fir.

257. *Taxique nocentes.* The berries of the yew are said by Pliny and other authors to be poisonous. The leaves also are found to be destructive to horses. There is a sort of yew in the Pisa garden, more bushy than the common, and has leaves more like a fir, and sends forth a smell, so poisonous, that the gardeners cannot work at clipping it for more than half an hour at a time.

258. *Hederæ nigræ.* The berries of our common ivy are black, when ripe. We may therefore suppose it the plant referred to. A white ivy is mentioned in the 7th Eclog. "Candidior cycnis, *hederâ* formosior *albâ;*" but we are now not acquainted with any such plant.

259. *His animadversis.* Having explained the several sorts of soil, he proceeds to give instructions respecting the planting of vines. He presents fifteen precepts: 1. Encompass the spacious hills with trenches, v. 260. 2. Choose a soil resembling that from which the cuttings are taken, v. 265. 3. Mark the aspect on the bark that every slip may stand the same as in the nursery, v. 269. 4. If you lay out a rich plain, plant thick; if on sloping hills, allow room: but always plant in order and at equal distances, v. 273. 5. Be careful about the depth of your furrow, v. 288. 6. In sowing the vine, several inconveniences must be avoided, v. 298. 7. Particular attention must be paid to the time of planting, v. 315. 8. To manuring, v. 346. 9. To the introducing of spongy stones or rough shells about the roots, v. 348. 10. To digging, v. 354. 11. To propping, v. 358. 12. To pruning, v. 362. 13. To making secure hedges, v. 371. 14. The rites of Bacchus must be performed, v. 380. 15. Constant attention and diligence must be maintained, v. 397.

260. *Concidere.* Pierius assures us, that *circumdare* is the reading of the Roman manuscript.

266. *Prima paretur arboribus seges.* By prima seges is meant the seminarium or nursery where the cuttings of the vines are first planted.

268. *Semina* in this place may signify *young plants*, as also verse 301.

——Neu ferro læde retuso
Semina.

In the same sense it is often used by Pliny, Columella, &c.

268. *Matrem.* Matrem is used to express the earth in which the cuttings and young vines are planted.

269. *Cœli regionem.* It is easy to see the north and south side of a tree after it has been felled, for the annual rings are much closer on the north side than on the south. Mr. Evelyn says, he can confirm this advice of the poet by frequent losses of his own.

271. *Axi.* He uses axis singly for the north, because that pole only, to us, is visible.

sere *vites* spissiùs: vitis non est sterilior in denso agro. Si verò *eligis* solum assurgens in tumores, et colles inclinatos, fac ordines *laxiores:* nihilominùs omnia intervalla congruant perfectè, arboribus dispositis per sectos tramites. Quemadmodum in magno bello, cùm longa legio extendit *suas* cohortes, et *omnis* turba constitit in campo vacuo: et exercitus ordinati *sunt*, et omnis terra undique splendet fulgore *armorum* æreorum: nondum *tamen* committunt horridam pugnam, sed Mars incertus vagatur in medio armorum. *Sic* omnia intervalla *arborum* sint dimensa æqualibus numeris tramitum:

Densa sere: in denso non segnior ubere Bacchus.
Sin tumulis acclive solum, collesque supinos,
Indulge ordinibus: nec secius omnis in unguem
Arboribus positis secto via limite quadret.
Ut sæpe ingenti bello cùm longa cohortes
Explicuit legio, et campo stetit agmen aperto,
Directæque acies, ac latè fluctuat omnis
Ære renidenti tellus, necdum horrida miscent
Prælia, sed dubius mediis Mars errat in armis.
Omnia sint paribus numeris dimensa viarum:

NOTES.

275. *Denso.* *Denso* here seems to be the same as *dense consito.* Mr. Martyn construes *ubere* with *segnior*, taking *ubere* for *fertility*, and makes *denso* the same as *in denso, ordine* being understood. Others follow Ruæus, who takes *ubere* for *agro*, as it seems to be, Æn. III.

——Quæ vos à stirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces. And above, v. 234.

277. *Nec seciùs omnis, &c.* The words may be thus arranged: *Nec seciùs omnis via quadret secto limite arboribus positis in unguem:* "And no less let every path, or space, square with the cross path, the trees being planted exactly." Martyn. Where *via* signifies *the spaces between the rows*, and *limes* is *the cross path*, which in the square figure cuts the other at right angles.

277. *Omnis in unguem.* This passage has occasioned much difficulty. Several of the commentators conceive he is speaking of the quincunx, of which number are Grimoaldus and Ruæus. La Cerda thinks, with better reason, that he means planting the vines in a square, as in the following order:

0 0 0 0 0
0 0 0 0 0
0 0 0 0 0
0 0 0 0 0
0 0 0 0 0

The quincunx has its name from the numeral V. Three trees planted in that form are called a single quincunx, as

0 0
0

The double quincunx is the V doubled, which makes an X, being four trees planted in a square with a fifth in the centre, thus:

0 0
0
0 0

This figure often repeated produces the following:

0 0 0 0 0
0 0 0 0
0 0 0 0 0
0 0 0 0
0 0 0 0 0

Now as Virgil compares the disposition of the trees to a battle in array, it is evident the former and not the latter figure, as has been mistakenly supposed, must be intended.

In unguem, is a metaphor taken from the workers in marble, who try the exactness of the joints with their nails.

282. *Renidenti.* This is the only simile in the 2d Georgic; but never did any poet draw one with greater propriety. The rows of vines are compared to the ranks and files of a Roman army, when they are ranged in the most exact discipline and not yet disordered by fighting. The shining beauty of the clusters is represented by the splendor of the brazen arms, and not a word is used that does not serve to justify the comparison. In both, the design of this order is the same, not only to please the eye, but because most proper for the intended use.

Dr. Trapp's translation well displays the poet's ideas:

——"As in war
The long extended legion forms in lines
Its cohorts: when the marshall'd squadrons stand
In the wide plain, and, the whole army rang'd,
The ground all fluctuates with the brazen gleam,
Nor yet in horrid shock the battle joins
But Mars uncertain hovers o'er the field."

284. *Numeris*, harmony, order, proportion.

Non animum modò uti pascat prospectus inanem;
Sed quia non aliter vires dabit omnibus æquas
Terra, neq; in vacuum poterunt se extendere rami.
Forsitan et scrobibus quæ sint fastigia quæras.
Ausim vel tenui vitem committere sulco.
Altiùs ac penitùs terræ defigitur arbos:
Æsculus imprimìs, quæ quantùm vertice ad auras
Æthereas, tantùm radice in Tartara tendit.
Ergo non hyemes illam, non flabra, neque imbres
Convellunt: immota manet, multosque per annos
Multa virûm volvens durando sæcula vincit.
Tum fortes latè ramos et brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.
Neve tibi ad Solem vergant vineta cadentem:
Neve inter vites corylum sere: neve flagella
Summa pete, aut summas defringe ex arbore plantas.
(Tantus amor terræ) neu ferro læde retuso
Semina: neve oleæ sylvestres insere truncos.
Nam sæpe incautis pastoribus excidit ignis,
Qui furùm pingui primùm sub cortice tectus
Robora comprendit, frondesq: elapsus in altas
Ingentem cœlo sonitum dedit: inde secutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad cœlum piceâ crassus caligine nubem:
Præsertim si tempestas à vertice sylvis
Incubuit, glomeratque ferens incendia ventus.

non solùm, ut aspectus delectet animum otiosum; sed quia alioqui terra non præbebit omnibus æquale robur, nec rami poterunt se extendere in aërem. Fortè petes quænam *debeat* esse altitudo fossarum: auderem *ego* deponere vitem in tenui fossâ etiam; arbor *verò* profundiùs ac penitùs defoditur in terrâ. Præcipuè æsculus, quæ tantùm progreditur radice ad inferos, quantùm *progreditur* cacumine ad plagas cœlestes. Ergo non hyemes, non venti, neque pluviæ illam eruunt: manet inconcussa, et per multos annos superat durando transigens multas ætates hominum: tum latè porrigens ramos robustos, et brachia huc illuc, ipsa *inter ramos suos* media, alit magnam umbram. Ne autem vineæ tibi inclinent ad Solem occidentem: et ne plantes corylum inter vites: et ne carpas suprema cacumina, aut *ne* abscindas supremos surculos ex arbore (adeò amant terram) et ne vulneres ferro obtuso surculos: et ne plantes *simul* truncos oleæ sylvestris. Nam sæpe pastoribus imprudentibus excidit ignis, qui primò occultus sub pingui cortice oleæ clam corripuit truncos, et erumpens in alta folia, edidit ingentem crepitum in aërem: inde gliscens regnat victor per ramos et per altum verticem, et implicat flammis totam sylvam, et densus piceo fumo emittit in cœlum nigram nubem. Præcipuè si tempestas à septentrione incumbat arboribus, et si ventus augens volvat incendia.

NOTES.

285. *Inanem.* i. e. without reaping any other advantage thence but the bare pleasing of the eye.

290. *Altiùs, ac penitùs terræ defigitur arbos.* We take the construction to be, *arbos defigitur altiùs ac penitùs terræ*, not *ac arbos defigitur*. Virgil here makes a distinction between *vitis* and *arbos;* for vines were not accounted trees, but shrubs, or something of a middle nature between both. Thus Columella says, *Nam ex surculo vel arbos procedit, ut olea; vel frutex, ut palma campestris: vel* tertium quiddam, *quod nec* arborem, *nec* fruticem *propriè dixerim, ut est* vitis.

299. *Neve inter vites.* The hazel has a large spreading root, which would therefore injure the vines. The goat, because injurious to vineyards, was sacrificed to Bacchus, and its entrails were roasted on hazel spits.

300. *Flagella summa pete.* Columella uses the same word *flagella* for shoots. The *summa flagella* Mr. Martyn takes to be, not the topmost shoots, as it is commonly understood, but the upper part of the shoot, which expert gardeners advise to cut off, because the upper parts of the shoot are never so well ripened as the lower parts.

301. *Tantus amor terræ.* The poet insinuates that the shoots, which grow nearest the earth, contract such an attachment to it, that they take root the earliest and best.

301. *Neu ferro læde retuso.* Hebeti, non acuto, Minelius says. A blunt knife increases the labour of the vine-dresser, and also tears the vines.

302. *Neve oleæ sylvestres.* It seems, from this passage, to have been a custom to plant wild olives in the vineyards, as supports to the vines. This the poet disapproves; because a spark accidentally falling on the unctuous part of the olive may set the whole vineyard on fire. May seems to understand this precept of Virgil to relate to the planting of wild olives, not amongst the vines, but amongst the cultivated olives; he thus translates the passage:

——" Nor yet
Wild olive trees 'mongst other olives set."

310. *A vertice.* From on high, as the south-wind is mentioned to come *ab alto*, as Geor. I. 443.

——Namque urget ab alto
Arboribusque satisque Notus, pecorique sinister.

Cùm id *accidit: tum vites* neque possunt è radice, neque per amputationem repullulare, et renasci similes ab imâ terrâ: *sed* steriles oleaster amaris frondibus remanet *solus*. Ne autem ullus tam prudens, tibi auctor sit *hujus* consilii, ut flante Boreâ aperias *in scrobes* terram rigentem: tunc hyems constringit arva frigore, nec permittit ut, sureulo defosso, radix constricta infigatur terræ. Optima plantatio vinearum est, vere purpureo, cùm redit avis alba, infensa longis serpentibus: vel circa prima frigora autumni: cùm Sol rapidus nondum attigit equis hyemem, sed jam calores abierunt. Ver præcipuè foliis arborum, ver arboribus utile est. Terræ intumescunt vere, et petunt semina fœcundantia. Tum aër, *qui est* pater omnipotens, labitur per pluvias fertiles in sinum lætæ uxoris *terræ:* et magnus ipse, commixtus magno *ejus* corpori, nutrit omnes fœtus. Tum frutices extra vias *positi* resonant volucribus, et animalia redeunt ad concubitum statis diebus.

Hoc ubi; non à stirpe valent, cæsæque reverti
Possunt, atque imâ similes revirescere terrâ:
Infelix superat foliis oleaster amaris. 314
Nec tibi tam prudens quisquam persuadeat auctor
Tellurem Boreâ rigidam spirante movere.
Rura gelu tum claudit hyems, nec semine jacto
Concretam patitur radicem affigere terræ.
Optima vinetis satio est, cùm vere rubenti
Candida venit avis longis invisa colubris: 320
Prima vel autumni sub frigora, cùm rapidus Sol
Nondum hyemem contingit equis, jam præterit æstas;
Ver adeò frondi nemorum, ver utile sylvis;
Vere tument terræ, et genitalia semina poscunt.
Tum pater omnipotens fœcundis imbribus æther 325
Conjugis in gremium lætæ descendit, et omnes
Magnus alit, magno commixtus corpore, fœtus.
Avia tum resonant avibus virgulta canoris,
Et Venerem certis repetunt armenta diebus.

NOTES.

312. *Hoc ubi; non, &c.* Others point it thus, *hoc ubi non;* when this is not the case, the wild olives, mentioned before, are vigorous at the root, and are able to recover themselves, though cut, and will sprout up such as they were.

319. *Cùm vere rubenti.* The epithet *rubenti* is supposed to allude to the red flowers which appear in the spring: or it may mean *bright* or shining; so *purpureus* is used for any bright colour, and the spring often has that epithet. Minelius understands the sense of the author to be "florum purpura, omnibusque coloribus colorato;" beautified with purple and all the hues of vernal flowers.

Thomson finely conveys the same idea:

No gradual bloom is wanting———
Infinite numbers, delicacies, smells,
With hues on hues expression cannot paint,
The breath of nature and her endless bloom.

320. *Candida avis.* The stork, which is a bird of passage, and in such esteem, Pliny tells us, for destroying serpents, that in Thessaly it was a capital crime to kill it.

321. *Prima vel autumni.* The time meant by Virgil, in this place, must be the latter end of autumn, which the Romans reckoned to begin on the 12th of August. Columella says the time of planting in the spring is from the 13th of February to the vernal equinox: in the autumn, from the 15th of October to the 1st of December.

322. *Nondum hyemem contingit equis.* Ruæus considers this to be *the tropic of Capricorn.* But the sun passes into Capricorn at the winter solstice, about the 24th or 25th of December. This season could not possibly have been called, by Virgil, *autumn.*

322. *Æstas,* warm weather.

323. *Ver adeò frondi.* A description of spring, which season the poet applauds. Compare with this passage the lines of Ovid: ex Fast. 1.

Omnia tunc florent, tunc est nova temporis
ætas, &c.

And Horace, Od. 4. 1. 1.

Solvitur aëris hyems grata vice veris, &c.

And with each compare some of the delicate effusions of Thomson.

Forth fly the tepid airs; and unconfin'd
Unbinding earth, the moving softness strays.
———The juicy groves
Put forth their buds, unfolding by degrees,
Till the whole leafy forest stands display'd,
In lull luxuriance to the sighing gales.

——The gentle tenants of the shade
Indulge their purer loves; the rougher world
Of brutes below, rush furious into flame
And fierce desire, &c.

325. *Tum pater omnipotens.* The ether or sky, which in the heathen mythology is the same with Jupiter, or the Almighty Father. Thus Lucretius:

Postremo pereunt imbres, ubi eos pater
Æther
In gremium matris Terrai præcipitavit.

326. *Lætæ.* In a MS. of Dr. Meade, it reads latè, which is an elegant reading expressive of the wide extent of the vernal showers.

Parturit almus ager: Zephyrique tepentibus auris
Laxant arva sinus: superat tener omnibus humor:
Inque novos soles audent se gramina tutò
Credere: nec metuit surgentes pampinus Austros,
Aut actum cœlo magnis Aquilonibus imbrem:
Sed trudit gemmas, et frondes explicat omnes.
Non alios primâ crescentis origine mundi
Illuxisse dies, aliumve habuisse tenorem
Crediderim: ver illud erat, ver magnus agebat
Orbis, et hybernis parcebant flatibus Euri;
Cùm primùm lucem pecudes hausere, virûmq;
Ferrea progenies duris caput extulit arvis,
Immissæque feræ sylvis, et sidera cœlo.
Nec res hunc teneræ possent perferre laborem:
Si non tanta quies iret, frigusque caloremque
Inter; et exciperet cœli indulgentia terras.
Quod superest, quæcumque premes virgulta per agros,
Sparge fimo pingui, et multâ memor occule terrâ:
Aut lapidem bibulum, aut squalentes infode conchas.
Inter enim labentur aquæ, tenuisq; subibit
Halitus, atque animos tollent sata; jamque reperti
Qui saxo super atque ingentis pondere testæ
Urgerent: hoc effusos munimen ad imbres;
Hoc ubi hiulca siti findit canis æstifer arva.

Omnis campus parturit, et agri aperiunt sinum tepidis flatibus Zephyri: abundat *in* omnibus *agris* humor: et herbæ audent tutò exponere se novo Solinec vitis timet Austros surgentes, aut pluviam emissam è cœlo magnis Aquilonibus: sed propellit germina, et effundit omnia folia. Non puto alios dies fulsisse in primo ortu nascentis mundi, aut habuisse alium ordinem. *Tempus* illud ver fuit: magnus orbis habebat ver, et Euri continebant hybernos flatus: statim ut pecudes acceperunt lucem, et ferreum genus hominum extulit caput *ex* agris saxosis, et feræ immissæ sunt in sylvas, et sidera in cœlum. *Et verò* mundus adhuc tener non potuisset tolerare hunc laborem: nisi tanta quies esset inter hyemem et æstatem, et *nisi* clementia aëris complecteretur terras. Cæterùm, quascunque arbusculas defodies in agris, sparge stercore pingui, et memineris tegere multâ terrâ. Vel *circò* infode lapides bibulos, aut conchas asperas: nam aquæ inter *eas* fluent, et tenuis vapor permeabit, et ea *quæ* plantata *sunt* sument vires. Inventi *sunt* etiam, qui premerent *ea* desuper saxo, et pondere magnæ testæ: et hoc munimentum *est* adversus pluvias immodicas: hoc *munimentum est*, quando canis ardorem ferens aperit calore agros hiantes.

NOTES.

332. *Audent, &c.* i. e. when they are strong enough to sustain the first heats of the sun.

336. *Non alios.* Not that there was a perpetual spring, at the beginning of the world, but that it was the spring season when cattle and men were created. Virgil intimates that the new created beings would not have been able to have sustained the extremities of heat and cold. But formed in spring they would have time to grow hardy before a severer season came on.

" Such were the days, the season was the same,
When first arose this world's all beauteous frame,
The sky was cloudless, balmy was the air,
And spring's mild influence made young nature fair."

It is unfortunate for this idea of the poet, that if at the creation of the world it was spring in our hemisphere, it must have been autumn in the southern.

341. *Ferrea.* Ruæus thinks the poet here alludes to the golden age and the restitution of the earth by Deucalion and Pyrrha. But that learned commentator seems to have forgotten that Virgil is here speaking of the very first age of the world. Heyne says: " Cùm homines primi è terrâ nati sunt. Quanta ornatûs varietas hoc et sequente versu! Duri homines è durâ terrâ nati." When the first men were produced from the ground. What a beautiful variety may be traced in this and the subsequent line! hardy men from a hardy earth.

342. *Immissæque feræ sylvis, et sidera cœlo.* Literally, And the wild beasts were sent into the woods, and stars into the heavens.

346. *Premes. Virgulta premere* most probably is to be understood of *layers:*

" Now when you bend the *layers* to the ground,
Cast fatt'ning dung and copious mould around."

At the beginning of the book, the poet recommended layers as the best mode of propagating the vines: to this method therefore it is most probable that he should allude. Besides, *premere* seems more proper to express the laying down of a branch, than the planting of a young cutting or the removing of a young tree; because in this case a branch is *laid* down into a trench and covered over with earth.

347. *Sparge fimo pingui.* The directions respecting burying stones and shells is supposed to be taken from Mago the Carthaginian. Wharton in his translation has no where descended so near the feeble and doggrel, as when stating the uses of these " rough shells and pebbles." According to him they leave apertures,

" Through which may subtle vapours penetrate,
And to large growth the tendrils instigate."

Surculis plantatis restat sæpe accumulare terram ad radices *eorum:* et immittere ligones ferreos *in terram;* aut movere terram sub vomere depresso, et deducere boves resistentes inter ipsas vineas. Deinde adjungere *viti* politas cannas et hastilia è virgis decorticatis, et palos fraxineos, et furcas bicornes: quarum viribus assuescant assurgere, et despicere ventos, et adhærere ramis ad *usque* summas ulmos. Et parcendum *quidem est* teneris vitibus, dum prima ætas crescit novis frondibus, et dum palmes lætus attollit se in altum, emissus in aërem *veluti* laxatis habenis. Ipsa acies ferri non est adhuc adhibenda: sed frondes præcidendæ *sunt* unguibus manuum, et passim auferendæ. Posteà, quando *vites*, firmâ radice implicatæ ulmis, creverint; tunc amputa pampinos, tunc seca palmites: priùs timent ferrum: tunc demum exerce dura imperia, et coërce ramos superfluos. Prætereà sepes jungendæ *sunt*, et greges omnes continendi: præcipuè dum frondes teneræ sunt, et inassuetæ noxiis *rebus:* quibus *frondibus*, præter magnas hyemes et Solem vehementem, sylvestres boves, et capræ sequaces assiduè nocent: oves et avidæ juvencæ carpunt *eas*. Nec hyems constricta albo gelu, aut gravis æstas penetrans rupes aridas, tantùm *nocuit;* quantùm nocuerunt illæ pecudes, et venenum duri dentis, et cicatrix impressa in stirpe corroso. Non aliud ob delictum caper immolatur Baccho *in* omnibus altaribus, et antiqui ludi prodeunt in theatra:

Seminibus positis, superest deducere terram
Sæpiùs ad capita, et duros jactare bidentes;
Aut presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos:
Tum leves calamos et rasæ hastilia virgæ,
Fraxineasque aptare sudes, furcasque bicornes:
Viribus eniti quarum, et contemnere ventos
Assuescant, summasque sequi tabulata per ulmos.
Ac, dum prima novis adolescit frondibus ætas,
Parcendum teneris: et dum se lætus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa acies nondum falcis tentanda; sed uncis
Carpendæ manibus frondes, interque legendæ.
Inde ubi jam validis amplexæ stirpibus ulmos
Exierint: tum stringe comas, tum brachia tonde.
Antè reformidant ferrum: tum denique dura
Exerce imperia, et ramos compesce fluentes.
Texendæ sepes etiam, et pecus omne tenendum est:
Præcipuè dum frons tenera imprudensq; laborum:
Cui, super indignas hyemes, Solemque potentem,
Sylvestres uri assiduè capræque sequaces
Illudunt: pascuntur oves, avidæque juvencæ.
Frigora nec tantùm canâ concreta pruinâ,
Aut gravis incumbens scopulis arentibus æstas;
Quantùm illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris
Cæditur, et veteres ineunt proscenia ludi:

NOTES.

Evelyn (on forest trees) says, that potsherds, pebbles, &c. after a competent time must be removed, otherwise vermin, snails and insects will find access to the root and injure it.

355. *Capita. Caput vitis*, or *arboris*, signifies always *the top;* but, as the poet is here speaking of layers, *caput* consequently signifies *the root*, since the shoots are planted with their heads downward.

355. *Bidentes.* The *bidens* was probably an instrument like that used by farmers and called *a drag*. It is used to break the surface of the ground, and for assisting the roots of vines, where the plough coming too near might injure. Some have supposed a two-pronged large fork.

361. *Tabulata.* The *tabulata* are the branches of elms extended at proper distances, to sustain the vine. Thus Columella: Cum deinde adolescere incipient, falce formandæ, et *tabulata* instituenda sunt: hoc enim nomine usurpant agricolæ ramos truncosque prominentes, eosque vel propius ferro compescunt, vel longius promittunt, ut vites laxius diffundantur, &c.

364. *Laxis per purum immissus habenis.* This is a metaphor taken from horses, in imitation of Lucretius:

Arboribus datum 'st variis exinde per auras
Crescendi magnum imissis certamen habenis.

Per purum in Virgil signifies the same as *per auras* in Lucretius. Horace uses it also for the air:

————Per *purum* tonantes
Egit equos.

365. *Sed uncis.* By *uncis manibus* the poet means nipping the tender shoots with the thumb and finger. This is practised in summer before the shoots grow woody and hard.

371. *Texendæ sepes.* Here the poet speaks of making hedges to keep out cattle, and especially goats. It is thought he intends a fence made of stakes interwoven with dry sticks.

374. *Sylvestres uri.* The *urus*, as described by Cæsar, is a wild bull of prodigious strength and swiftness, being almost as big as an elephant: but this cannot be the *urus* mentioned by Virgil, being an animal utterly unknown in Italy. It is more probably what is now called the buffalo.

377. *Aut gravis incumbens scopulis arentibus æstas.* The meaning seems to be, that vineyards planted on a rocky soil, which therefore suffer most in dry weather, are not so much injured by the most scorching heat, as by the biting of cattle.

381. *Proscenia.* In the Roman theatre

Præmiaque ingentes pagos et compita circum,
Theseidæ posuere: atque inter pocula læti
Mollibus in pratis unctos saliere per utres.
Necnon Ausonii, Trojâ gens missa, coloni
Versibus incomptis ludunt, risuque soluto:
Oraque corticibus sumunt horrenda cavatis.
Et te, Bacche, vocant per carmina læta, tibique
Oscilla ex altâ suspendunt mollia pinu.
Hinc omnis largo pubescit vinea fœtu:
Complentur vallesque cavæ saltusque profundi,
Et quòcumque Deus circùm caput egit honestum.
Ergo ritè suum Baccho dicemus honorem

et magni Athenienses instituerunt præmia circa pagos, et vias, et læti inter bibendum saltavere in pratis amœnis per unctas pelles hircorum. Romani quoque coloni, gens orta è Trojanis, jocantur versibus incompositis, et risu effuso; et induunt larvas horribiles è cavis corticibus; et te vocant, ô Bacche, inter hilaria carmina, et in honorem tuum alligant fictiles imagunculas ex altâ pinu. Hinc vinea omnis pullulat multo fructu, et valles curvæ, et saltus opaci implentur *uvis:* et quicumque *locus, in quem imago* Bacchi circumvertit vultum formosum. Itaque ritè cantabimus Baccho suas laudes

NOTES.

there was first the *porticus* or gallery for the populace, where the seats were formed like wedges, growing narrower as they came nearer the centre of the theatre, and therefore called *cunei*, or *wedges*. 2. The *orchestra*, in the centre and lowest part of the theatre, where the senators and knights sat, and where the dancers and musicians performed. 3. The *proscenium*, or space before the scenes, which was raised above the *orchestra*, and where the actors spoke. 4. The *scene*, which was the part opposite to the audience, decorated with pictures and columns, and originally with trees to shade the actors when they performed in the open air; so called from σκηνὴ, a shade. 5. The proscenium, or part behind the scenes.

382. *Pagos*. *Pagus* seems to be derived from πηγὴ, *a well*, because where men found a well, they began to make habitations.

383. *Theseidæ*. The Athenians, so called from Theseus their king, who first civilized and taught them to live in cities. Tragedy had its beginning among the Athenians. Thespis, an Athenian poet, is said to have invented it, as we find in Horace:

Ignotum tragicæ genus invenisse Camœnæ
Dicitur, et plaustris vexisse poëmata Thespis;
Quæ canerent agerentque peruncti fæcibus ora.

384. *Unctos saliere per utres*. The *utres* were bags made of the skins of goats. These skins were blown up like bladders, and smeared with oil. They were set in the fields, and it was the custom to dance upon them with one leg at the feasts of Bacchus: the skins being very slippery, the dancers often fell down, which occasioned great laughter.

389. *Oscilla*. The commentators are much divided about the meaning of this word. The most probable opinion is, that they were little earthen images of Bacchus suspended to the branches of trees, where they swung, and were blown about by the wind, and were thought to bestow fertility on the vines which way soever they turned their faces: whence he adds:

Et quocumque Deus circum caput egit honestum.

Some have recourse to the following fable: Bacchus had taught Icarius an Athenian shepherd, the use of wine, which he communicated to his neighbours. The country people, exceedingly delighted with this noble liquor, drank of it to excess. Finding themselves disordered, they thought they had been poisoned by Icarius, and instantly killed him. His dog, returning home to Erigone, the daughter of Icarius, conducted her to the dead body of his master, on the sight of which she hanged herself. Soon after, the Athenians were visited with a great pestilence, when their young women running mad hanged themselves. On consulting the oracle, they were told that they must appease the manes of Erigone. This they performed by tying ropes to the branches of trees and swinging on them as if they were hanged. Many afterwards falling down and hurting themselves, they hung up little images instead of themselves.

392. *Circùm caput egit*. Some suppose that this alludes to the custom of carrying the statues of Bacchus round the fields and vineyards in procession.

versibus patriis, et offeremus ei discos atque placentas; et sacer hircus deductus cornibus statuetur ante aram: et torrebimus pinguia viscera in verubus è corylo *factis*. Est etiam iterandus in colendis vitibus labor ille, in quo nihil unquam satis perfectum est: nempe *oportet* omnem terram vertere singulis annis ter et quater, et assiduè comminuere glebas ligonibus inversis, et exonerare totum vinctum frondibus. Labor revolutus in circulum redit agricolis, et annus in se replicatur per easdem vias. Et tum demum, cùm vinea amisit ultimas frondes, et *cùm* frigidus Aquilo abstulit arboribus pulchritudinem, jam tum diligens agricola profert curas in annum futurum, et persequitur curvâ Saturni falce vitem nudatam, *eam* tondens, et componit amputando. Primus move terram, primus combure sarmenta *domum* deportata, et primus refer domum pedamenta; ultimus vindemiato. Bis frondes densiores inumbrant vitem, bis herbæ suffocant vinetum spissis vepribus: magna difficultas in utrisque *amputandis:* Lauda rura magna, *sed* cole parvum *rus*. Prætereà secanda sunt in sylvis aspera vimina è rusco, et fluviales cannæ in ripis; et habenda cura salicti sylvestris.

Carminibus patriis, lancesque et liba feremus;
Et ductus cornu stabit sacer hircus ad aram:
Pinguiaque in verubus torrebimus exta colurnis.
Est etiam ille labor curandis vitibus alter,
Cui nunquam exhausti satis est: namque omne quotannis
Terq; quaterq; solum scindendum, glebaque versis
Æternùm frangenda bidentibus, omne levandum
Fronde nemus. Redit agricolis labor actus in orbem,
Atq; in se sua per vestigia volvitur annus.
Et jam olim seras posuit cùm vinea frondes,
Frigidus et sylvis Aquilo decussit honorem;
Jam tum acer curas venientem extendit in annum
Rusticus, et curvo Saturni dente relictam
Persequitur vitem attondens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus sub tecta referto:
Postremus metito. Bis vitibus ingruit umbra,
Bis segetem densis obducunt sentibus herbæ:
Durus uterque labor. Laudato ingentia rura,
Exiguum colito. Necnon etiam aspera rusci
Vimina per sylvam, et ripis fluvialis arundo
Cæditur; incultique exercet cura salicti.

NOTES.

394. *Liba.* The libum was a holy cake composed of flour, honey and oil.

395. *Ductus cornu.* The victims were led with a slack rope to the altar. If they were reluctant, it was thought an ill omen. Dryden, Benson and Trapp all by mistake translate the passage, dragged by the horns.

396. *Verubus colurnis.* On hazel spits, because the hazels were destructive to the vines. Hence he says above, verse 299.

——Neve inter vites corylum sere.

400. *Omne levandum fronde nemus.* It is usual to thin the leaves, to give the sun a greater power to ripen the fruit.

405. *Curas venientem extendit in annum.* This autumnal pruning is really providing for the next year.

406. *Curvo Saturni dente.* The sithe or pruning-hook, which was Saturn's symbol.

406. *Relictam.* Servius explains it, *à se paulo ante desertam.* But we rather think it represents the vine forsaken of its fruits and leaves in the situation of a forlorn mother bereft of her children; as Æn. IX. 290.

At tu, oro, solare inopem, et succure relictæ.

407. *Attondens.* This is what the Roman writers on agriculture call *ablaqueatio*, i. e. opening the ground, and cutting away the roots that grow near the surface, called the day-roots. So *attondens* is understood by Cerda and others.

408. *Primus devecta cremato*, i. e. be the first in performing every piece of labour that belongs to vines, such as trenching the ground, pruning, &c. except the gathering of the grapes, which are the better, the longer time they have to ripen.

410. *Metito. Messis* and *meto* are used for the gathering in of any produce as well as for harvest and reaping. In the 4th Georgic it is applied to the taking of the honey: *duo tempora messis.*

412. *Laudato ingentia rura, &c.* The meaning seems to be that you may admire the splendor of a large vineyard, but that it would be better to cultivate a small one; because the labour of cultivating vines is so great, that the master cannot extend his care over a large spot of ground. Columella relates a story from Græcinus in confirmation of this: A man had two daughters and a large vineyard. He gave a third part of it with the eldest daughter in marriage, and yet he gathered as much fruit as before. Afterwards he married the younger, with another third for her portion, and still found that his remaining third produced as much as the whole had done. It was a proverb with the Carthaginians that *a field ought to be weaker than the husbandman.*

413. *Rusci.* The *ruscus* in Pliny is the same with the *oxymyrsine:* "*Castor Oxymyrsinem myrti foliis acutis, ex quâ fiunt ruri scopæ*, ruscum *vocavit.*" And Dioscorides

Jam vinctæ vites, jam falcem arbusta reponunt,
Jam canit extremos effœtus vinitor antes:
Sollicitanda tamen tellus, pulvisque movendus:
Et jam maturis metuendus Jupiter uvis.
Contrà, non ulla est oleis cultura: neque illæ
Procurvam expectant falcem, rastrosque tenaces;
Cùm semel hæserunt arvis, aurasque tulerunt.
Ipsa satis tellus, cùm dente recluditur unco,
Sufficit humorem, et gravidas cum vomere fruges.
Hoc pinguem et placitam paci nutritor olivam.
Poma quoque ut primùm truncos sensere valentes,
Et vires habuere suas; ad sidera raptim
Vi propriâ nituntur, opisque haud indiga nostræ.
Nec minùs intereà fœtu nemus omne gravescit,
Sanguineisque inculta rubent aviaria baccis.

Postquam vites ligatæ sunt: postquam vineta *permittunt* falcem reponi, postquam vinitor lassus cantat *attigisse* se extremos vineæ ordines; tamen vertenda *est* terra, et glebæ comminuendæ, et aër timendus racemis jam maturis. Contrà, nulla est difficultas in colendis oleis, nec illæ petunt curvam falcem et rastros mordaces: cùm semel radices egerunt in terram, et assueverunt aëri. Ipsa terra suppeditat succum plantatis *oleis* quando aperitur ligone adunco; et *reddit* plenas olivas, *statim* cum *ipso* vomere. Ideò nutri olivam pinguem et gratam paci. Poma quoque, quando sensere truncos robustos, et accepere vires sibi debitas, citò assurgunt in aërem virtute propriâ, nec egent nostro auxilio. Intereà sylvæ omnes non minùs onerant se fœtibus, et incultæ avium latebræ rubescunt baccis sanguineis.

NOTES.

describes our *butcher's broom* under the name of μυρσινη ἀγρια or *wild myrtle*. It was probably used to bind the vines in Virgil's time, since it is mentioned in this place.

416. *Reponunt*. The vines are poetically said to lay aside the pruning-hook, when they have no more occasion for it.

417. *Canit extremos antes*. Literally, Sings his last or utmost rows.

420. *Contrà, non ulla est*. Having showed the great labour attendant on the care of a vineyard, he now opposes the olive to it, which requires scarcely any culture. He observes the same of other fruit trees, and mentions the wild plants which are produced in abundance. He infers that if nature affords us so many useful plants, we ought not to be backward in planting and employing our own labour.

423. *Ipsa satis tellus*. Servius thinks *satis* is used for planting, and *fruges* for corn. According to him, the sense will be, "An olive yard, when it is newly ploughed, affords both moisture to the planted olives, and yields corn also by means of the share." May's translation is to the same purpose:

"The earth itself when furrow'd by the plough,
Doth food enough on her, and corne bestow."

423. *Dente unco*, any crooked instrument of one tine, for opening the ground about the roots of the vine. Mr. Martyn renders it a *drag*, but that is a *bidens*, an instrument with two tines; it seems rather to be that instrument which we call a slipping-iron.

424. *Cum vomere*. Servius takes *cum vomere* to be the same as *per vomerem;* Ruæus, whom Dr. Trapp follows, renders it *statim cum vomere*, an hyperbole to denote the quickness of the produce. These are forced interpretations. The construction will be easy, if we only supply *recluditur* which goes before, thus: *Tellus sufficit humorem cùm recluditur dente unco, et gravidas fruges cùm recluditur vomere;* ploughing, as Mr. Martyn observes, being universally thought to increase the product of the olives.

425. *Hoc*. Servius, and all the commentators after him, explain this as if it were *ob hoc*. But the author of the essay on the Georgics, who appears to have thoroughly understood agriculture, and therefore has penetrated more fully into the sense of his author, justly observes that the sense is much better, as well as easier, by construing *hoc* with *vomere*.

426. *Poma*. *Pomiferæ arbores*, or fruit trees in general. Columella in his chapter *de arboribus pomiferis*, speaks of figs, pomegranates, apples, pears, mulberries, &c. These require no care but ingrafting.

426. *Truncos sensere valentes*. Some understand by this, So soon as they have taken to the strong trunks on which they are ingrafted.

429. *Nec minùs*. Here he speaks of trees which grow wild in the woods.

429. *Fœtu* here is not fruit, but *produce* of trees, as Georg. I. 55.

Arborei fœtus alibi——virescunt.

And verse 440 of this second book,

Ipsæ Caucaseo steriles in vertice sylvæ,
Quas animosi Euri assiduè franguntque feruntque,
Dant alios aliæ fœtus; dant utile lignum
Navigiis pinos.

We are to observe further, that *inculta* in the second line is also to be supplied to the first, thus: *Omne nemus* incultum *gravescit;* for that is plainly the sense.

Cytisi secantur: sylva alta suppeditat tædas *quibus* ignes nocturni aluntur, et præbent lucem. Et homines negligent *eas* plantare, et *in iis* curam adhibere? Quid commemorem majores *arbores?* salices et genistæ humiles, illæ *ipsæ* præbent, aut cibum pecudibus, aut umbram pastoribus, et sepem segetibus, et cibum apibus. Et pulchrum est videre Cytorum fluctuantem buxo, et sylvas Naryciarum picearum: pulchrum est videre campos non egentes rastris, aut ullâ curâ hominum. Sylvæ ipsæ steriles in Caucaso monte, quas validi Euri semper perflant et rumpunt, exhibent alios aliæ fructus: præbent pinos, ligna utilia navibus; cedros et cupressos, *utilia* domibus: ex his agricolæ tornaverunt radios rotis, et rotas plaustris, et fabricaverunt curvas carinas navibus. Salices producunt vimina, ulmi frondes: Myrtus verò commoda est ad valida hastilia, et cornus ad arma *alia:*

Tondentur cytisi: tædas sylva alta ministrat,
Pascunturque ignes nocturni, et lumina fundunt.
Et dubitant homines serere, atq; impendere curam?
Quid majora sequar? salices, humilesque genistæ,
Aut illæ pecori frondem, aut pastoribus umbram
Sufficiunt; sepemque satis, et pabula melli.
Et juvat undantem buxo spectare Cytorum,
Naryciæque picis lucos: juvat arva videre,
Non rastris hominum, non ulli obnoxia curæ.
Ipsæ Caucaseo steriles in vertice sylvæ,
Quas animosi Euri assiduè franguntque feruntque,
Dant alios aliæ fœtus; dant utile lignum
Navigiis pinos, domibus cedrosque cupressosque:
Hinc radios trivere rotis, hinc tympana plaustris
Agricolæ, et pandas ratibus posuere carinas.
Viminibus salices fœcundæ, frondibus ulmi:
At myrtus validis hastilibus, et bona bello

NOTES.

431. *Cytisi.* The *cytisus maranthæ* is generally allowed to be the plant. Theophrastus describes it as having when old a hardness like ebony; and we know that it is employed by the Turks to make handles for their sabres, and by the monks of Patmos for making beads. Dioscorides says it is a white shrub, like the *rhamnus*, with branches a cubit long or longer, clothed with leaves resembling those of bird's foot trefoil, only less, and having a larger rib: all which agree with the *cytisus maranthæ*. This plant is the same with the *medicago trifolia, frutescens, incana*, of Tournefort.

431. *Tædas.* Torches composed of combustible wood; such, for example, as pine-knots. Minelius says, " Latices et piceas, unde succus fluit in usum luminum et ipsæ faces conficiuntur."

434. *Genistæ.* Spanish broom. Mr. Benson translates it *furze:*

The willow and the *furze*, an humble plant,
To husbandmen afford no trivial aid,
That to the sheep gives food, the shepherd shade:
This covers with strong lines the wealthy fields,
And early fodder to the bee-fold yields.

It is certain that furze is frequently used as a fence, and the flowers are sought after by the bees, but it is no less certain, that the furze was never called *genista* by any Latin writer.

435. *Umbram.* In the ancient manuscripts *umbras.*

437. *Et juvat. Ut juvat* would seem to be more in Virgil's style, and more coherent.

437. *Cytorum.* Cytorus is a mountain in Paphlagonia; now called *Kudros:* it abounded with box-wood.

438. *Naryciæ picis.* Naryx, or Narycia, was a city of the Locrians in that part of Italy which is over against Greece.

440. *Caucaseo.* Caucasus is a famous range of mountains running from the Black Sea to the Caspian.

443. *Cedros.* It is much to be questioned whether the cedar here spoken of is that which is so frequently mentioned in the scriptures; for that has not been observed any where but on mount Lebanon, and seems to have been but little known by the Greek and Roman writers. It is rather a sort of *juniper;* probably the *juniperos major bacca rubescente* of Bauhin.

444. *Tympana.* Servius explains it *the coverings of the wagons;* but others, seemingly with more reason, understand it of the wheels of wagons that are solid, made without spokes, and somewhat shaped like drums.

446. *Viminibus salices.* The twigs of the willows are used to bind the vines and to make all sorts of wicker-works.

446. *Frondibus ulmi.* The cattle were fed with leaves of elms. In some parts of Herefordshire (England) they gather them in sacks for their swine and other cattle.

447. *Myrtus validis.* Spears and darts were anciently made of myrtle and cornel.

Cornus; Ityræos taxi torquentur in arcus:
Nec tiliæ leves, aut torno rasile buxum,
Non formam accipiunt, ferroque cavantur acuto:
Necnon et torrentem undam levis innatat alnus
Missa Pado; necnon et apes examina condunt
Corticibusque cavis, vitiosæque ilicis alveo.
Quid memorandum æquè Baccheïa dona tulerunt?
Bacchus et ad culpam causas dedit: ille furentes
Centauros leto domuit, Rhœtumque, Pholumque,
Et magno Hylæum Lapithis cratere minantem.
O fortunatos nimiùm, sua si bona nôrint,
Agricolas! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantûm totis vomit ædibus undam;
Nec varios inhiant pulchrâ testudine postes,
Illusasque auro vestes, Ephyreïaque æra;
Alba neque Assyrio fucatur lana veneno,
Nec casiâ liquidi corrumpitur usus olivi;

taxi flectuntur in arcus Ityræos. Necnon tiliæ politæ, et buxus torno rasilis, accipiunt figuram et cavantur acuto ferro. Alnus quoque levis, demissa per Padum, innatat aquæ currenti: apes quoque abscondunt examina *in* cavis corticibus, et *in* sinu ilicis cariosæ. Quid produxerunt Bacchi munera, *quod sit* æqualiter laudandum? Bacchus occasiones etiam præbuit peccandi: ille morte affecit furiosos Centauros, et Rhœtum, et Pholum, et Hylæum minantem Lapithis magno poculo. O felices agricolas, si cognoscerent suam felicitatem: quibus terra ipsa æquissima producit ex se victum parabilem, longè à bellis discordibus. Si *apud illos* domus alta portis superbis non emittit *ex* totis ædibus magnam multitudinem *hominum* mane salutantium; si *illi* non appetunt limina varia pulchrâ testudine, et vestes distinctas auro, et æra Corinthia; si *apud illos* lana non tingitur Assyrio colore, et usus olei sinceri non depravatur casiâ:

NOTES.

448. *Ityræos.* The inhabitants of Iturea, a country of Palestine, famous in drawing the bow.

449. *Torno rasile buxum.* Box is well known to be turned into a great variety of utensils.

452. *Missa Pado.* The Po, known also by the name of *Eridanus*, forms the northern boundary of the Italian territory. Alders grew in abundance on its margin.

453. *Ilicis.* The *holm-oak*, or, as some think, the *dwarf* or *scarlet-oak*.

455. *Ille furentes.* The order here is ille domuit Centauros furentes letho. He overcame the Centaurs raging with murder, or mad to kill.

456. *Centauros.* The quarrel between the Centaurs and the Lapithæ is described at large in the 12th book of the Metamorphoses.

457. *Cratere minantem.* Ovid tells us, that men first began to fight with drinking vessels:

——— Prima pocula pugna
Missa volant, fragilesque cadi, curvique lebetes.
At first, an uncouth flight
Of flagons, pots, and bowls began the fight.

458. *Nimiùm*, here and in some other places, signifies, not *too much*, but *exceedingly*, or, as we say, *beyond measure or expression*.

460. *Facilem.* Simple and natural, such as is easily procured, in opposition to what is farfetched, and not to be had without great difficulty; what Horace calls *cibos longè petitos*.

460. *Justissima. Propriè*, says Servius, *nam si justus est qui, quod acceperit, reddit; terra utique justissima est, quæ majore fœnore semina accepta restituit.* Or the earth may be called *most just*, in satisfying all the natural demands of her children.

462. *Mane salutantûm.* It was a custom among the Romans for clients to attend the levees of their patrons.

462. *Vomit.* Pierius thinks *vomat* sounds more elegantly. It reads *vomat* in one MS.

463. *Inhiant.* This verb does not always signify to pant after the enjoyment of a thing, but to hold it in high esteem and admiration. As Hor. 1. Sat. I. 70.

—Congestis undique saccis indormis inhians.

So that the meaning is, *What though they have not these things in their possession, nor place their happiness in them.*

463. *Testudine.* Alluding to that custom of the rich Romans of covering their bed-posts and other parts of their furniture with plates of tortoise-shell.

464. *Illusasque. In quibus artifex ludens auro aliqua depinxerat*, says Servius.

464. *Ephyreïaque æra.* Corinthian brass, from Ephyre, the original name of Corinth. The Corinthian brass was famous among the ancients.

465. *Assyrio veneno.* Meaning the Tyrian purple, which was obtained from a sort of shell-fish. Assyria seems used for Syria.

465. *Fucatur.* In several MSS. it reads *fuscatur. Fucatur* means merely *to colour; fuscatur* signifies, *is obscured, imbrowned*, or *sullied*, which better expresses the poet's contempt of an artificial change of the wool.

466. *Nec casiâ.* See the note on verse 213.

Tamen *apud illos non deest* quies tuta, et vita nesciens decipere, affluens variis opibus: tamen otia in amplis fundis, et antra, et vivi lacus, et umbrosi campi, et mugitus boum, et dulces somni sub arbore, non desunt. Illic *sunt* sylvæ, et latibula ferarum, et juventus patiens in laboribus parvoque assueta, et ceremoniæ Deorum, et venerandi parentes. Justitia abiens è terrâ ultimò posuit pedem apud illos. Me verò teneant præ cæteris dulces Musæ, quarum fero res sacras, magno *earum* amore captus: et doceant *me* circulos cœli, et sidera, et diversas eclipses Solis, et eclipses Lunæ: unde motus terræ *oriatur:* quâ virtute altum mare turgescat, superato alveo; ac deinde in seipsum recurrat: quâ de causâ Sol hyemalis ita properet se lavare *aquis* Oceani: vel quæ mora differat noctes æstivas. Si verò sanguis frigidus circumfusus cordi impediat, quò minùs possim penetrare hæc secreta naturæ; placerent mihi rura, et fluvii decurrentes in vallibus: amarem fluvios et sylvas, sine *ullâ aliâ* gloriâ. O ubi *sunt* campi, et Sperchius *fluvius* et *mons* Taygetus frequentatus *à* puellis Laconicis!

At secura quies, et nescia fallere vita,
Dives opum variarum, at latis otia fundis,
Speluncæ vivique lacus; at frigida Tempe,
Mugitusq; boum, mollesq; sub arbore somni
Non absunt. Illìc saltus, ac lustra ferarum,
Et patiens operum parvoque assueta juventus,
Sacra Deûm, sanctique patres. Extrema per illos
Justitia excedens terris vestigia fecit.
Me verò primum dulces ante omnia Musæ,
Quarum sacra fero ingenti perculsus amore,
Accipiant; cœlique vias et sidera monstrent,
Defectus Solis varios, Lunæque labores:
Unde tremor terris: quâ vi maria alta tumescant
Objicibus ruptis, rursusque in seipsa residant:
Quid tantùm Oceano properent se tingere Soles
Hyberni: vel quæ tardis mora noctibus obstet.
Sin, has ne possim naturæ accedere partes,
Frigidus obstiterit circum præcordia sanguis;
Rura mihi et rigui placeant in vallibus amnes,
Flumina amem sylvasque inglorius. O ubi campi,
Sperchiusque, et virginibus bacchata Lacænis

NOTES.

467. *Et nescia fallere vita.* A life that knows not to deceive; i. e. A life of solid and substantial bliss, in opposition to the pleasures of courts and palaces, which are showy, false, and deceitful. This sense agrees perfectly well with the context, and is far more elegant than what is given by others. This passage is finely imitated by Mr. Thomson in his Autumn, 1136.

Oh knew he but his happiness, of men
The happiest he! who far from public rage,
Deep in the vale, with a choice few retir'd,
Drinks the pure pleasures of the rural life.
What though the dome be wanting, &c.
What though depriv'd of those fantastic joys
That still amuse the wanton, still deceive;
A face of pleasure, but a heart of pain!
Their hollow moments undelighted all!
Sure peace is his; a solid life estrang'd
To disappointment, and fallacious hope;
Rich in content, in nature's bounty rich,
In herbs and fruits, &c.

469. *Tempe.* A pleasant valley in Thessaly.

471. *Illìc saltus*, i. e. There are the pleasures of the chase, which at the same time leads him to mention the hardiness and temperance of the youth.

474. *Vestigia fecit.* Astræa, or Justice, was feigned by the poets to have descended from heaven in the golden age. Disgusted with the vices which the brazen age presented, she retired first from cities, then from the country, and finally ascended to her native heaven.

475. *Dulces Musæ.* Though the poet praises so much the pleasures of agriculture, and a country life, yet he prefers the more noble entertainments of the mind, the charms of poetry and philosophy: for it is plain that by *Musæ* here we are to understand not only poetry, but also philosophic science.

485. *Rigui.* Properly, that ooze or refresh the valleys with moisture.

486. *Campi.* As the other places here mentioned are in Thessaly, it is probable that by these *campi* we are to understand the pleasant plains of Thessaly called *Tempe*, as in his *Culex:*

O pecudes, O Panes, et ô gratissima Tempe
Fontis Hamadryadum———

486. *O ubi—ô qui me gelidis, &c.* These are not questions, but exclamations, which are usually elliptic in all languages. The sentence, when full, would run thus: *O si,* or *O utinam essem ubi sint campi—O utinam esset qui, &c.*

487. *Sperchius.* A river of Thessaly, rising on mount Oeta, and falling into the sea in the bay of Malia. The name, derived probably from σπερχειν, *to make haste*, appears intended to express its rapidity: like the name *Mad River* in the Ohio state.

Taygeta! ô qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!
Felix, qui potuit rerum cognoscere causas,
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, Deos qui novit agrestes,
Panaq; Sylvanumq; senem, Nymphasque sorores!
Illum non populi fasces, non purpura regum
Flexit et infidos agitans discordia fratres;
Aut conjurato descendens Dacus ab Istro:
Non res Romanæ, perituraque regna: neque ille,
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulere suâ, carpsit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta cæca, ruuntque
In ferrum, penetrant aulas et limina regum.
Hic petit excidiis urbem miserosque Penates,
Ut gemmâ bibat, et Sarrano indormiat ostro:
Condit opes alius, defossoque incubat auro:

ô, quis me transferat in valles gelidas Hæmi *montis*, et operiat *me* magnâ umbrâ ramorum! Felix *ille est*, qui potuit discere causas rerum, et *qui* posuit sub pedibus omnem timorem, et tumultum Acherontis avari. Sed felix quoque *est* ille qui colit Deos rusticos, et Pana, et senem Sylvanum, et Nymphas sorores. Ille non movetur, nec fascibus populi, nec purpurâ regum, nec dissensione quæ turbat infidos fratres, nec Daco, qui descendit à Danubio conjurato: nec negotiis Romanorum, nec regnis perituris: neque ille aut eum angore miseresceit pauperis, aut invidet diviti. Colligit fructus, quos rami, quos agri ipsi volentes ultrò producunt: nec cognoscit leges duras, et tumultuosum forum, aut tabularia populi. Alii agitant remis mare profundum, et currunt ad militiam: pervadunt in aulas et domos regum. Hic intendit ruinam urbi et miseris domibus, ut bibat in *poculo* gemmeo, et dormiat in purpurâ Tyriâ: alius occultat divitias, et incumbit auro defosso:

NOTES.

488. *Taygeta,* a mountain of Laconia, near Sparta. Here the women of the country celebrated the orgies of Bacchus.

488. *In vallibus Hæmi.* Hæmus is a mountain in Thrace. It is said that from its top the Euxine and Adriatic seas may be discovered.

492. *Strepitumque. Strepitus* here may signify the fabulous noise and bustle that are made about the infernal regions. Or the meaning is, who, by conforming his life to the precepts of truth and philosophy, conquered the fears of death and future punishment.

494. *Nymphasque sorores.* There were several sorts of Nymphs: the Naiads presiding over rivers, the Nereids over seas, the Oreads over mountains, the Dryads over woods, &c.

495. *Populi fasces.* The fasces were bundles of birchen rods, in the midst of which was placed an ax, with the head appearing at the top. They were ensigns of authority, and carried before the Roman magistrates.

497. *Conjurato. . Istro.* The Ister or Danube is the largest river of Europe. It is said the Dacians, who inhabited the parts now called Transylvania, Moldavia, and Walachia, had a custom of filling their mouths with the water of this river before they undertook any war, and swearing that they would not return into their own country till they had slain their enemies. Hence by the poet it is beautifully called the *conspiring* Ister.

499. *Aut doluit.* Some explain it of his being in that happy situation where there are no miserable objects to disturb him, and excite his sorrow. It cannot surely mean that he is insensible to the impressions of humanity and compassion, but that he is free from the lasting influence of grief, anxiety, envy, and the like passions, that prevail elsewhere; and enjoys a more unruffled state of tranquillity than is to be found among the rich and great.

500. *Quos rami fructus.* The poet is here commending the Epicurean philosophy. No man has been more traduced than Epicurus. His name has become a proverb, to express a person whose whole pleasure lay in eating and drinking: and yet it is certain he rigidly practised and forcibly recommended the strictest temperance. Diogenes tells us, he was contented with bread and water, and, when disposed to gratify his appetite, added *only a piece of cheese.*

" His life he to his doctrine brought,
And in a garden's shade that sov'reign pleasure sought.
Whoever a *true Epicure* would be
May there find cheap and virtuous luxurie."
Cowley.

502. *Tabularia.* Properly the place where the records and public registers were kept.

503. *Cæca.* Ruæus renders it *profunda;* but it seems rather to mean *unseen,* i. e. *full of unseen dangers.*

503. *Ruuntque. Alii* must be supplied to all the three verbs.

506. *Sarrano.* Tyrian; from Sarra, the first name of Tyre.

alius obstupescit mirabundus ad rostra: alium percellit hiantem plausus plebis et senatorum in theatro, nam iteratur: *alii* gaudent tincti sanguine fratrum, et relictis domibus et gratis liminibus abeunt in exilium, et quærunt patriam suppositam alii Soli. Agricola *autem* vertit terram curvo aratro; inde est labor anni, inde alit patriam et parvos nepotes; inde *alit* armenta boum, et juvencos, qui *id labore* meruerunt. Nec cessat, donec annus abundet, vel pomis, vel fœtu pecudum, vel manipulis spicarum Cerealium: et oneret sulcos proventu, et superet horrea. *Postquam* hyems venit, oliva Sicyonia premitur torcularibus: redeunt porci saginati glandibus: sylvæ præbent poma sylvestria: et autumnus suppeditat varios fructus: et altè racemi dulces coquuntur in apertis collibus. Intereà dulces nati pendent circa ora; casta domus servat pudicitiam; vaceæ demittunt mammas plenas lacte: et

Hic stupet attonitus rostris: hunc plausus hiantem
Per cuneos (geminatur enim) plebisq; patrumque
Corripuit: gaudent perfusi sanguine fratrum,
Exilioque domos et dulcia limina mutant,
Atque alio patriam quærunt sub Sole jacentem.
Agricola incurvo terram dimovit aratro:
Hinc anni labor, hinc patriam, parvosque nepotes
Sustinet; hinc armenta boum, meritosq; juvencos.
Nec requies; quin, aut pomis exuberet annus,
Aut fœtu pecorum, aut Cerealis mergite culmi:
Proventuque oneret sulcos, atque horrea vincat.
Venit hyems; teritur Sicyonia bacca trapetis:
Glande sues læti redeunt: dant arbuta sylvæ:
Et varios ponit fœtus autumnus; et altè
Mitis in apricis coquitur vindemia saxis.
Intereà dulces pendent circum oscula nati:
Casta pudicitiam servat domus: ubera vaccæ
Lactea demittunt: pinguesq; in gramine læto
Inter se adversis luctantur cornibus hœdi.
Ipse dies agitat festos: fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te libans, Lenæe, vocat: pecorisque magistris
Velocis jaculi certamina ponit in ulmo,
Corporaque agresti nudat prædura palæstrâ.
Hanc olim veteres vitam coluere Sabini,

pingues hœdi in herbâ fertili certant invicem oppositis cornibus. Ipse *agricola* celebrat dies festos: et stratus in herbâ, ubi ignis *est* in medio, et *ubi* socii implent pocula, te invocat, ô Bacche, vinum effundens *tibi*: Et proponit custodibus gregis certamina celeris jaculi in ulmo, et nudat robusta *eorum* corpora ad luctam rusticam. Sic instituerunt vitam olim antiqui Sabini,

NOTES.

308. *Hic stupet attonitus.* This seems not to be spoken of the orators themselves, but of their hearers, who are astonished at the force of their eloquence.

308. *Hunc plausus.* Virgil's expression seems to mean the same as if we now should say, *others are fond of a general applause from pit, boxes and gallery.*

314. *Anni labor,* not the husbandman's labour, as Dr. Trapp explains it, but the laboured productions of the year, as elsewhere, *hominumque boumque labores.* This is plain enough from what follows, *Nec requies; quin, &c.* which does not signify that there is no intermission of his labour, but of the productions of the year.

319. *Sicyonia bacca.* Olives, so called from Sicyon, a city of Achaia, fertile in olive-trees.

323. *Intereà dulces pendent circum oscula nati.* Literally, *the sweet children hang about his kisses.* The image is very poetical, but will not bear a literal translation. Dryden reads,

" His little children, climbing for a kiss,
Welcome their father's late return."

Lucretius has an image still more tender and natural:

" Nec dulces occurrunt oscula nati prærripere."

The children run out to meet their father, and strive which shall have the first kiss. It is not to be doubted, that Gray had these passages in view, when he wrote the lines:

No children run to lisp their sire's return,
And climb his knees the envied kiss to share.

Minelius gives a sense of the word *oscula* quite different from the preceding, i. e. *ubera,* scilicet *matrum.*

324. *Casta pudicitiam servat domus.* The meaning is, that his whole family is regulated with great order and economy: all are bred to honest industry, which is the best preservative of their virtue and chastity. To the same purpose he says of the frugal, thrifty housewife, that she is industrious in order to preserve her husband's bed chaste. Æn. VIII. 411.

——Famulasque ad lumina longo
Exercet penso, castum ut servare cubile
Conjugis, et possit parvos educere natos.

327. *Agitat. Agere,* some observe, is applied even to a thing done by force and necessity; but *agitare* only to things of choice and pleasure.

328. *Cratera coronant.* Meaning either that the goblet is crowned with flowers or filled to the brim.

332. *Veteres Sabini.* The Sabines were an ancient people of Italy, near Rome. They were celebrated for religion and virtue, and

Hanc Remus et frater: sic fortis Etruria crevit,
Scilicet et rerum facta est pulcherrima Roma,
Septemq; una sibi muro circumdedit arces.
Ante etiam sceptrum Dictæi regis, et antè
Impia quàm cæsis gens est epulata juvencis;
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica, necdum
Impositos duris crepitare incudibus enses.
Sed nos immensum spatiis confecimus æquor,
Et jam tempus equûm fumantia solvere colla.

sic Remus, et frater *ejus Romulus:* sic crevit generosa Tuscia: atque adeò Roma evasit pulcherrima mundi, et una circumcinxit sibi muris septem montes. Aureus quoque Saturnus ducebat hanc vitam in terris, ante imperium Jovis Cretensis, et antequam scelerati homines vescerentur occisis bobus. Nondum etiam *homines* audiverant inflari tubas, nondum gladios sonare impositos duris incudibus. Sed nos decurrimus campum immensum longitudine: et jam tempus *est* liberare *jugo* fumantia colla equorum.

NOTES.

are thought to derive their name απο του σεβεσθαι from worshipping. The Sabine women were models of chastity. Thus Horace:

Quod si pudica mulier, &c.
But if a wife more chaste than fair,
Such as the ancient Sabines were,
Such as the brown Apulian dame,
Of mod'rate face and honest fame.

533. *Hanc Remus et frater.* Romulus and Remus were educated amongst the shepherds, and were themselves employed in tending sheep, as we learn from Livy.

536. *Dictæi regis.* Dicte is the name of a mountain of Crete, where Jupiter was educated, and a temple built to his honour.

538. *Aureus Saturnus.* The golden age began under Saturn, and terminated with his expulsion by Jupiter.

540. *Enses.* Upon naming the sword, the poet seems to start, as if all the miseries of the civil wars were brought afresh to his view. He instantly concludes, with

" We have pass'd a broad and boundless plain,
'Tis time the smoking coursers to unrein."

541. *Immensum spatiis—æquor.* The *spatia,* as has been said elsewhere, were the stages or whole bounds marked out for a race, so that *æquor immensum spatiis* may perhaps be a poetical phrase to signify *a digression;* a field or plain not measured by stages, or that did not lie within the bounds of my proposed race; *immensum* being taken for *non mensum.*

P. VIRGILII MARONIS

GEORGICORUM

LIBER III.

INTERPRETATIO.

Te etiam cantabo, ô magna Pales; et te, ô pastor memorabilis ob Amphrysum; et vos, ô sylvæ, et flumina Lycæi. Cætera omnia *argumenta*, quæ delectare *possent* animos otiosos, jam pertractata *sunt*. Quis nescit, aut Eurystheum severum, aut altaria infamis Busiridis? Cui non dictus *est* Hylas puer, et Delos Latonia,

TE quoque, magna Pales, et te memorande canemus
Pastor ab Amphryso: vos sylvæ amnesq; Lycæi.
Cætera, quæ vacuas tenuissent carmina mentes,
Omnia jam vulgata. Quis aut Eurysthea durum,
Aut illaudati nescit Busiridis aras? 5
Cui non dictus Hylas puer, et Latonia Delos,

NOTES.

This book begins with the invocation of some rural deities, and a compliment to Augustus; after which Virgil directs himself to Mæcenas, and enters on his subject. He lays down rules for the breeding and management of horses, oxen, sheep, goats, and dogs, and interweaves several pleasing descriptions of a chariot-race, of the battle of the bulls, of the force of love, and of the Scythian winter. In the latter part of the book he relates the diseases incident to cattle, and ends with the description of a fatal murrain that formerly raged among the Alps.

1. *Pales.* The goddess of shepherds and flocks. She was worshipped with great solemnity at Rome, and her festivals were celebrated the very day that Romulus began to lay the foundations of the city. This was on the 20th April.

2. *Ab Amphryso.* Amphrysus was a river in Thessaly, where Apollo, in his exile from heaven, for killing the Cyclops, fed the flocks of Admetus.

2. *Lycæi.* Lycæus was a mountain of Arcadia sacred to Jupiter, where a temple was built in honour of the god by Lycaon, the son of Pelasgus. It was sacred to Pan. His festivals, called *Lycæa*, were there celebrated.

4. *Eurysthea.* Eurystheus king of Mycenæ, at Juno's instigation, imposed on Hercules (subjected to him by command of the oracle) the most severe trials of fortitude, commonly called *the twelve labours of Hercules;* hence he is designated by the epithet *durus*, *rigid* or *severe.*

5. *Illaudati Busiridis.* Busiris, king of Egypt, was such a monster of cruelty, that he butchered, as a sacrifice to his gods, the strangers who visited his dominions. *Illaudati*, an epithet which some have censured as too weak for so infamous a character, implies a great deal more than merely *not praised;* for, according to the idiom of the language, these negatives imply not only the want of some good quality, but the possession of the contrary; thus, *inutilis humor*, *inutilis filix*, in the Georgics, signify not only *useless*, but *noxious;* so here *illaudatus* is one who, far from meriting praise, is quite infamous.

6. *Hylas.* See the note on Ecl. VI. 44.

Hippodameque, humeroq; Pelops insignis eburno,
Acer equis? Tentanda via est, quà me quoq; possim
Tollere humo, victorque virûm volitare per ora.
Primus ego in patriam mecum (modò vita supersit)
Aonio rediens deducam vertice Musas:
Primus Idumæas referam tibi, Mantua, palmas:
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, et tenerâ prætexit arundine ripas.
In medio mihi Cæsar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro,
Centum quadrijugos agitabo ad flumina currus.
Cuncta mihi, Alpheum linquens lucosque Molorchi,
Cursibus et crudo decernet Græcia cæstu.
Ipse caput tonsæ foliis ornatus olivæ
Dona feram. Jam nunc solemnes ducere pompas
Ad delubra juvat, cæsosque videre juvencos:

et Hippodame, et Pelops notabilis humero eburneo, *ac* peritus *artis* equestris? Tentanda est *mihi* via, quâ possim attollere me etiam è terrâ, et victor volare per ora hominum. Ego primus rediens è Bœotiis montibus deducam mecum Musas in patriam: dummodò vita duret *mihi*. Primus reportabo tibi palmas Idumeas, ô Mantua: et ædificabo in campo viridi templum è marmore juxta aquam, ubi magnus Mincius errat lentis flexibus, et tegit *marginem* riparum tenerâ arundine. In medio *templo* mihi erit Cæsar, et templum occupabit Ejus in honorem ego victor, et spectabilis purpurâ Tyriâ, impellam juxta fluvium centum currus actos quatuor equis. Omnis Græcia relinquens Alpheum, et sylvas Molorchi, meo jussu certabit cursu, et duro cæstu. Ego decoratus frondibus tonsæ oleæ *circa* caput, proponam præmia. Jam nunc juvat ducere ad templa solemnes pompas, et videre mactatas victimas:

NOTES.

7. *Hippodame*, or *Hippodamia*, was the daughter of Oenomaus, king of Elis, who having learned from an oracle that he was to be slain by his son-in-law; in order to elude his destiny, he obliged his daughter's suitors to try their skill with him in the chariot-race, presuming on the swiftness of his steeds. The law of the combat was, that whoever gained the victory should win his daughter, but that the vanquished should die. After thirteen of them had lost their lives in the trial, Pelops at length gained the beauteous prize, by bribing Myrtillus, Oenomaus' charioteer.

7. *Humeroque Pelops insignis eburno.* Tantalus, the father of Pelops, had invited the the gods to a banquet, at which, having a mind to try their divinity, he dressed his son, and set his flesh before them. All the gods abstained from this horrid food except Ceres, who ate the shoulder. Jupiter afterwards restored Pelops to life, and gave him an ivory shoulder, instead of that which had been eaten.

10. *Primus ego.* Proposing to himself a subject not fabulous, as did the Greek poets: but founded on correct history. Pope used to say that this triumph over the Grecian poets is one of the vainest things ever written.

11. *Aonio vertice.* Aonia was the name of the mountainous part of Bœotia, whence all Bœotia came to be called Aonia. In this country was the famous mountain Helicon, sacred to the muses.

12. *Idumæas palmas.* Idumæa, or the land of Edom, was famous for palms. In all the games, palms were employed for crowns.

16. *In medio mihi Cæsar.* The statue of the god to whom a temple was dedicated was placed in its center. In honour of Augustus the poet promises: 1. A temple. 2. Games. 3. Triumphs. 4. Sacrifices. 5. Public plays. 6. Trophies, images, and statues.

17. *Tyrio conspectus in ostro.* Those who offered sacrifice amongst the Romans, on account of any victory, were clothed in the Tyrian colour.

18. *Ad flumina.* At first the Circensian games were celebrated on the banks of a river, to which Virgil here alludes.

19. *Alpheum.* A river of Elis, in the Peloponnesus, where the Olympian games were celebrated, which games are therefore by this metaphor intended; as by *lucus Molorchi*, the groves of Molorchus, we are to understand the Nemæan games, Molorchus being the name of that shepherd who had been Hercules's host, and in favour of whom that hero slew the Nemæan lion.

20. *Cursibus.* Running was one of the five Olympic games, called the *pentathlum.* The others were wrestling, leaping, throwing the discus, or coit, and fighting with the cæstus. The cæstus was a large glove made of raw hide and lined with lead.

21. *Olivæ.* This seems to mean the wild olive, with which the victors in the olympic games were crowned.

22. *Ducere pompas.* The *pomps* were images of the gods carried to the *circus.* Thus Ovid:

Sed jam pompa venit: linguis animisque faveti.

vel *videre*, quomodò scena mutetur conversâ facie: et quomodò Britanni intexti attollant aulæa purpurea. In portis *templi* sculpam in auro et solido ebore pugnam Indorum, et bella victoris Romuli: ibidemque *sculpam* Nilum agitatum *classibus*, et longè fluentem: et columnas extructas *ex* ære navium *captarum*. Adjiciam urbes Asiæ expugnatas, et Armenios fugatos; et Parthos confidentes fugæ ac sagittis retrò jactis, et spolia bis rapta manu ex diversis hostibus, et populos bis victos in utroque mari. Erunt quoque statuæ è marmore Pario, simulacra *propè* animata, soboles Assaraci, et heröes familiæ deductæ à Jove; et Tros pater *Assaraci*, et Apollo munitor Trojæ. Invidia infelix timebit

Vel scena ut versis discedat frontibus, utque
Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro solidoque elephanto
Gangaridum faciam, victorisque arma Quirini:
Atque hìc undantem bello, magnumque fluentem
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Niphaten,
Fidentemque fugâ Parthum versisque sagittis:
Et duo rapta manu diverso ex hoste trophæa,
Bisque triumphatas utroque ab litore gentes.
Stabunt et Parii lapides, spirantia signa,
Assaraci proles, demissæque ab Jove gentis
Nomina: Trosque parens, et Trojæ Cynthius auctor.
Invidia infelix furias amnemq; severum
Cocyti metuet, tortosque Ixionis angues,
Immanemque rotam, et non exuperabile saxum.
Intereà Dryadum sylvas saltusque sequamur
Intactos, tua, Mæcenas, haud mollia jussa.
Te sine nil altum mens inchoat: en age segnes

furias, et severum fluvium Cocyti, et tortos serpentes Ixionis, et rotam immensam, et rupem *Sisyphi* insuperabilem. Intereà subeamus sylvas Dryadum, et saltus *aliis* inaccessos; *subeamus* tua mandata, ô Mæcenas, non *sanè* facilia. Animus meus nihil altum incipit sine te. Eja verò amputemus pigras

NOTES.

25. *Aulæa Britanni.* Some understand this to mean that real Britons held up the tapestry in which the figures of their countrymen were interwoven. So Wharton:

I see the turning scene swift change its place,
The pictur'd Britons in the curtains trace,
Which seem to lift the tapestry they grace.

27. *Gangaridum.* The Gangarides were an Indian nation near the Ganges.

27. *Victorisque arma Quirini.* As it was debated in the senate, whether Augustus or Quirinus should be the name of him who before was called Octavianus; this is thought to refer to that debate. If so, we must agree with Catrou, that this verse was inserted in the year of Rome, 734: for that debate happened in the year 727, three years after the publication of the Georgics; and it was not till the year 734, that Augustus conquered the Indians or Gangarides.

28. *Fluentem Nilum.* Alluding to the victory obtained over the Egyptians and their allies commanded by Antony and Cleopatra, A. U. 724.

30. *Niphaten.* The name of a mountain and river of Armenia.

31. *Parthum.* The Parthians used to fly from their enemies, and at the same time shoot their arrows *behind* them. Their manner of fighting is excellently described by Milton:

——Now the Parthian king
In Ctesiphon hath gather'd all his host.
They issue forth, steel bows and shafts their arms,
Of equal dread in *flight* and in pursuit.
* * * * *
He saw them in their forms of battle rang'd,
How quick they wheel'd and flying *behind them* shot
Sharp fleet of arrowy show'r.

32. *Duo trophæa, Bisque triumphatas gentes.* This passage probably refers to Augustus' two victories over Antony, one at Actium, on the European coast, and the other at Alexandria, on the African coast.

34. *Parii lapides.* Paros was a celebrated island among the Cyclades. It was famous for its marble, which was always used by the best statuaries. Hence in the 3d Æneid, he calls this island *the snow-white Paros.* "Niveamque Paron."

36. *Trojæ Cynthius auctor.* Apollo was born in Delos, where the mountain Cynthus stands. He is said to have built Troy in the reign of Laomedon.

37. *Invidia infelix.* The source of unhappiness to its sons.

38. *Cocyti.* A river of Epirus. Its etymology, from κωκυειν, to weep, the unwholesomeness of its waters, and its vicinity to Achæron, have induced the poets to describe it as one of the rivers of hell. Hence *Cocytia Virgo* is applied to Alecto, one of the furies.

38. *Ixionis.* Ixion, for making an attempt on Juno, was cast into hell, and bound with twisted snakes to a wheel which was continually turning.

39. *Non exuperabile saxum.* Sisyphus infested Attica with robberies, for which he was slain by Theseus, and condemned in hell to roll to the top of a hill a stone which always turned back again.

Rumpe moras: vocat ingenti clamore Cithæron,
Taygetiq; canes, domitrixq; Epidaurus equorum:
Et vox assensu nemorum ingeminata remugit.
Mox tamen ardentes accingar dicere pugnas
Cæsaris, et nomen famâ tot ferre per annos,
Tithoni primâ quot abest ab origine Cæsar.
Seu quis, Olympiacæ miratus præmia palmæ,
Pascit equos, seu quis fortes ad aratra juvencos;
Corpora præcipuè matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima cervix,
Et crurum tenus à mento palearia pendent.
Tum longo nullus lateri modus: omnia magna:
Pes etiam, et camuris hirtæ sub cornibus aures.
Nec mihi displiceat maculis insignis et albo:
Aut juga detrectans, interdumque aspera cornu,
Et faciem tauro propior: quæque ardua tota,
Et gradiens imâ verrit vestigia caudâ.
Ætas Lucinam justosque pati Hymenæos

moras: Cithæron vocat *nos* magno clamore, et canes Taygeti, et Epidaurus domitrix equorum: et vox reboat, multiplicata repercussu sylvarum. Paulò pòst tamen aggrediar celebrare animosa bella Octaviani; et famâ propagare nomen *ejus* per tot annos, quot *annis* Octavianus distat à primo ortu Tithoni. Sive aliquis alit equos admirans præmia victoriæ Olympiacæ; sive aliquis *alit* robustos boves ad arationem: eligat præsertim corpora matrum. Optima est figura terribilis vaccæ, cui caput *est* deforme, cui collum *est* magnum, et *cui* pelles pendent à mento usque ad crura: *cui* prætereà latus longum est sine modo, *et* omnia magna; pes etiam, et aures hirsutæ sub cornibus inflexis. Nec displiceabit mihi *vacca* notata maculis albis, aut quæ fugit jugum, et aliquando cornibus petit, et facie similis est tauro; et quæ tota alta *est*, et ambulans verrit vestigia *parte* extremâ caudæ. Ætas subeundi legitimum conjugium et labores partûs,

NOTES.

43. *Vocat ingenti clamore.* He expresses his earnestness to engage in the subject of this book by saying the lands famous for cattle are calling him to it. Of these Bœotia, where stood the mountain Cythæron, had some of the best.

44. *Taygetique canes.* Taygetus was a mountain in Laconia, near Sparta, famous for hunting.

44. *Epidaurus.* A city in Epirus, according to Servius; or in the Peloponnesus, according to others.

46. *Mox tamen ardentes.* Here he is generally understood to mean, that as soon as his Georgics are completed, he means to describe the wars of Augustus under the character of Æneas. Minelius considers the poet as fulfilling his purpose when in the 8th Æneid he describes the battle of Actium on the shield of Æneas.

49. *Seu quis, Olympiacæ.* In this first part of the book, he treats of horses and cattle. He gives precepts; 1. For determining the best form of a cow, v. 51. and of a horse, v. 75. 2. Concerning the choice of the best animals for breeding, v. 129. 3. On the care requisite during the time the mares are with young, v. 140. 4. Relative to the proper treatment of foals and calves, v. 157. and v. 179.

51. *Optima torvæ forma bovis.* Dryden has well copied the original picture:

The mother cow must wear a lowering look,
Sour-headed, strongly neck'd to bear the yoke.
Her double dewlap from her chin descends,
And at her thighs the pond'rous burden ends.
Long are her sides and large; her limbs are great,
Rough are her ears and broad her horny feet:
Her colour shining black, but fleck'd with white;
She tosses from the yoke; provokes the fight:
She rises in her gait, is free from fears,
And in her face a bull's resemblance bears:
Her ample forehead with a star is crown'd,
And with her length of tail she sweeps the ground.

52. *Turpe caput.* This is commonly meant of a head that is deformed, and of disproportionate magnitude.

56. *Maculis insignis et albo.* Some take this to signify a white cow spotted with other colours; but the best commentators understand the words as expressing a cow of another colour spotted with white. Virgil's meaning seems to be, that though white is not esteemed the best colour, he does not disapprove a cow that has some white spots in her. Ruæus considers the words "maculis insignis et albo" as meaning simply *maculis albis* in the same manner as in Geor. II. 192. "pateris libamus et auro" is used *pro pateris aureis.* Minelius says "albo colore immixtis."

59. *Vestigia caudâ.* Varro approves of a long tail, "caudam profusam usque ad calces."

60. *Ætas Lucinam.* Lucina, a goddess, and daughter of Jupiter and Juno. Her mother brought her into the world without pain. Hence she became the deity whom women in labour invoked. She was said to preside over the birth of children.

finit ante decem annos, *et* incipit post quatuor: reliqua *ætas*, nec apta est generationi, nec commoda agriculturæ. Intereà dum læta juventus viget in armentis, da licentiam maribus, et citò immitte pecora ad coitum, et propaga progeniem aliam ex aliâ per generationem. Optima quæque dies vitæ, prima elabitur miseris mortalibus: morbi succedunt, et mœsta senectus; et labor, et severitas duræ mortis eos rapit. Erunt semper aliquæ *pecudes*, quarum voles mutare corpora, igitur semper repara *armentum:* et ne postèà desideres ea quæ amiseris, præveni *damnum*, et substitue armento prolem novam singulis annis. Similiter *necessarius* est armento delectus idem equorum. Tu modò adhibe præcipuam curam *circa eos*, quos statuis seponere ad propagationem armenti, jam inde à tenerâ *eorum* ætate. Statim pullus generosi pecoris altè incedit per campos, et flexibili crure

Desinit ante decem, post quatuor incipit annos:
Cætera nec fœturæ habilis; nec fortis aratris.
Intereà, superat gregibus dum læta juventus,
Solve mares: mitte in Venerem pecuaria primus,
Atque aliam ex aliâ generando suffice prolem. 65
Optima quæque dies miseris mortalibus ævi
Prima fugit: subeunt morbi, tristisque senectus:
Et labor, et duræ rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis.
Semper enim refice: ac ne pòst amissa requiras, 70
Anteveni; et sobolem armento sortire quotannis.
Necnon et pecori est idem delectus equino.
Tu modò, quos in spem statues submittere gentis,
Præcipuum jam inde à teneris impende laborem.
Continuò pecoris generosi pullus in arvis 75
Altiùs ingreditur, et mollia crura reponit:
Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto sese committere ponti:
Nec vanos horret strepitus. Illi ardua cervix,
Argutumq; caput, brevis alvus, obesaq; terga; 80
Luxuriatque toris animosum pectus: honesti
Spadices, glaucique; color deterrimus albis,
Et gilvo: tum, si qua sonum procul arma dedêre,
Stare loco nescit, micat auribus, et tremit artus,

ingit *gradum*. Primus audet ingredi viam, et explorare fluvios tumentes, et exponere sese ponti incognito: nec timet strepitus inanes. Collum habet elatum, caput acutum, ventrem substrictum, terga carnosa, pectus robustum eminet in toros. Boni sunt badii et glauci: color est pessimus albis, et gilvis. Si autem arma aliqua longè sonuerunt, non potest consistere in loco: arrigit aures, et tremit membris,

NOTES.

61. *Desinit ante decem, post quatuor incipit annos.* Varro says is is better for the cow not to admit the bull till she is four years old; and that they are fruitful till ten, and sometimes longer.

75. *Continuò*, here, and in many other places in Virgil, signifies from the very beginning, i. e. as soon almost as he is foaled.

76. *Altiùs.* The poet probably means that the colt ought to have long straight legs, whence as he walks he must necessarily look tall.

77. *Primus et ire viam.* He is first among other colts to lead the way. Varro says it is a sign of a good colt if he contends with his companions, and is the first amongst them to pass a river.

"The first that dares to brave
The unknown bridge or tempt the threat'ning wave."

78. *Ponti.* In several MSS. *ponto.*

79. *Ardua cervix.* By ardua is meant that he carries his head well. Minelius has it *excelsa, sublata, erecta.*

80. *Argutumque caput.* Short or small headed.

81. *Toris animosum pectus.* The tori are brawny swellings of the muscles.

"——prominent with brawn his fearless breast."

82. *Spadices.* Spadix signifies a branch of a palm, whose fruit being of a shining red, the colour came to be called phœniceus. The colours which come nearest to it are the bay, the chesnut, and the sorrel.

82. *Glauci.* A fine gray with a bluish cast.

83. *Gilvo.* The colour of whitish honey, *dun.*

83. *Tum, si qua sonum procul arma dedêre, Stare loco nescit, micat auribus, et tremit artus, &c.* It may be worth while to compare with this that noble description of a warrior-horse in the book of Job: "he paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear; and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting."

84. *Micat auribus.* Pliny says, the ears discover the spirit of a horse as the tail does that of a lion.

Collectumq; premens volvit sub naribus ignem.
Densa juba, et dextro jactata recumbit in armo.
At duplex agitur per lumbos spina: cavatque
Tellurem, et solido graviter sonat ungula cornu.
Talis Amyclæi domitus Pollucis habenis
Cyllarus et, quorum Graii meminere poëtæ,
Martis equi bijuges, et magni currus Achillis.
Talis et ipse jubam cervice effudit equinâ
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.
Hunc quoque, ubi aut morbo gravis, aut jam segnior annis
Deficit, abde domo, nec turpi ignosce senectæ.
Frigidus in Venerem senior, frustràque laborem
Ingratum trahit: et, si quando ad prælia ventum est,
Ut quondam in stipulis magnus sine viribus ignis,
Incassùm furit. Ergo animos ævumq; notabis
Præcipuè: hinc alias artes, prolemque parentum:
Et quis cuique dolor victo, quæ gloria palmæ.
Nonne vides? cùm præcipiti certamine campum
Corripuere, ruuntque effusi carcere currus;
Cùm spes arrectæ juvenum, exultantiaq; haurit
Corda pavor pulsans: illi instant verbere torto,
Et proni dant lora: volat vi fervidus axis:
Jamque humiles, jamque elati sublimè videntur
Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies. At fulvæ nimbus arenæ
Tollitur: humescunt spumis flatuque sequentûm:

85 et volvit sub naribus collectum calorem, *eum* coërcens. Crines densi sunt, et agitati recidunt in dextrum humerum. At spina *dorsi* duplex extenditur inter lumbos: et ungula cavat solido 90 cornu terram, sonatque graviter. Talis fuit Cyllarus domitus fræno Pollucis Amyclæi: et *tales* equi bijuges Martis, et *equi* curules magni Achillis, quos Græci poëtæ commemorant. Talis ipse quoque Saturnus velox emisit 95 crines è collo equino, superveniente uxore, et fugiens implevit altum Pelium hinnitu acuto. Hunc etiam include stabulis, cùm deficit, aut morbo tardus, aut senio 100 piger: et sis indulgentior senectuti non infami. Senex inutilis est ad coitum, et *in eo* frustrà extendit laborem sterilem: et si interdum descenditur ad pugnam, frustrà furit, ut aliquando magnus 105 ignis in paleis *furit* sine viribus. Ergo spectabis præsertim generositatem et ætatem, deinde alias dotes; quorum parentum *sint* soboles; quomodò unusquisque dolet, cùm vincitur; aut appetat 110 victoriam. Nonne vides? *in* celeri certamine cùm currus corripuerunt campum, et ruunt emissi è repagulis: cùm spes juvenum excitatur, et metus pulsans fatigat corda subsultantia; juvenes imminent flagello intorto, et pendentes laxant habenas: rotæ volant, calidæ ex impetu: et jam demissi, et jam altè sublati, videntur ire per aërem vacuum, et attolli in ventos. Nec moram *faciunt*, nec quiescunt. At nubes flavi pulveris assurgit: *equi* fiunt humidi spumâ et halitu sequentium.

NOTES.

85. *Naribus ignem.* So in the book of Job: "the glory of his nostrils is terrible."

87. *Duplex spina.* The spine does not stick up like a ridge, but forms a kind of furrow on his back. Hence Wharton:

"Through his broad back shoots a divided spine,
And arms with double force his mighty chine."

89. *Amyclæi.* Amyclæ was a city of Laconia, where Castor and Pollux were brought up.

92. *Talis et ipse.* Philyra, one of the Oceanides, was met by Saturn in Thrace. The god, to escape from the vigilance of his wife Rhea, changed himself into a horse to enjoy the company of Philyra, by whom he had a son half a man and half a horse, called Chiron.

94. *Pelion.* A mountain of Thessaly, whence the celebrated spear of Achilles, called Pelias, was obtained. Here Chiron and the rest of the Centaurs resided.

96. *Nec turpi ignosce senectæ*, i. e. *Et ignosce senectæ non turpi.* Spare his old age that is not inglorious. This sense agrees best with what goes before, *abde domo;* and is most suitable to the temper of Virgil, who shows his humanity even in recommending tenderness and compassion toward brute creatures.

98. *Ad prælia.* Meaning the battles not of Mars but of Venus.

101. *Alias artes.* Other qualities, or perhaps the purposes to which the animal shall be destined.

103. *Nonne vides?* Wharton says no description was ever more spirited than this of the chariot race. The poet has crowded into a few lines all the circumstances that are most striking in the famous description of Homer. One may say, as Longinus does on a similar occasion, that the soul of the reader mounts the chariot and is whirled along in the race with it.

Adeò amant gloriam, adeò appetunt victoriam. Erichthonius primus *omnium* ausus est componere currus et quadrigas: et post victoriam insidere rapidis rotis. Lapithæ Pelethronii, insidentes dorso *equorum*, invenerunt *artem* frænandi et gyrandi; et docuerunt equitem armatum insultare terræ, et glomerare superbos passus. Difficultas utraque par est; pariter magistri *artis* eligunt *equum* juvenem, et ferventem animis, et vividum in cursu: *non senem*, etsi sæpe ille converterit in fugam hostes pulsos, et referat patriam Epirum, aut fortes Mycenas, et ducat genus ab ipsâ stirpe *equi* Neptunii. His notatis, magis solliciti sunt circa tempus *admissuræ*; et adhibent omne studium ut saginent densâ pinguedine *eum*, quem elegerunt ducem, et designaverunt admissarium armenti: et secant *huic* herbas vigentes, et præbent aquam *copiosam*, et frumenta: ne non possit sufficere jucundo labori, et *ne* pulli imbecilli ferant *notas* maciei paternæ. At de industriâ faciunt ipsas matres macilentas.

Tantus amor laudum, tantæ est victoria curæ.
Primus Erichthonius currus et quatuor ausus
Jungere equos, rapidisque rotis insistere victor.
Fræna Pelethronii Lapithæ, gyrosque dedêre,
Impositi dorso: atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Æquus uterque labor: æquè juvenemque magistri
Exquirunt, calidumque animis, et cursibus acrem:
Quamvis sæpe fugâ versos ille egerit hostes,
Et patriam Epirum referat, fortesque Mycenas;
Neptunique ipsâ deducat origine gentem.
His animadversis, instant sub tempus; et omnes
Impendunt curas denso distendere pingui,
Quem legêre ducem et pecori dixere maritum:
Pubentesque secant herbas, fluviosque ministrant,
Farraque; ne blando nequeat superesse labori,
Invalidique patrum referant jejunia nati.
Ipsa autem macie tenuant armenta volentes.
Atq; ubi concubitus primos jam nota voluptas
Sollicitat; frondesque negant, et fontibus arcent:
Sæpe etiam cursu quatiunt, et Sole fatigant;
Cùm graviter tunsis gemit area frugibus, et cùm
Surgentem ad Zephyrum paleæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus
Sit genitali arvo, et sulcos oblimet inertes:
Sed rapiat sitiens Venerem, interiùsque recondat.
Rursus, cura patrum cadere, et succedere matrum
Incipit, exactis gravidæ cùm mensibus errant.

Et cùm voluptas priùs cognita suadet novum coitum, *tunc* auferunt *eis* cibum, et avertunt *eas* à potu: sæpe etiam agitant *eas* cursu, et fatigant æstu; cùm area sonat frugibus graviter tritis, et cum paleæ vacuæ projiciuntur in ventos surgentes. Hoc faciunt ne trajectus partis genitalis sit strictior ob nimiam pinguedinem, et claudat meatus hebetes: Sed *ut pars illa* avidè attrahat semen, et interiùs includat. Posteà incipit cura patrum recedere, et cura matrum succedere, quando vagantur gravidæ expletis mensibus.

NOTES.

113. *Erichthonius.* Probably the son of Dardanus and father of Tros. Pliny says that Bellerophon invented the backing of horses, Pelethronius, bridles and furniture, the Centaurs of Thessaly, fighting on horseback, and Erichthonius, chariots.

116. *Equitem*, for *equum*, or the rider making the horse thus prance. We say a troop of *horse*, when we mean the men as much as the animals on which they are mounted.

117. *Gressus glomerare superbos.* This is the same with what Varro calls *tolutim incedere*, and Pliny, *tolutim carpere gressus*, and Martial, *ad numeros colligere ungues;* to move with a round ambling pace.

118. *Æquus uterque labor.* The labour of driving chariots and managing the single horse are the same.

120. *Quamvis sæpe fugâ, &c.* That is, says Servius, *Quamvis sit sæpe victor, quamvis nobili genere procreatus, tamen à magistris est ætas magnanimitasque requirenda.*

121. *Epirum.* Epirus was famous for horses.

121. *Mycenas.* A city of Argolis, in Peloponnesus, celebrated for its stallions. So Horace:

"Aptum dicit equis Argos, ditesque Mycenas."

122. *Neptunique ipsâ.* Neptune is said to have struck the earth with his trident, on which a fine horse sprung into existence.

123. *His animadversis.* The male is to be prepared for propagation by being made plump and lusty; the female by being kept lean, through spare diet and much exercise.

133. *Cùm graviter tunsis gemit area frugibus.* This refers to the custom of treading out the corn by oxen.

135. *Hoc faciunt.* In these lines the modesty of the poet is very remarkable. His expressions are glowing and poetical, and at the same time not offensive to the chastest ear.

Non illas gravibus quisquam juga ducere plaustris,
Non saltu superare viam sit passus, et acri
Carpere prata fugâ, fluviosque innare rapaces.
Saltibus in vacuis pascant, et plena secundùm
Flumina: muscus ubi, et viridissima gramine ripa,
Speluncæq; tegant, et saxea procubet umbra.
Est lucos Silari circa, ilicibusque virentem
Plurimus Alburnum volitans, cui nomen asilo
Romanum est, œstron Graii vertêre vocantes:
Asper, acerba sonans: quo tota exterrita sylvis
Diffugiunt armenta, furit mugitibus æther
Concussus, sylvæque, et sicci ripa Tanagri.
Hoc quondam monstro horribiles exercuit iras
Inachiæ Juno pestem meditata juvencæ.
Hunc quoque (nam mediis fervoribus acrior instat)
Arcebis gravido pecori; armentaque pasces
Sole recens orto, aut noctem ducentibus astris.
Post partum, cura in vitulos traducitur omnis:
Continuòque notas et nomina gentis inurunt:
Et quos, aut pecori malint submittere habendo,
Aut aris servare sacros, aut scindere terram,
Et campum horrentem fractis invertere glebis.
Cætera pascuntur virides armenta per herbas.

Nullus patiatur eas trahere juga gravium plaustrorum, aut viam trajicere saltando, aut percurrere prata, celeri cursu, aut innatare fluviis rapidis. Pascantur in spatiis apertis sylvarum, et juxta tumentia flumina: ubi sit muscus, et ripa virens herbis; et *ubi* antra tegant *equas*, et umbra rupium incumbat. Circa sylvas Silari, et *circa* Alburnum virentem ilicibus, est plurima volitans *musca*, quæ Romanis nominatur asilus, Græci appellantes interpretati sunt œstrum: aspera et acerbè murmurans, quâ armenta tota territa fugiunt è sylvis, aër sonat percussus mugitibus, et sylvæ et ripa Tanagri aridi. Per hoc monstrum Juno exercuit olim iram horribilem, inferens perniciem juvencæ *filiæ* Inachi. Expelles quoque illum *asilum* à gravidis matribus, nam importunior ingruit mediâ æstate: et pasces armenta *quando* sol recens surrexit, aut *quando* stellæ inducunt noctem. Post partum omnis cura transfertur in vitulos: statimque imprimunt *iis* signa et nomina gentis, et *notant eos* quos velint; sive seponere ad propagandum armentum, sive servare dicatos sacrificiis; sive *quos velint* arare terram, et versare agrum asperum glebis solutis. Reliqui vituli pascuntur inter virides herbas.

NOTES.

143. *Plena secundùm flumina.* Full rivers that the cattle may not strain themselves with stooping to drink.

144. *Viridissima gramine ripa.* Literally, a bank most verdant with grass.

146. *Est lucos Silari.* Silarus, now Selo, a river of Italy in Lucania, which divides that country from the Picene territory, or the marquisate of Ancona.

146. *Virentem.* The holm-oak or ilex is an evergreen: this epithet is therefore very proper.

147. *Alburnum.* Alburnus, a mountain of that country, now Alborno, out of which rises the river Tanagrus, the Negro, which is very small, and therefore mostly dry in summer.

147. *Asilo.* The asilus, or tabanus, is a flying insect, in shape somewhat resembling a wild bee or wasp. The belly is terminated by three long rings, from the last of which proceeds a formidable sting. This sting is composed of a tube, through which the egg is emitted, and of two augers, which make way for the tube to penetrate into the skin of the cattle. Those augers are armed with little knives, which prick with their points, and cut with their edges, causing intolerable pain to the animal that is wounded by them. The mention of these insects reminds one of the elegant rural comparison in Spencer:

" As when a swarm of gnats at eventide,
Out of the fennes of Allan do arise,
Their murmuring small trumpets sounden wide,
Whiles in the air their clustering army flies,
That as a cloude doth seeme to dim the skies;
No man nor beast may rest and take repast,
For their sharp wounds, and noyous injuries."

149. *Acerba sonans.* Relating to the horrible whizzing sound of the animal. An adjective is here used for an adverb.

151. *Sicci ripa Tanagri.* A river of Lucania, now called Negro, rising from the mountain Alburnus.

153. *Inachiæ juvencæ.* Io, the daughter of Inachus, whom Jove, to blind Juno, transformed into a heifer. The goddess, discovering the deceit, sent an œstrus to torment her; with which being stung, she fled into Egypt, where, being restored to her former shape, she was married to king Osiris, and after her death was worshipped as a goddess under the name of Isis. *Banier's Mythology.*

157. *Post partum.* The care to be employed towards the young animals is now shown; and first in relation to calves.

158. *Nomina gentis inurunt.* Burning marks upon cattle is a very ancient custom, to which we find frequent allusions.

162. *Cætera pascuntur, &c.* The meaning

Tu exerce jam tum vitulos, quos erudies ad laborem et usum rusticanum: et institue rationem *eos* domandi: dum animi juvenum dociles *sunt*, dum ætas mutabilis *est*. Ac primò circunda collo laxos circulos è tenero vimine: deinde postquam colla *priùs* libera assueverint servituti: conjunge *duos* juvencos æquales, alligatos ipsis circulis, et coge eos simul incedere. Et jam tum rotæ sine onere sæpe trahantur *ab* illis per humum, et *illi* imprimant orbitas in superficie pulveris. Posteà axis è fago laborans sub magno onere strideat, et temo ex ære trahat rotas sibi conjunctas. Interim manu collige juvencis nondum domitis, non solùm herbas, et frondes edules salicum, et ulvam palustrem; sed *etiam* frumenta è *tenerâ* segete. Neque vaccæ partu solutæ replebunt tibi *lacte* candida mulctralia, ut *erat* consuetudo veterum: sed exhaurient totas mammas ad *alendos* dulces fœtus. Si verò studium magis est ad bella, et ad exercitus feroces; aut *si magis studium est* radere curru amnem Pisæ Alpheum, et impellere currus celeres in luco Jovis; primus labor equi est, videre contentiones et arma pugnantium; et ferre plangorem tubarum, et tolerare gemitum rotæ tractæ, et audire in stabulo crepitum frænorum: prætereà magis ac magis lætari blandis laudibus magistri, et amare sonitum palpati colli.

Tu quos ad studium atq; usum formabis agrestem,
Jam vitulos hortare, viamque insiste domandi:
Dum faciles animi juvenum, dum mobilis ætas.
Ac primùm laxos tenui de vimine circlos
Cervici subnecte: dehinc, ubi libera colla
Servitio assuêrint; ipsis è torquibus aptos
Junge pares, et coge gradum conferre juvencos.
Atque illis jam sæpe rotæ ducantur inanes
Per terram, et summo vestigia pulvere signent.
Pòst valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat æreus orbes.
Intereà pubi indomitæ non gramina tantùm,
Nec vescas salicum frondes, ulvamq; palustrem;
Sed frumenta manu carpes sata: nec tibi fœtæ,
More patrum. nivea implebunt mulctralia vaccæ;
Sed tota in dulces consument ubera natos.
Sin ad bella magis studium, turmasque feroces,
Aut Alphea rotis prælabi flumina Pisæ,
Et Jovis in luco currus agitare volantes;
Primus equi labor est, animos atque arma videre
Bellantûm, lituosque pati, tractuque gementem
Ferre rotam, et stabulo frænos audire sonantes:
Tum magis atque magis blandis gaudere magistri
Laudibus, et plausæ sonitum cervicis amare.

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seems to be (as Mr. Martyn concludes), that the rest of the herd, that is, those which are designed for breeding or sacrifice, may feed at large in the meadows; for they need no other care than to furnish them with sufficient nourishment, till they arrive at their due age. But those, which are designed for agriculture, require more care; they must be tamed whilst they are but calves, and made tractable in their tender years.

163. *Tu quos ad studium.* Dryden ludicrously represents the poet as conveying ideas quite nonsensical. Of the calf, he says:

Send him betimes *to school*, and let him be
Instructed there in *rules* of *husbandry;*
While yet his youth is flexible and green,
Nor bad examples of the world has seen."

He calls the *calf* a *child;* speaks of his *schoolfellows*, and of the gaining of *moral precepts* on his mind; but,

" Great wits may sometimes gloriously offend."

166. *Circlos;* a syncope for *circulos;* as *sæclum* and *periclum* for *sæculum* and *periculum.*

168. *Aptos* for *aptatos*, the same as *ligatos.* From ἅπτω, to bind. It was a custom among the ancients to yoke the bullocks together by the horns.

170. *Rotæ ducantur inanes.* By *rotæ inanes*, empty wheels, are either meant empty carriages, or wheels without any carriage laid upon them.

171. *Summo vestigia.* Expressing the lightness of the carriage which the untamed bullocks have first to draw.

175. *Ulvam palustrem.* The *ulva* is the same with the *typha*, which we call cat's-tail, or reed-mace. It loves moist places. The common people in Italy make beds of its down instead of using feathers. There is scarcely a standing water in Italy in which it does not abound.

176. *Nec tibi fœtæ.* People in the early ages of the world lived much on milk, defrauding by this means the calves of part of their nourishment. Virgil advises those who breed calves to let them suck.

179. *Sin ad bella.* He now proceeds to give an account of the breeding of horses.

180. *Alphea Pisæ.* Pisa was the name of a country in that part of Elis through which the river Alpheus flowed, and in which stood the famous temple of Jupiter Olympius.

183. *Lituos.* Not properly trumpets, though we have not a better English word to express it. The *tuba* resembled our trumpet, but the *lituus* was almost straight, only turning a little at the end. The *cornu* and the *buccinum* were bent almost round.

Atque hæc jam primo depulsus ab ubere matris
Audiat, inque vicem det mollibus ora capistris
Invalidus, etiamque tremens, etiam inscius ævi.
At, tribus exactis, ubi quarta accesserit æstas;
Carpere mox gyrum incipiat, gradibusque sonare
Compositis: sinuetque alterna volumina crurum,
Sitque laboranti similis: tum cursibus auras
Provocet: ac per aperta volans, ceu liber habenis,
Æquora, vix summâ vestigia ponat arenâ.
Qualis hyperboreis Aquilo cùm densus ab oris
Incubuit, Scythiæque hyemes atque arida differt
Nubila: tum segetes altæ campique natantes
Lenibus horrescunt flabris, summæque sonorem
Dant sylvæ, longiq; urgent ad litora fluctus:
Ille volat, simul arva fugâ, simul æquora verrens.
Hic, vel ad Elei metas et maxima campi
Sudabit spatia, et spumas aget ore cruentas;
Belgica vel molli meliùs feret esseda collo.
Tum demum crassâ magnum farragine corpus
Crescere jam domitis sinito: namq; ante domandum
Ingentes tollent animos; prensique negabunt
Verbera lenta pati, et duris parere lupatis.
Sed non ulla magis vires industria firmat,
Quàm Venerem et cæci stimulos avertere amoris:
Sive boum, sive est cui gratior usus equorum.
Atque ideò tauros procul atque in sola relegant
Pascua, post montem oppositum, et trans flumina lata:
Aut intus clausos satura ad præsepia servant.
Carpit enim vires paulatim, uritque videndo
Fœmina: nec nemorum patitur meminisse, nec herbæ:
Dulcibus illa quidem illecebris, et sæpe superbos
Cornibus inter se subigit decernere amantes.

Audiat autem ista, ut primùm depulsus est à lacte matris: et vice *frenorum* præbeat collum mollibus loris, *adhuc* debilis, imò et tremens, necdum confidens ætati. At cùm quartus annus accesserit, tribus jam elapsis, statim incipiat describere gyros, et *incedere* passibus numerosis *ac* sonantibus: et inflectat alternè commissuras crurum, *ita ut* videatur coactus: deinde lacessat ventos cursu: et currens per campos patentes, quasi solutus fræno, vix attingat pedibus superficiem arenæ. Qualis est Aquilo, cùm imminet vehemens à septentrionalibus partibus, et *cùm* dissipat procellas Scythiæ et nimbos *adhuc* siccos: tum segetes altæ, et agri *spicis* fluctuantes tremiscunt modico flatu: et cacumina sylvarum edunt strepitum: et longi fluctus impellunt *se* ad litora. Aquilo *autem* ruit, simul radens cursu campos, et simul mare. Talis *equus* vel sudabit, et emittet ore spumam sanguineam, ad metas et magna spatia campi Olympici; vel meliùs trahet collo tenero vehicula Belgica. Tunc denique permitte, ut magnum corpus *eorum qui jam* domiti *sunt* pinguescat densâ farragine: nam *si sagineutur* antequàm domentur, efferent animum ferocem, et comprehensi recusabunt pati flagella flexibilia, et obtemperare duris frænis. Sed nulla cura magis corroborat *eorum* vires, quàm impedire coitum et aculeos insani amoris: sive boum sive equorum cultus alicui placet. Et propterea removent tauros longè, et in deserta pascua, post montem interjectum, et trans latos fluvios. Vel servant inclusos interiùs ad præsepia *pabulo* abundantia. Nam fœmina, dum videtur, paulatim minuit vires, et exhaurit *marem:* nec permittit *ut* meminerit sylvarum, et pabuli: illa quidem *facit hoc* dulcibus blanditiis: et sæpe cogit superbos amantes certare inter se cornibus.

NOTES.

188. *Invicem*, i. e. Sometimes be tried with them, and sometimes without them. *Nonnunquam*, says Celsus, *sit sine capistris*. Dr. Trapp understands it in this sense, *now and then*.

189. *Inscius ævi*, i. e. *Propter imbecillitatem ævi;* it is a Greek construction.

193. *Sitque laboranti similis*. Either, Let him practise to prance and curvet, however painful and fatiguing it may be to him at first: or, as Dr. Trapp and others suppose, Let him not really labour by reason of his tender age, but be exercised with seeming labour.

196. *Hyperboreis*. The Hyperborei were a people in the northern parts of Asia, who were said to live a thousand years, and in the enjoyment of all possible felicity. The sun was said to rise and set to them but once a year. Hence the poet places them under the north pole. The word signifies persons living beyond the wind Boreas. The word hyperborean is applied, in general, to all who inhabit any cold climate.

197. *Arida differt nubila*. In the most northern countries, the mists hang about the tops of the mountains until they are dispelled by the north wind.

202. *Elei campi*, i. e. The plains about Olympia, in the region of Elis; by which name the whole country between Achaia, Messenia, and Arcadia, was called.

204. *Esseda*. Not *wagons*, as Dryden translates it, but *martial chariots*. For *Belgica* in one MS. it reads *bellica*. They were used for war. Cæsar describes them in his Commentaries, book IV.

212. *Tauros procul—relegant*. In like manner Columella advises with respect to

Pulchra juvenca pascitur in magnâ sylvâ: *tauri verò* illi vicissim multo ardore miscent pugnam plagis frequentibus: niger sanguis tingit membra, et cornua impinguntur conversa *vicissim* in *adversarium* obnitentem, magno cum gemitu, et sylvæ et magnum cœlum remugiunt. Nec solent adversarii manere in eodem stabulo: sed alterutur abit victus, et procul exulat in regione incognitâ: multùm dolens de ignominiâ, et vulneribus *illatis* à feroci victore: et *de* amicâ quam perdidit sine ultione: et exit è regnis avorum, *frequenter* retorquens oculos ad stabulum. Exercet igitur suas vires omni curâ, et jacet pernoctans in cubili strato sub duris saxis, comedens frondes hispidas, et juncos acutos: et experitur se: et discit furere in *sua* cornua, obluctans trunco arboris: et impetit aërem ictibus: et proludit ad pugnam arenis sparsis. Deinde postquam robur reparatum est et vires refectæ, mutat locum, et celeriter incurrit in hostem immemorem. Veluti fluctus, cùm cœpit albescere procul in medio mari, et eminùs sinuatur: ac veluti volvens se ad litus, resonat horrendè inter rupes, et cadit non minor ipsâ rupe: at aqua infima ebullit in vortices, et superjicet in altum nigram arenam.

Pascitur in magnâ sylvâ formosa juvenca:
Illi alternantes multâ vi prælia miscent
Vulneribus crebris: lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vasto
Cum gemitu, reboant sylvæq; et magnus Olympus.
Nec mos bellantes unà stabulare: sed alter
Victus abit, longèque ignotis exulat oris:
Multa gemens ignominiam, plagasque superbi
Victoris, tum quos amisit inultus amores:
Et stabula aspectans regnis excessit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox instrato saxa cubili:
Frondibus hirsutis et carice pastus acutâ:
Et tentat sese, atque irasci in cornua discit
Arboris obnixus trunco: ventosque lacessit
Ictibus, et sparsâ ad pugnam proludit arenâ.
Pòst, ubi collectum robur viresque receptæ;
Signa movet, præcepsq; oblitum fertur in hostem:
Fluctus ut in medio cœpit cùm albescere ponto,
Longiùs ex altoque sinum trahit: utque volutus
Ad terras, immanè sonat per saxa, nec ipso
Monte minor procumbit: at ima exæstuat unda
Vorticibus, nigramque altè subjectat arenam.

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horses. *Equos autem pretiosos reliquo tempore anni removere oportet à fœminis; ne aut, cuni volent, ineant, aut, si id facere prohibeantur, cupidine solicitati noxam contrahant.*

220. *Multâ vi prælia miscent.* Thus in the 12th Æneid,

Illi inter sese multa vi vulnera miscent,
Cornuaque obnixi fingunt et sanguine largo
Colla armosque lavant, gemitu nemus omne remugit.

The description of the bulls contending for the female is admirable: particularly the fine circumstance of the vanquished bull looking back on his accustomed stall and pastures, when forced to retreat.

——"Oft with pensive looks as he retreats
The parting exile views his ancient seats."

And still more so the circumstance of his lying down, sullenly disconsolate on the stones, feeding upon rushes and prickly leaves, and exercising his horns against the trunks of trees to enable himself to contend against his hated rival. All these beautiful strokes are concluded by the noble simile of a vast wave rolling towards a rocky shore. The pause at *procumbit*

Monte minor procumbit

is very expressive of the thing intended.

230. *Pernox.* This seems to be the true reading, notwithstanding Pierius found *pernix* in all the manuscripts he consulted; for *pernix* can hardly be explained consistently with the sense of this place. Servius, however, explains *pernix* by *perseverans*, without producing any authority.

230. *Instrato*, not strewn with leaves. The word occurs elsewhere in Virgil, Lucretius, and others, in a positive sense; but here it seems to be taken negatively; though it may be construed with Ruæus, *cubili instrato inter*, &c.

231. *Carice acutâ.* This plant is little known. It is most probably the *common hard rush* which grows in pastures, on the way side and in moist soils. The *common soft rush* seems to be what the Latins called *juncus*.

237. *Fluctus ut in medio.* This simile is taken from the fourth Iliad:

Ὡς δ' ὅτ' ἐν αιγιαλῳ πολυηχει κυμα θαλασσης,

&c.

As when the winds, ascending by degrees,
First move the whitening surface of the seas,
The billows float in order to the shore,
The wave behind rolls on the wave before,
&c. POPE.

238. *Sinum trahit. Sinus* usually signifies some sort of cavity; as the bosom of a person, or a bay: it is also used to signify a waving line like the motion of a snake. The poet seems to conceive a wave to be a hollow body, and therefore calls the upper part of it, its *sinus* or bosom. Minelius calls it a curvature of water. Shakspeare conveys

Omne adeò genus in terris hominumque ferarumque,
Et genus æquoreum, pecudes, pictæque volucres,
In furias ignemque ruunt: amor omnibus idem.
Tempore non alio catulorum oblita leæna
Sævior erravit campis: nec funera vulgò
Tam multa informes ursi stragemque dedêre
Per sylvas: tum sævus aper, tum pessima tigris:
Heu! malè tum Libyæ solis erratur in agris.
Nonne vides, ut tota tremor pertentet equorum
Corpora, si tantùm notas odor attulit auras!
Ac neq; eos jam fræna virûm, neq; verbera sæva,
Non scopuli, rupesque cavæ, atq; objecta retardant
Flumina, correptos undà torquentia montes.
Ipse ruit, dentesque Sabellicus exacuit sus,
Et pede prosubigit terram, fricat arbore costas,
Atque hinc atq; illinc humeros ad vulnera durat.
Quid juvenis, magnum cui versat in ossibus ignem
Durus amor? nempe abruptis turbata procellis
Nocte natat cæcâ serus freta: quem super ingens
Porta tonat cœli, et scopulis illisa reclamant
Æquora: nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo.
Quid Lynces Bacchi variæ, et genus acre luporum,
Atque canum? quid, quæ imbelles dant prælia cervi?

Certè omne genus in terris, et hominum, et ferarum, et genus piscium, pecudes, et volucres versicolores, rapiuntur in furorem et ignem: omnes habent eundem amorem. Nullo alio tempore leæna negligens catulos crudelior errat in campis: neque ursi turpes edunt plures cædes passim et stragis in sylvis: tunc aper *est* crudelis, tunc tigris est pessima: heu! tunc periculosè inceditur per desertos agros Africæ. Nonne vides, ut tremor quatiat omnia membra equorum, si duntaxat aër advexit *ad nares* notum odorem *fœminæ*. Tunc sanè nec fræna aurigarum, nec sæva flagella, nec scopuli et rupes cavæ, neque fluvii interjecti et volventes saxa abrepta vi aquarum, retardant eos. Ipse aper Sabellicus irruit, et acuit dentes, et conculcat terram pedibus, *et* fricat costas arbore, et ex utrâque parte indurat humeros ad plagas. Quid *facit* juvenis, cujus in ossibus durus amor excitat ignem? scilicet *vigilans* per obscuram noctem trajicit natatu fretum agitatum subitâ tempestate: super ejus *caput* magna porta cœli tonat, et mare impactum rupibus sonat: nec miseri parentes possunt *eum* impedire, nec *ipsa* insuper amica peritura crudeli morte. Quid, lynces maculosæ Bacchi, et genus acre luporum et canum? quid, fugaces cervi, quanta gerunt bella?

NOTES.

with force the same idea, when he speaks of

——"The visitation of the winds
Who take the ruffian billows by the top
Curling their monstrous heads."

242. *Omne adeò genus.* In this whole paragraph, the poet seems to have had in view the 18th chapter of Aristotle's sixth book of the History of Animals.

247. *Informes ursi. Vel magni,* says Servius, *vel qui tempore quo nascuntur formâ carent: dicitur enim caro quædam nasci, quam mater lambendo in membra componit.*

249. *Heu! malè tum Libyæ.* The Romans called Africa by its present name, deriving it from Africus the southwest wind: Italy lying in a southwesterly direction from Rome. Libya being situated directly opposite to Greece, the Greeks gave the name to the whole country. Pliny says "Africam Græci Libyam appellavere."

255. *Sabellicus sus.* He mentions the Sabellian boar, because the Sabine territory was covered with forests, the haunts of boars. Aristotle, speaking of the wild boars, says, that at this time they rage horribly, and fight one another, hardening their skins by rubbing them against trees, and by often rolling themselves in the mud, and letting it dry, make their backs almost impenetrable. They fight so furiously that one of them is often killed.

259. *Nempe abruptis.* Alluding to the story of Hero and Leander.

261. *Porta tonat cœli.* This is a poetical way of speaking common to most languages. The clouds, when they burst, are considered under the notion of the heavens, or gates of heaven, opening, and darting forth thunder and lightning.

261. *Reclamant.* Either simply, *roar back,* or *murmur,* or seem by their roaring noise to forbid any one's venturing out to sea.

263. *Virgo.* This word is not used by the poets in a strict sense for a virgin. In the 6th Eclogue it is twice applied to Pasiphaë.

264. *Lynces.* The chariot of Bacchus was drawn by the ounce, the tiger, and the leopard. The tiger is as large as a lion, and marked with long streaks. The leopard is smaller than the tiger, and has round spots. The ounce or lynx is of a reddish colour, like a fox, and is an animal of exceeding fierceness.

265. *Quid, quæ imbelles.* Stags are very furious about rutting time, and assault men and dogs: at other times they are very timorous, and fly at the barking of the smallest whelp.

Scilicet ante omnes furor est insignis equarum:
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumpsere quadrigæ.
Illas ducit amor trans Gargara, transq; sonantem
Ascanium: superant montes, et flumina tranant:
Continuòque avidis ubi subdita flamma medullis,
Vere magis (quia vere calor redit ossibus) illæ
Ore omnes versæ in Zephyrum, stant rupibus altis,
Exceptantque leves auras: et sæpe sine ullis
Conjugiis, vento gravidæ (mirabile dictu)
Saxa per et scopulos et depressas convalles
Diffugiunt: non, Eure, tuos, neq; Solis ad ortus,
In Boream, Caurumq; aut unde nigerrimus Auster
Nascitur, et pluvio contristat frigore cœlum.
Hinc demum, Hippomanes vero quod nomine dicunt
Pastores, lentum distillat ab inguine virus.
Hippomanes, quod sæpe malæ legêre novercæ,
Miscueruntque herbas, et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore.

Hoc satis armentis: superat pars altera curæ,
Lanigeros agitare greges, hirtasque capellas:
Hic labor; hinc laudem fortes sperate coloni.
Nec sum animi dubius, verbis ea vincere magnum
Quàm sit, et angustis hunc addere rebus honorem.
Sed me Parnassi deserta per ardua dulcis
Raptat amor: juvat ire jugis, quà nulla priorum
Castaliam molli divertitur orbita clivo.
Nunc, veneranda Pales, magno nunc ore sonandum.
Incipiens, stabulis edico in mollibus herbam
Carpere oves, dum mox frondosa reducitur æstas:

Notabilis est tamen præ cæteris furor equarum. Et *verò* Venus ipsa immisit illis *hunc* furorem, quo tempore equæ Potniades devoraverunt maxillis membra Glauci. Amor rapit illas trans Gargara, et trans rapidum Ascanium: transcendunt montes, et trajiciunt fluvios: statimque, postquam ignis exarsit *in* medullis avidis, præsertim vere (quia vere calor redit in ossa) illæ omnes stant in altis rupibus obvertentes ora ad Zephyrum, excipiuntque levem aërem: et sæpe sine ullo concubitu, gravidæ vento, *quod* mirum *est* dictu, currunt per saxa, et rupes, et valles humiles: non ad *ortum* tuum, ô Eure; neque ad ortum Solis, *neque* ad Boream et Caurum; neque ad eam partem, unde oritur Auster nigerrimus, et *unde* contristat aërem pluviâ tempestate. Post hunc denique *conceptum* distillat è partibus genitalibus viscosus liquor, quem pastores apto nomine vocant hippomanes, quod sæpe malæ novercæ collegerunt, addideruntque *huic* herbas, et verba malefica. Sed fugit interim, fugit tempus irreparabile: dum ferimur circa singula, correpti amore. Hoc sufficit armentis. Superest secunda pars laboris, *nempe* tractare greges lanigeros, et capellas hirsutas: hoc difficile *est;* hinc sperate gloriam, ô rustici laboriosi. Nec dubito animo, quam sit difficile superare sermonis *dignitate* ista argumenta, et addere hoc ornamentum rebus vilibus. Sed amor suavis rapit me per altissimas solitudines Parnassi: Placet ire per *ea* culmina, per quæ nulla orbita veterum deflectit facili inclinatione *ad* Castaliam *undam*. Nunc, ô veneranda Pales, nunc canendum est magnâ voce. Principio, jubeo ut oves comedant herbam in mollibus stabulis, donec æstas frondosa paulatim redit:

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268. *Potniades.* Bœotian, from Potnia, a village in Bœotia, whereof Glaucus was a native.

269. *Gargara.* Gargarus was a part of mount Ida in Troas.

270. *Ascanium.* Ascanius is the name of a river of Bithynia in Asia, here put for rivers in general.

275. *Mirabile dictu.* The impregnation of mares by the wind is spoken of by a variety of authors. Homer represents the west wind as the parent of the horses of Achilles. Varro very gravely affirms, "In fœtura res incredibilis est, in Hispaniâ, SED EST VERA, quod in Lusitaniâ, ad oceanum, in eâ regione ubi est oppidum Olysippo, monte Tagro, quædem è vento concipiunt certo tempore equæ," &c. Columella and Pliny affirm the same. Professor Martyn says, "how the mares are really affected we must leave to be decided by the philosophers of Spain and Portugal."

277. *Eure.* The Romans divided the compass into eight parts. These, according to Pliny, were the North, (or Septemtrio and Aparctias) the North-east, (Aquilo and Boreas) the East, (Subsolanus, Apeliotes) the South-east, (Vulturnus and Eurus) the South, (Auster) the South-west, (Africus and Libs) the West, (Favonius and Zephyrus) the North-west, (Corus and Argestes).

279. *Frigore cælum.* The south was always accounted a rainy wind. Virgil, speaking of it about the beginning of March, calls it *cold* at that season with great propriety.

280. *Hippomanes.* See the note on Æn. IV. 516.

291 *Parnassi.* Parnassus was a mountain of Phocis, sacred to Apollo and the Muses; at the foot of which was the fountain of Castalia, sacred also to the Muses.

293. *Molli clivo. Clivus* is used both for the ascent and descent of a hill. In the 9th Eclogue it means a *descent:*

"Mollique jugum demittere clivo."

Here an *ascent,* "facili ascensu," as Minelius has it. So Dr. Trapp:

———"By soft *ascent*
Inclining to the pure Castalian streams."

296. *Æstas.* The spring. See the note on verse 322.

Et multâ duram stipulâ filicumque maniplis
Sternere subter humum: glacies ne frigida lædat
Molle pecus, scabiemq; ferat, turpesque podagras.
Pòst, hinc digressus, jubeo frondentia capris
Arbuta sufficere, et fluvios præbere recentes;
Et stabula à ventis hyberno opponere Soli
Ad medium conversa diem: cùm frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hæ quoque non curâ nobis leviore tuendæ,
Nec minor usus erit: quamvis Milesia magno
Vellera mutentur, Tyrios incocta rubores.
Densior hinc soboles, hinc largi copia lactis.
Quàm magis exhausto spumaverit ubere mulctra;
Læta magis pressis manabunt flumina mammis.
Nec minùs intereà barbas incanaque menta
Cinyphii tondent hirci, setasque comantes;
Usum in castrorum et miseris velamina nautis.
Pascuntur verò sylvas, et summa Lycæi,
Horrentesque rubos, et amantes ardua dumos.
Atque ipsæ memores redeunt in tecta suosque
Ducunt, et gravido superant vix ubere limen.
Ergo omni studio glaciem ventosque nivales,
Quò minùs est illis curæ mortalis egestas,
Avertes: victumque feres et virgea lætus
Pabula: nec totâ claudes fœnilia brumâ.
At verò Zephyris cùm læta vocantibus æstas;

et *ut colonus* tegat duram terram multâ paleâ, et manipulis filicum, sub *ipsis ovibus;* ne rigor frigidus *terræ* lædat pecus tenerum, et importet scabiem ac turpes podagras. Posteà discedens ab ovibus, jubeo ut præbeat capreis arbutos virides, et det aquam recens *haustam;* et ut stabula *tuta* à ventis objiciantur Soli hyemali: versa ad meridiem: cùm frigidus Aquarius jam demum occidit, et aquam emittit sub extremum annum. Hæ quoque *capræ* non colendæ sunt à nobis minore studio, nec minor erit utilitas *ex iis:* etsi Milesia vellera *ovium,* imbuta Tyriâ purpurâ, magno *pretio* vendantur. E capris soboles frequentior *est,* et largior abundantia lactis: quantò magis mulctrale spumaverit, uberibus exhaustis; *tantò* copiosiùs lac fluet ex uberibus pressis. Intereà *pastores* etiam secant barbas, et pilos canos, et setas longas hircorum Libycorum, ad usus bellorum, et *ad* vestes pauperum nautarum. *Capræ* autem comedunt arbores et cacumina Lycæi, et rubos spinosos, et dumos qui amant *loca* edita: et ipsæ meminerunt redire in stabula, et eò deducunt suos *fœtus;* et vix transiliunt limen, uberibus onustis *lacte.* Itaque omni cura defendes *ipsas* à frigore et ventis nivalibus: quò minùs ipsæ provident mortali indigentiæ: portabisque libens cibos et pabula è virgis, nec claudes *ipsis* fœnile per totam hyemem. At verò cùm grata æstas *imminebit,* Zephyro invitante;

NOTES.

299. *Turpesque podagras.* Columella mentions two kind of distempers that affect the feet of sheep, to which he gives the name of *Clavi.* One is when a filth and galling are observed in the parting of the hoof; the other, when there is a tubercle in the same place, with a hair in the middle, and a worm under it; for both which he prescribes the proper cure.

300. *Frondentia arbuta.* Virgil uses *arbutus* elsewhere for the tree, see Ecl. III. 82. VII. 46. Georg. II. 69. and *arbutum* for the fruit, as Georg. I. 148. II. 520. But here *arbuta frondentia* must signify the tree, which is called *frondens,* because it is an evergreen, and therefore supplies the goats with browse in winter, of which season Virgil is now speaking.

306. *Milesia.* Miletus was a city on the borders of Ionia and Caria, famous for the best wool, of which the Milesian garments were made, which for their softness were so generally esteemed by the ladies.

306. *Magno mutentur.* The poet alludes to the ancient custom of changing one commodity for another, before the general use of money.

312. *Cinyphii tondent hirci.* Cinyphus was the same with what we now call Tripoli. It was famous for goats with very long hair. Thus Martial:

Tonsor *Cinyphio* Cylix *marito.*

313. *Usum in castrorum et miseris velamina nautis.* So Varro observes that goats were shorn for the use of sailors and engines of war, namely, to cover the moving turrets, under which the assailants made their approaches in a siege: Ut fructum ovis è lanâ ad vestimentum, sic capra pilos ministrat ad usum nauticum, et ad bellica tormenta, et fabrilia vasa.

322. *Vocantibus.* The west wind was thought by the ancients to introduce the spring.

322. *Æstas.* Virgil, agreeably to the manner of many of the ancients, divides the year both here and elsewhere into two seasons only, the summer and winter. See v. 296. The poet means by this word from the beginning of the spring to the autumnal equinox.

tum induces utrumque pecus *ovium et caprarum* in saltus et in pascua: sub primum ortum Luciferi *fac ut* pascantur campos subfrigidos: dum mane novum *est;* dum herbæ candidæ sunt, et ros in teneris herbis jucundissimus est pecudibus. Deinde cùm quarta dici hora inducerit sitim, et cicadæ querulæ fatigabunt stridore *suo* arbores: jube ut greges circa puteos, aut circa profunda stagna, bibant aquam currentem canalibus *factis* ex ilice. At sub medium diem, *jube* ut quærant opacam vallem: si alicubi magna quercus Jovis antiquâ firmitate porrigit ingentes ramos; aut si alicubi obscura multis ilicibus sylva explicat sacram umbram. Posteà *jube ut famuli* iterum dent *illis* dulcem potum, et iterum ducant *illos* pastum, sub occasum Solis: cùm Vesper frigidus mitigat *calorem* aëris, et cùm Luna humida reparat arbores, et cùm litora perstrepunt *voce* halcyonis, et spinæ *cantu* acanthidis. Cur dicam versu pastores Numidiæ, cur pascua, et pagos constantes paucis casis?

In saltus utrumq; gregem atque in pascua mittes:
Luciferi primo cum sidere, frigida rura
Carpamus: dum mane novum, dum gramina canent,
Et ros in tenerâ pecori gratissimus herbâ est.
Inde, ubi quarta sitim cœli collegerit hora,
Et cantu querulæ rumpent arbusta cicadæ;
Ad puteos, aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam:
Æstibus at mediis umbrosam exquirere vallem:
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos, aut sicubi nigrum
Ilicibus crebris sacrâ nemus accubet umbrâ.
Tum tenues dare rursus aquas, et pascere rursus
Solis ad occasum: cùm frigidus aëra Vesper
Temperat, et saltus reficit jam roscida Luna,
Litoraq; halcyonen resonant, et acanthida dumi.
Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia tectis?
Sæpe diem noctemq; et totum ex ordine mensem
Pascitur, itque pecus longa in deserta sine ullis
Hospitiis: tantum campi jacet: Omnia secum
Armentarius Afer agit, tectumque, laremque,
Armaque, Amyclæumque canem, Cressamque pharetram.
Non secùs ac patriis acer Romanus in armis
Injusto sub fasce viam cùm carpit, et hosti
Ante expectatum positis stat in agmine castris.

Sæpe grex pascitur noctu diuque, et per totum spatium mensis; inceditque per longas solitudines, sine ullis stabulis: tanta est vastitas camporum. Pastor Numida trahit secum omnia, et domum, et larem, et arma, et canem Amyclæum, et pharetram Cretensem. Non aliter ac fortis Romanus in patrio exercitu, cùm ingreditur viam sub graviori onere, et obstat hosti castris ordine dispositis, antequàm expectetur.

NOTES.

328. *Cicadæ.* Not *grasshoppers*, as the word is often erroneously rendered. The Latin name for a grasshopper is *locusta.* The cicada is a very different insect. It has a rounder and shorter body, and makes a noise five times louder than a grasshopper. They are very numerous in hot countries. Several of the modern Italian poets mention its singing as loud and troublesome in the hot season. We have no English name for this insect.

331. *Æstibus at mediis umbrosam exquirere vallem.* So Varro. Circiter meridianos æstus, dum defervescant, sub umbriferas rupes et arbores patulas subjiciunt, quoad, refrigerato aëre vespertino, rursus pascant ad solis occasum. To this custom, which was common in all the warmer climates, we find an allusion in the Canticles: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon."

338. *Acanthida.* Others read *acalanthida.* This bird is thought by some to be the goldfinch; by others, the linnet or the nightingale.

339. *Quid tibi pastores.* The nations which in ancient times dwelt east of Egypt appear to have been shepherds. Because of their difference in customs and religion, as well as on account of their invasions, we find, in the history of Joseph, that shepherds were an abomination to the Egyptians.

345. *Amyclæumque canem,* from Amyclæ, a city of Laconia, which region was famous for the best dogs.

346. *Non secùs ac patriis.* The poet here compares the African loaded with his arms and baggage to a Roman soldier on an expedition. We learn from Cicero, that the Romans carried not only their shields, swords, and helmets, but also provisions for above half a month, utensils, and stakes: Nostri exercitus primum unde nomen habeant vide: deinde qui labor, quantus agminis: ferre plus dimidiati mensis cibaria: ferre siquid ad usum velint: ferre vallum: nam scutum, gladium, galeam, in onere nostri milites non plus numerant, quam humeros, lacertos, manus.

347. *Hosti.* Vegetius in his first book of *the Art of War,* quoting this passage, reads *Hostem ante exspectatum.*

At non: quà Scythiæ gentes, Mæoticaque unda,
Turbidus et torquens flaventes Ister arenas:
Quàque redit medium Rhodope porrecta sub axem.
Illìc clausa tenent stabulis armenta: neque ullæ
Aut herbæ campo apparent, aut arbore frondes:
Sed jacet aggeribus niveis informis, et alto
Terra gelu latè, septemque assurgit in ulnas.
Semper hyems, semper spirantes frigora Cauri.
Tum Sol pallentes haud unquam discutit umbras:
Nec cùm invectus equis altum petit æthera; nec cùm
Præcipitem Oceani rubro lavit æquore currum.
Concrescunt subitæ currenti in flumine crustæ:
Undaque jam tergo ferratos sustinet orbes,
Puppibus illa priùs patulis, nunc hospita plaustris:
Æraque dissiliunt vulgò, vestesque rigescunt
Indutæ, cæduntque securibus humida vina,
Et totæ solidam in glaciem vertêre lacunæ,
Stiriaque impexis induruit horrida barbis.
Intereà toto non seciùs aëre ningit:
Intereunt pecudes: stant circumfusa pruinis
Corpora magna boum: confertoque agmine cervi
Torpent molè novâ, et summis vix cornibus extant.
Hos non immissis canibus, non cassibus ullis,
Puniceæve agitant pavidos formidine pennæ:
Sed frustrà oppositum trudentes pectore montem
Cominùs obtruncant ferro, graviterq; rudentes
Cædunt, et magno læti clamore reportant.

At non *sic fit* ubi sunt Scythiæ gentes, et Mæotica palus, et Danubius turbidus volvens flavas arenas; et ubi Rhodope reflectitur tendens ad medium septentrionem. Illìc continent pecora clausa *in* stabulis: nec ullæ apparent, aut herbæ in agris, aut frondes in arboribus: sed terra jacet latè deformata cumulis nivium, et altâ glacie, et tumescit ad usque septem cubitos. Semper *est* hyems, semper Cauri proflantes frigus. Prætereà nunquam Sol dissipat umbras pallidas: nec quando conscendens currum ascendit in altum cœlum; nec quando lavat rubris aquis Oceani currum cadentem. Crustæ subitæ constringuntur in currenti fluvio: et unda nunc portat dorso ferratas rotas; illa *quidem* antè excipiens latas naves; nunc *excipiens* plaustra. *Vasa* ærea passim franguntur, et vestes indutæ congelantur; et *homines* rumpunt securibus vina *priùs* liquida, et totæ lacunæ convertunt *se* in duram glaciem, et gutta horrida durescit in barbis impexis. Interim non seg-

niùs nix cadit per totum aërem: moriuntur pecora: magna boum corpora stant circumdata nivibus: et cervi presso agmine torpent *sub* novo onere, et vix eminent extremis cornibus. *Incolæ* non persequuntur illos timidos immissis canibus, aut ullis laqueis, aut formidine pennarum rubrarum; sed cominùs feriunt ferro *eos*, dum propellunt pectore oppositum cumulum *nivis*, et occidunt *eos* altè rudentes, et læti referunt magno clamore.

NOTES.

349. *At non: quà.* The description of winter in the cold climes of Scythia has been justly admired as one of the finest pieces of poetry extant.

349. *Scythiæ gentes.* The ancients called all the northern nations Scythians.

349. *Mæotica unda.* The lake Mæotis, or sea of Azof, lies beyond the Black sea, and receives the waters of the Tanais, now called Don, a river of Muscovy.

350. *Ister.* Thrace and the adjoining countries.

351. *Rhodope.* A high mountain of Thrace, extending as far as the Euxine sea, all across the country, nearly in an easterly direction. The poets say it was the wife of Hæmus, king of Thrace, who was changed into a mountain because she preferred herself to Juno, in point of beauty.

355. *Ulnas.* An *ulna* was the measure from the elbow to the end of the long finger. A yard is the whole length of the arm; an *ulna* therefore is half a yard.

359. *Oceani rubro æquore.* The sea is here called *red*, on account of the reflection of the setting sun. It is however frequent among the poets to call the sea *purple*. Thus in the fourth Georgic:

Eridanus, quo non alius per pinguia culta
In *mare purpureum* violentior influit amnis.

This colour the waves exhibit at certain times. Thus Cicero describes the waves of the sea as growing *purple*, when cut with oars: "Quid? mare nonne cæruleum? at ejus unda, cùm est pulsa remis, *purpurascit*."

361. *Undaque jam.* Ovid speaks of the freezing of the Danube so hard that carriages were drawn where ships had sailed:

"Quaque rates ierant, pedibus nunc iter, &c."

364. *Cæduntque securibus humida vina.* The epithet *humida* seems used to denote the great intenseness of the cold; that even wine, which above all other liquors preserves its fluidity in the coldest weather in other countries, is so frozen in these northern regions, as to require to be cut with hatchets.

369. *Agmine cervi.* Deer do not live solitary, but in herds.

372. *Formidine pennæ.* It was the custom to hang up coloured feathers or lines, to scare the deer into the toils.

Scythæ ipsi, securè *et* quietè vivunt in excavatis speluncis, sub profundâ terrâ: et inferunt focis, injiciuntque flammis quercus accumulatas et ulmos integras. Illic traducunt noctem ludendo, et imitantur vini potum fermento et baccis acidis. Sic genus hominum indocile, suppositum Boreali septentrioni, perflatur Riphæo vento: et tegitur *circa* corpora fulvis villis animalium. Si studes lanæ: primò sint procul sylvæ spinosæ, et lappæ, et tribuli: fuge pabula *nimis* pinguia: et statim elige greges teneris pilis candidos. Rejice autem illum arietem, etsi ipse sit candidus, cui lingua solùm nigra est sub humido palato, ne denigret maculis fuscis vellera fœtuum: et elige alium in campo pleno *ovium*. Sic Pan Deus Arcadiæ, si fas est credere, decepit te, ô Luna, captam dono niveæ lanæ: invitans te in altam sylvam: nec tu aspernata *es* invitantem. At qui studet lacti, ille manu inferet in præsepia cytisum, et copiosas lotos, et salsas herbas: inde magis appetunt potum, et magis implent mammas, et relinquunt in lacte secretum saporem salis. Multi hœdos jam separatos arcent à matribus, cingendo extremum os loris ferratis. Quod expresserunt *lactis* sub ortum diei, et per horas diei; *id* coagulant per noctem: quod *expresserunt* sub noctem, et Sole occidente;

Ipsi in defossis specubus secura sub altâ
Otia agunt terrâ: congestaque robora, totasque
Advolvêre focis ulmos, ignique dedêre.
Hìc noctem ludo ducunt, et pocula læti
Fermento atque acidis imitantur vitea sorbis.
Talis Hyperboreo septem subjecta trioni
Gens effræna virûm Riphæo tunditur Euro:
Et pecudum fulvis velantur corpora setis.
Si tibi lanicium curæ: primùm aspera sylva,
Lappæq; tribuliq; absint: fuge pabula læta:
Continuòque greges villis lege mollibus albos.
Il'um autem, quamvis aries sit candidus ipse,
Nigra subest udo tantùm cui lingua palato,
Rejice, ne maculis infuscet vellera pullis
Nascentum; plenoq; alium circumspice campo.
Munere sic niveo lanæ, si credere dignum est,
Pan Deus Arcadiæ captam te, Luna, fefellit,
In nemora alta vocans: nec tu aspernata vocantem.
At cui lactis amor, cytisum, lotosque frequentes
Ipse manu, salsasque ferat præsepibus herbas.
Hinc et amant fluvios magis, et magis ubera tendunt,
Et salis occultum referunt in lacte saporem.
Multi jam excretos prohibent à matribus hœdos,
Primaque ferratis præfigunt ora capistris.
Quod surgente die mulsere horisque diurnis,
Nocte premunt: quod jam tenebris et sole cadente,

NOTES.

376. *In defossis specubus.* This agrees with history: thus Pomponius Mela, speaking of the Sarmatæ, says, they dig holes in the earth for their habitations: Demersis in humum sedibus, specus aut suffossa habitant, totum braccati corpus, et, nisi qua vident, etiam ora vestiti. And Tacitus also says, the Germans used to make caves to defend them from the severity of winter: Solent et subterraneos specus aperire, eosque insuper multo fimo onerant, suffugium hyemi, et receptaculum frugibus.

380. *Imitantur.* Ruæus interprets this passage as meaning beer and cider.

381. *Septem subjecta trioni.* The Triones, or Septemtriones, are the two northern constellations, commonly known by the names of the *greater* and *smaller bear*, in each of which are seven stars placed nearly in the same order, and which were fancied by the ancients to represent a wagon, and were therefore called ἁμαξαι and *Plaustra*. Aulus Gellius tells us, from Varro, that *triones* is as it were *terriones*, and was a name by which the old husbandmen called a team of oxen.

383. *Cui lingua.* Aristotle affirms that the lambs will be white, black or red according to the colour of the veins under the tongue of the ram.

391. *Munere sic niveo.* We are informed by Probus, that Pan, being in love with the Moon, offered her the choice of any part of his flock; and that she, choosing the whitest, was deceived, because they were the worst sheep. But, if the whitest sheep were the worst in the flock, it would not have answered Virgil's purpose to allude to the fable. It is therefore more probable that the fable, to which Virgil refers, was, as Philargyrius and others have related it, that Pan changed himself into a ram as white as snow, by which the Moon was deceived, as Europa was by Jupiter in the form of a white bull.

394. *Lotos.* Water lilies. The great water lily grows in rivers and deep ditches.

399. *Ferratis capistris.* The muzzles, of which the poet speaks, are not such as confine the mouth of the lamb or kid; for then it could not eat. They are iron spikes fastened about the snout, which prick the dam, if she offers to let her young one suck.

Sub lucem exportans calathis adit oppida pastor,
Aut parco sale contingunt, hyemique reponunt.
Nec tibi cura canum fuerit postrema: sed unà
Veloces Spartæ catulos, acremque Molossum
Pasce sero pingui: nunquam custodibus illis
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos à tergo horrebis Iberos.
Sæpe etiam cursu timidos agitabis onagros:
Et canibus leporem, canibus venabere damas.
Sæpe volutabris pulsos sylvestribus apros
Latratu turbabis agens: montesque per altos
Ingentem clamore premes ad retia cervum.
Disce et odoratam stabulis accendere cedrum,
Galbaneoq; agitare graves nidore chelydros.
Sæpe sub immotis præsepibus, aut mala tactu
Vipera delituit, cœlumque exterrita fugit;
Aut tecto assuetus coluber succedere et umbræ,
Pestis acerba boum, pecorique aspergere virus,
Fovit humum: cape saxa manu, cape robora, pastor,
Tollentemque minas et sibila colla tumentem
Dejice: jamque fugâ timidum caput abdidit altè,
Cùm medii nexus extremæque agmina caudæ
Solvuntur, tardosque trahit sinus ultimus orbes.
Est etiam ille malus Calabris in saltibus anguis,

id pastor ferens in canistris circa lucem vadit in urbem: aut condiunt moderato sale, et reservant in hyemem. Nec tibi ultima sit cura canum: sed simul ale sero pingui celeres canes Spartæ, et fortes Molossos. Illis custodientibus, nunquam timebis stabulis nocturnum latronem, aut incursiones luporum, aut inquietos Hispanos à tergo *ingruentes*. Sæpe etiam persequeris cursu pavidos onagros; urgebisque canibus leporem, et canibus damas. Sæpe insequens exturbabis latratu apros ejectos è cubilibus sylvestribus, et per montes altos impelles clamoribus magnum cervum in retia. Disce etiam urere in stabulis cedrum odoratam, et fugare galbaneo odore perniciosos chelydros. Sæpe, vel vipera tactu noxia latuit sub præsepibus malè purgatis, et territa fugit lucem; vel coluber, pestis infesta bobus, solitus subire tecta atque umbracula, et infigere venenum pecori, incubuit terræ: cape manu lapides, cape fustes, ô pastor: et deturba tollentem minas ac tumentem sibilanti collo: jamque fugiens occuluit profundè timidum caput, cùm compages media *corporis*, et motus extremæ caudæ abrumpitur, et extrema curvatura trahit lentas spiras. Est etiam malus ille serpens in sylvis Calabriæ,

NOTES.

402. *Calathis.* Colanders or strainers, made probably in wicker-work.

404. *Cura canum.* The poet now treats of the breeding of dogs. Of this he says but little.

405. *Spartæ catulos.* Probably *hounds.*

405 *Acrem Molossum. Mastiffs.*

408. *Impacatos à tergo Iberos.* The Spaniards, or Iberians, were so famous for their robberies, that the poet makes use of their name, in this place, for robbers in general.

408. *Iberos.* The Spaniards, so called from the river Iberus, now the Ebro.

411. *Volutabris.* The word signifies the muddy places in which swine delight to roll.

414. *Disce et, &c.* Virgil now treats of what may be injurious to the flock; and gives four precepts. 1. Drive away serpents, by odours, stones or clubs. 2. Guard against the scab. This may be occasioned by rain, cold, the want of washing, or spinal wounds. Its remedies are washing, anointing, and the opening of the ulcers. 3. If fever appear, cure it by bleeding. 4. Deprecate the murrain and pestilence.

415. *Galbaneo nidore.* Galbanum is the concreted juice of a plant called *ferula*. Pliny says, "Sincerum si uratur, fugat nidore serpentes."

417. *Vipera.* Probably so called *quod vivum pariat:* for this animal differs from most other serpents in bringing forth its young alive. It is known in England by the name of the viper or adder. The bite is very venomous. The most immediate remedy is olive oil applied instantly to the injured part.

418. *Coluber—pestis acerba boum.* Mr. Martyn takes the serpent here meant to be that which Pliny calls *Boa,* because it feeds on cow's milk, as we read in that author; who affirms that they grow sometimes to a prodigious size, and that a child was found in the belly of one of them, in the reign of Claudius.

420. *Cape saxa.* Wharton has imitated the rapidity of the poet:

"Snatch, shepherd, stones, quick snatch
the knotted oak."

422. *Timidum.* Some manuscripts read *tumidum.*

425. *Est etiam ille malus.* It is universally agreed that the poet here describes the Chersydrus, which is so called from χέρσος, earth, and ὕδωρ, water, because it lives in both those elements.

contorquens dorsum squamosum erecto pectore, et magnis maculis notatus *sub* longâ alvo. Qui, quandiu aliqui fluvii erumpunt è fontibus; et quandiu terra humida est, *propter* ver udum, et Austros imbriferos; amat stagna et degens in ripis illic avidus implet fœdam gulam piscibus et ranis clamosis: postquàm aquæ exsiccatæ *sunt*, et terra hiat calore, emergit in siccam terram, et vibrans oculos ignitos, et siti exasperatus, atque impatiens ardoris furit per agros. Ne mihi tum veniat *in mentem* indulgere dulci somno sub aëre, nec jacere inter herbas in clivo nemoris: quando *ille* renovatus depositâ pelle, et juventute resplendens, aut relinquens in latebris fœtus vel ova, repit erectus ad Solem, et vibrat linguam trifidam. Docebo te etiam causas et indicia morborum. Fœda scabies corripit oves, cùm frigida pluvia profundè penetravit ad vivum, et hyems horrens albâ glacie; vel quando sudor hæsit, *nec* detersus est *ovibus*, post tonsuram; et *quando* spinæ asperæ læserunt *earum* corpora. Propterea pastores lavant aquis dulcibus totum gregem, et aries humido vellere demergitur in fluvium, et mersus rapitur

Squamea convolvens sublato pectore terga,
Atque notis longam maculosus grandibus alvum:
Qui, dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terræ ac pluvialibus Austris,
Stagna colit, ripisq; habitans hìc piscibus atram
Improbus ingluviem, ranisque loquacibus explet.
Postquam exhausta palus, terræq; ardore dehiscunt;
Exilit in siccum, et flammantia lumina torquens
Sævit agris, asperque siti, atque exterritus æstu.
Ne mihi tum molles sub dio carpere somnos,
Neu dorso nemoris libeat jacuisse per herbas:
Cùm positis novus exuviis, nitidusque juventâ
Volvitur, aut catulos tectis aut ova relinquens,
Arduus ad Solem, et linguis micat ore trisulcis.
Morborum quoque te causas et signa docebo.
Turpis oves tentat scabies, ubi frigidus imber
Altiùs ad vivum persedit, et horrida cano
Bruma gelu: vel cùm tonsis illotus adhæsit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magistri
Perfundunt, udisque aries in gurgite villis
Mersatur, missusque secundo defluit amni:
Aut tonsum tristi contingunt corpus amurcâ,
Et spumas miscent argenti, vivaque sulphura,
Idæasque pices, et pingues unguine ceras,
Scillamq; helleborosq; graves, nigrumq; bitumen.
Non tamen ulla magis præsens fortuna laborum est,
Quàm si quis ferro potuit rescindere summum
Ulceris os: alitur vitium, vivitque tegendo:
Dum medicas adhibere manus ad vulnera pastor
Abnegat, et meliora Deos sedet omina poscens.

aquâ profluente; aut ungunt acerbâ amurcâ corpus tonsum, et miscent spumam argenti, et sulphur vivum, et picem Idæam, et ceram pinguem unguento, et scillam, et graves helleboros, et nigrum bitumen. Nulla tamen est opportunitas magis commoda *in his* malis, quàm si quis possit secare ferro extremam oram ulceris: *nam* malum crescit et durat, dum tegitur; quandiu pastor recusat admovere vulneribus manum medicam, et otiatur, petens à Diis successum meliorem.

NOTES.

437. *Cùm positis novus exuviis, &c.* Pliny tells us, lib. VIII. 27. Anguis hiberno situ membranâ corporis obductâ, fœniculi succo impedimentum illud exuit, rutilusque vernat. Exuit autem à capite primum, &c.

449. *Spumas argenti.* Some have supposed the poet to mean quicksilver. But quicksilver was never called *spuma argenti*, by which name the ancients seem to understand what we call litharge.

450. *Idæasque pices.* Pitch is called Idæan, because pitch-trees abounded on mount Ida.

450. *Ceras.* Wax seems to be added to give to the medicine the consistence of ointment.

451. *Scillam.* The squill, or sea-onion, is a bulbous root, like an onion, but much larger.

451. *Helleborosque graves.* There are two kinds of hellebore, the black and the white. Mr. Martyn is of opinion, that Virgil means the white hellebore; which, says he, is serviceable in diseases of the skin, if it be externally applied; but it is too rough to be taken inwardly, as the black sort is. Hence he thinks Virgil added the epithet *graves* to express the white hellebore.

451. *Bitumen.* Bitumen, called by the Greeks *asphaltus*, is a fat, tenacious, sulphureous, inflammable substance issuing out of the earth, or floating on water. The most esteemed is that which is found in Judea, and is called *Bitumen Judaicum*, or *Jew's Pitch.*

452. *Non tamen ulla.* It is thought by some that Virgil had studied physic. The respect with which he mentions the physician Iapis, the frequent reference to medicine in his works, and the accuracy with which he describes and applies the ointment just mentioned, favour the conjecture.

Quin etiam ima dolor balantum lapsus ad ossa
Cùm furit, atque artus depascitur arida febris;
Profuit incensos æstus avertere, et inter
Ima ferire pedis salientem sanguine venam:
Bisaltæ quo more solent, acerque Gelonus,
Cùm fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.
Quam procul, aut molli succedere sæpiùs umbræ
Videris, aut summas carpentem ignaviùs herbas,
Extremamq; sequi, aut medio procumbere campo
Pascentem, et seræ solam decedere nocti;
Continuò ferro culpam compesce, priusquàm
Dira per incautum serpant contagia vulgus.
Non tam creber, agens hyemem, ruit æquore turbo;
Quàm multæ pecudum pestes: nec singula morbi
Corpora corripiunt; sed tota æstiva repentè,
Spemque, gregemque simul, cunctamq; ab origine gentem.
Tum sciat, aërias Alpes et Norica si quis
Castella in tumulis, et Iapidis arva Timavi,
Nunc quoque pòst tantò videat desertaque regna
Pastorum, et longè saltus latèque vacantes.
Hìc quondam morbo cœli miseranda coorta est
Tempestas, totoque autumni incanduit æstu,
Et genus omne neci pecudum dedit, omne ferarum,
Corrupitque lacus, infecit pabula tabo.
Nec via mortis erat simplex, sed ubi ignea venis

Prætereà, quando dolor penetrans in ossa intima ovium furit, et febris calida absumit corpus: prodest expellere calorem inflammatum, et inter extremas *ungulas* pedis aperire venam ex *quâ* sanguis exilit: quomodò solent *aperire* Bisaltæ, et sævus Gelonus cùm fugit in Rhodopen atque in deserta Getarum, et *cùm* bibit lac coagulatum cum sanguine equorum. Quam *ovem* procul videris, aut quærere sæpiùs dulcem umbram, aut mandere negligentiùs summas herbas, aut ultimam incedere, aut residere in medio campo inter pascendum, et solam abire nocte *jam* provectâ; *hujus* morbum coërce statim ferro, antèquam sæva contagio gliscat in turbam, *quæ sibi* non cavet. Turbo tempestatem ferens non ingruit tam densus, quàm frequentes sunt pecudum morbi, neque morbi invadunt singula corpora, sed tota æstiva statim, et fœtus, et gregem, et totam gentem ab ipsâ origine. Tum *hoc* persuasum habebit, quisquis nunc etiam videbit, post tantum tempus, Alpes excelsas, et Norica castella in collibus, et agros Timavi *fluvii* Iapidiæ, et regna pastorum deserta, et sylvas longè latèque vacuas. Hìc olim dira pestilentia orta est corruptione aëris, et inflammata est toto ardore autumni, et interfecit omne genus pecudum, et omne *genus* ferarum, et vitiavit aquas, et fœdavit pabula veneno. Nec modus mortis erat vulgaris: sed postquàm sitis fervida

NOTES.

461. *Bisaltæ.* The Bisaltæ were a people of Macedon.

461. *Acerque Gelonus.* The Geloni were a Scythian people.

463. *Cum sanguine potat equino.* Dionysius ascribes this custom of drinking horses' blood and milk to the Massagetæ, a people of Scythia.

468. *Ferro culpam compesce.* By *culpam* he means the infected sheep, and by *ferro compesce*, that it should be killed to prevent the spread of contagion. Heyne very properly gives "*statim occide*" as the sense of "*compesce*," and explains "*culpam*" by "*causâ morbi.*"

470. *Non tam creber.* He means that the diseases of different cattle were more numerous than storms before winter. Having mentioned the distempers of cattle, he takes occasion to describe a great plague which laid waste all the country about the Alps.

472. *Æstiva. Æstiva* and *hyberna* signify places where the soldiers past the summer or the winter; the words were from thence applied to flocks. These in summer nights are not in their folds, but in the open air.

473. *Spemque gregemque.* Agnos cum matribus. Servius.

474. *Norica.* Noricum was a region of Germany, bordering on the Alps; great part of it is what is now called Bavaria.

475. *Iapidis arva Timavi.* The Timavus, now Timavo, is called Iapidian from Iapidia, which was in the Venetian territory, where the Timavus flows. This part of Italy is now called Friuli.

478. *Morbo cœli.* It is generally thought that Virgil here speaks of the plague which broke out in Attica in the first year of the Peloponnesian war, which has been so accurately described by Hippocrates, Thucydides, and Lucretius.

482. *Nec via mortis erat simplex.* There is no occasion for departing here from the usual sense of the word *simplex*, as all the commentators have done, in complaisance to Servius. It is stronger to say, the kind of death was complicated with a variety of disastrous circumstances, than barely to say, it was not a common kind of death.

penetrans in omnes venas contraxerat misera membra; tum humor tabidus exudabat, et convertebat in se paulatim *medullam* omnium ossium putrefactam morbo. Sæpe in medio sacrificio Deorum victima stans ante aram, dum infula lanea alligatur niveis tæniis, cecidit moribunda inter ministros stupefactos. Aut si sacerdos priùs occiderat aliquam cultro; ex eâ neque viscera imposita aris concipiunt ignem; neque aruspex interrogatus potest reddere responsa: et cultri suffixi vix colorantur sanguine, et superficies arenæ nigrescit exiguâ sanie. Prætereà vituli moriuntur in fertilibus paseuis, et exhalant dulces animas in stabulis plenis. Prætereà rabies oritur blandis canibus: et tussis anhela concutit porcos ægros, *eosque* strangulat tumente gutture. Equus *assuetus* victoriæ cadit, miser *post tot nobilia* exercitia, cibique negligens: et abhorret à potu, et crebrò percutit terram ungulis: aures dejectæ *sunt:* sudor dubius *est* ibidem, et ille quidem frigidus *in iis qui inox* morituri sunt: pellis rigescit, et dura ad tactum resistit tangenti. Primis diebus ante mortem dant hæc indicia.

Omnibus acta sitis miseros adduxerat artus;
Rursus abundabat fluidus liquor; omniaque in se
Ossa minutatim morbo collapsa trahebat.
Sæpe in honore Deûm medio stans hostia ad aram,
Lanea dum niveâ circumdatur infula vittâ,
Inter cunctantes cecidit moribunda ministros.
Aut si quam ferro mactaverat antè sacerdos;
Inde neque impositis ardent altaria fibris,
Nec responsa potest consultus reddere vates:
Ac vix suppositi tinguntur sanguine cultri,
Summaque jejunâ sanie infuscatur arena.
Hinc lætis vituli vulgò moriuntur in herbis,
Et dulces animas plena ad præsepia reddunt.
Hinc canibus blandis rabies venit, et quatit ægros
Tussis anhela sues, ac faucibus angit obesis.
Labitur infelix studiorum, atque immemor herbæ
Victor equus, fontesque avertitur, et pede terram
Crebra ferit: demissæ aures: incertus ibidem
Sudor, et ille quidem morituris frigidus: aret
Pellis, et ad tactum tractanti dura resistit.
Hæc ante exitium primis dant signa diebus:

NOTES.

483. *Sitis.* A parching heat and thirst attend all malignant fevers. Lucretius says:

"Intima pars hominum flagravit ad ossa."

486. *Sæpe.* The poet introduces ten sorts of animals which were infected with the plague: 1. Victims, l. 486. 2. Calves. l. 494. 3. Dogs, l. 495. 4. Swine, l. 496. 5. Horses, l. 499. 6. Oxen, l. 515. 7. Wild beasts, l. 537. 8. Fishes, l. 541. 9. Serpents, l. 544. 10. Birds, l. 546.

486. *In honore Deûm.* Victims dropped down dead suddenly before the altar. Thucydides says, that prayers to the gods and inquiries at the oracles were of no purpose, and were laid aside as useless.

487. *Infula.* The *infula* was a sort of diadem or fillet with which the heads of the victims were bound. The *vittæ*, according to Ruæus, were the ornaments which hung down from the *infula.*

491. *Nec responsa.* The entrails of the victims, unless sound, were thought not to discover the will of the gods.

492. *Suppositi.* See the note on Æn. VI. 248.

493. *Jejunâ sanie.* In these morbid bodies, the liquids were almost wasted, and, instead of blood, there came out only a corrupted matter.

496. *Canibus blandis rabies.* The gentle dogs run mad. The most terrible of the symptoms a human being discovers, on the bite of a mad dog, is the hydrophobia, or dread of water; the patient however thirsty not being able to drink any sort of liquor without being thrown into the most horrible convulsions.

497. *Faucibus.* The swine are subject to diseases in the throat. *Angit* has some relation to *angina*, the Latin word for quinsey.

498. *Labitur infelix studiorum.* All the interpreters construe *infelix* with *studiorum;* but the construction will be more easy, if we make it *immemor studiorum atque herbæ.*

499. *Pede terram.* The most violent diseases of horses are frequently attended with an unusual stamping on the ground.

500. *Incertus sudor.* Uncertain as to its *cause*, as to the *times* of its return, or considered as a *symptom*, whether good or bad.

500. *Ibidem* seems to denote that their sweat was particularly about their neck and ears, as Lucretius also has observed:

Sudorisque madens per collum splendidus humor.

501. *Aret pellis.* The dryness of the skin seems inconsistent with the sweating just mentioned. We must therefore understand the poet, not to mean that all these symptoms were found in every horse, but that they were variously affected.

Sin in processu cœpit crudescere morbus,
Tum verò ardentes oculi, atque attractus ab alto
Spiritus interdum gemitu gravis: imaque longo
Ilia singultu tendunt: it naribus ater
Sanguis, et obsessas fauces premit aspera lingua.
Profuit inserto latices infundere cornu
Lenæos: ea visa salus morientibus una.
Mox erat hoc ipsum exitio: furiisque refecti
Ardebant: ipsique suos jam morte sub ægrâ
(Dii meliora piis, erroremque hostibus illum)
Discissos nudis laniabant dentibus artus.
Ecce autem duro fumans sub vomere taurus
Concidit, et mixtum spumis vomit ore cruorem,
Extremosque ciet gemitus: it tristis arator,
Mœrentem abjungens fraternâ morte juvencum,
Atque opere in medio defixa relinquit aratra.
Non umbræ altorum nemorum, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis: at ima
Solvuntur latera, atque oculos stupor urget inertes,
Ad terramque fluit devexo pondere cervix.
Quid labor, aut benefacta juvant? quid vomere terras
Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repôstæ:
Frondibus et victu pascuntur simplicis herbæ:
Pocula sunt fontes liquidi, atque exercita cursu
Flumina: nec somnos abrumpit cura salubres.
Tempore non alio dicunt regionibus illis
Quæsitas ad sacra boves Junonis, et uris

Si verò progressu *temporis* morbus incipit augeri: tum verò oculi inflammantur; et anhelitus educitur ab intimo pectore, interdum impeditus gemitu: et tendunt ima ilia longo suspirio, sanguis niger fluit *è* naribus, et lingua sicca hæret gutturi obstructo. Utile fuit *primò* immittere *in os* liquorem Bacchicum insinuato cornu: hoc solum visum remedium morientibus. Deinde hoc ipsum perniciosum erat: et *vino* corroborati inflammabantur furore: et jam, non longè ab ægrâ morte, lacerabant dentibus *carne* nudatis sua membra discerpta. Dii *reservate* meliora piis, et illam rabiem hostibus! Ecce autem taurus anhelans cadit sub ferreo vomere, et ejicit ex ore sanguinem mistum spumâ, trahitque ultimum spiritum. Arator tristis incedit, solvens taurum dolentem fratris morte, et relinquit aratrum fixum in medio labore. Non umbræ profundarum sylvarum, non jucundæ possunt herbæ recreare animos *taurorum*, non amnis clarior electro, qui fluens inter saxa percurrit campum: at ima latera flaccescunt, et stupor tenet oculos *eorum* immobiles, et cervix vergit ad terram deprimente pondere. Quid prosunt *illis* labor, aut opera *collata homini?* Quid *prodest* arâsse vomere terras difficiles? Tamen, non dona Bacchi è Massico *monte*, non epulæ coacervatæ nocuerunt *illis*. Aluntur frondibus et pabulo herbæ communis: potus sunt rivi puri, et amnes agitati cursu: nec curæ excutiunt somnum salutarem. Aiunt nullo alio tempore desideratas *fuisse* boves in illis plagis, ad sacra Junonis:

NOTES.

506. *Longo ilia.* Referring to sobs or the alarming hiccough.

509. *Latices.* Wine was frequently given by the ancients to horses.

513. *Dii meliora piis.* This form of expressing abhorrence of any calamity was common. The ill was wished from themselves to their enemies.

514. *Discissos nudis laniabant dentibus artus.* The word *nudis*, says Dr. Trapp, seems to imply, that, by tearing their flesh, they at the same time tore the gums from their teeth. Philargyrius says, *Ut fœditatem exprimeret, adjecit nudis;* that is, to denote the filthy sight of their gums being ulcerated and rotted away from their teeth.

517. *Gemitus.* How extremely beautiful is the pause in this verse at the word *gemitus! It arator*, by the melancholy flow of the words, places the action of the ploughman full in our sight. The next line proceeds as slow as possible, being full of spondees:

" Mœrentem abjungens fraternâ morte juvencum."

On reading these lines, Scaliger declared he had rather have been the author of them than the first favourite of Crœsus or Cyrus. *It*, according to Minelius, for *abit.*

522. *Electro.* By *electrum*, amber is generally understood; that is better expressed by *succinum.* It is a poor idea that a river runs more pure than amber. Pliny (33. 4. and 9. 41.) describes it as a mixture of gold and silver, of which the fifth part was silver, whose brilliancy resembled the reflection of the sunbeams from the surface of a river. Heyne on the passage says, " *Electrum* metallum, *non succinum*, intelligendum puto, quia illud splendore nobilius et commune ferè poëtis est, ab argento aquarum perlucidum candorem notare."

531. *Tempore non alio.* Servius and after him many others imagine that the poet here alludes to the famous story of Cleobis and Biton, but the scene of that narration is at Argos, whereas Virgil speaks of the Alps.

et currus tractos *fuisse* ad alta templa *ab* uris inæqualibus. Itaque *agricolæ* difficilè proscindunt terram rastris, et ipsis unguibus defodiunt semina, et obnixo collo trahunt per altos montes plaustra stridentia. Lupus non meditatur insidias circa ovile, nec errat noctu circa greges: asperior cura subigit illum: timidi damæ et fugaces cervi jam vagantur, et inter canes, et circa domos. Jam in ultimo litore fluctus lavat progeniem vasti maris, et omne genus piscium, veluti corpora naufraga, et vituli *marini* præter solitum fugiunt in fluvios. Moritur quoque vipera, frustrà tecta cavis latibulis, et hydri conterriti squamis arrectis. Aër est perniciosus ipsis avibus, et illæ cadentes amittunt vitam inter altas nubes. Præterea nec jam prodest mutare pabula: et medicinæ adhibitæ noxiæ sunt. Recessere *medicinæ* principes, Chiron *filius* Philyræ, et Melampus *filius* Amythaonis. Et pallida Tisiphone furit, emissa in lucem è nocte infernâ: præ se ducit morbos et metum, et assurgens indies, extollit altiùs caput insatiabile.

Imparibus ductos alta ad donaria currus.
Ergo ægrè rastris terram rimantur, et ipsis
Unguibus infodiunt fruges, montesq; per altos
Contentâ cervice trahunt stridentia plaustra.
Non lupus insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat: timidi damæ cervique fugaces
Nunc interq; canes et circum tecta vagantur.
Jam maris immensi prolem et genus omne natantum
Litore in extremo, ceu naufraga corpora, fluctus
Proluit: insolitæ fugiunt in flumina phocæ.
Interit et curvis frustrà defensa latebris
Vipera, et attoniti squamis astantibus hydri.
Ipsis est aër avibus non æquus, et illæ
Præcipites altâ vitam sub nube relinquunt.
Prætereà, nec jam mutari pabula refert,
Quæsitæque nocent artes: cessere magistri,
Phillyrides Chiron, Amythaoniusque Melampus.
Sævit et in lucem Stygiis emissa tenebris
Pallida Tisiphone: morbos agit antè metumque,
Inque dies avidum surgens caput altiùs effert.

NOTES.

533. *Donaria.* Properly the places where the gifts to the gods are laid up. Hence the word is transferred to temples. So pulvinaria is used for temples, though it signifies properly the cushions or couches which used to be spread in them. Apuleius, l. 9. says, "Ibi donarium deæ perquam opulentum."

536. *Contentâ.* Not contented but strained. According to Minelius, "Contractâ propter pressuram."

Professor Martyn gives an abstract of a disease which raged among the *kine* in England in the year 1714, drawn up by the surgeon to his majesty's household. The number of bulls and cows lost by this disease in the counties of Middlesex, Essex and Surry were 5,418, besides 439 calves.

538. *Acrior illum.* The ceasing of the wolves to prowl and the approach of the deer to the hounds and human habitations, are most finely conceived. Heyne exclaims "Quam ornata hæc omnia."

541. *Jam maris immensi prolem.* The poet here contradicts Aristotle, who says, that a pestilential disease does not seem ever to attack fishes. Heyne, however, says that the fact is sufficiently confirmed by natural historians.

549. *Quæsitæque nocent artes.* Thucydides says the physicians could be of no use to the sick, but died themselves above all others because of their greater communication with them. Lucretius has the words,

Corpora, mussabat tacito *medicina* timore.

550. *Phillyrides Chiron, Amythaoniusque Melampus.* Chiron was the son of Saturn and Phillyra; he instructed Æsculapius in physic, Hercules in astronomy, and Achilles in music. Melampus was the son of Amythaon and Doripe; a famous physician and soothsayer. They lived before the Argonautic expedition. Hence Mr. Martyn infers, that the plague here described happened not less than five hundred years before the famous plague of Athens, viz. in the age of Chiron and Melampus. But we are inclined to think with others, that the names of these two famed physicians are here put for the famous masters of physic in general, and those who were skilled in divination; and mean no more, than that all the methods of cure, all religion, and applications to the gods by sacred rites, proved ineffectual.

552. *Pallida Tisiphone.* The figure of Tisiphone driving before her a train of diseases and fear is nobly conceived. The prophet Habbakuk speaking of Jehovah in his wrath, says, "Before him went the pestilence." The circumstance of the fury Tisiphone growing every day larger and larger is admirable, as it alludes so strikingly to the daily increase of the pestilence.

"Still day by day more huge the fiend appears,
Till high to heav'n her horrid head she rears." *Wharton.*

She was one of the furies.

Balatu pecorum, et crebris mugitibus amnes
Arentesque sonant ripæ, collesque supini.
Jamque catervatim dat stragem, atque aggerat ipsis
In stabulis turpi dilapsa cadavera tabo:
Donec humo tegere, ac foveis abscondere discant.
Nam neque erat coriis usus: nec viscera quisquam
Aut undis abolere potest, aut vincere flammâ.
Nec tondere quidem morbo illuvieque peresa
Vellera, nec telas possunt attingere putres.
Verùm etiam invisos si quis tentârat amictus;
Ardentes papulæ, atque immundus olentia sudor
Membra sequebatur, nec longo deinde moranti
Tempore, contactos artus sacer ignis edebat.

Fluvii, et siccæ ripæ, et colles curvi fremunt balatu ovium et frequentibus mugitibus. Jamque *Tisiphone* edit strages turmatim, et accumulat in ipsis stabulis cadavera diffluentia fœdâ tabe: donec in mentem venit *pulis* sepelire *ea* terrâ, et occultare in foveis. Nam neque *ulla* erat utilitas in coriis: nec quisquam potest abluere undis, aut purgare igne viscera: *ac* ne tondere quidem villos corrosos lue et sanie: nec possunt tangere telas putridas. Sed etiam si quis attrectaverat vestes *ejusmodi* odiosas, ardentes pustulæ, et fœdus sudor adhærebat membris graveolentibus: et sacer ignis absumebat deinde membra attactu *fœdata*, ejus qui vel brevi tempore vestes tardabat *eas dimittere*.

NOTES.

559. *Viscera.* The flesh in general. See the note on Æn. V. 103.

562. *Telas.* There is no occasion for explaining this, with Dr. Trapp, of the wool; for it appears from what follows, that some of that infected wool was actually made into garments, which consequently must first have been wrought in the loom; so that the meaning of the whole passage is, that they were forced at length to abstain even from shearing the fleeces, or touching the wool, because those who had done so, and more particularly those who had worn any of that cloth, had been such miserable sufferers.

564. *Ardentes papulæ*, as Mr. Martyn observes, may mean *carbuncles*, which are enumerated among the symptoms of a pestilence, and are described to be a small pimple, which on the wasting of its liquor becomes a crusty tubercle, encompassed with a circle as red as fire, rising at first with an itching, and afterwards being accompanied with a vehement pain and intense heat.

566. *Sacer ignis* seems to mean an *erysipelas* or *St. Antony's fire.* Thus also Lucretius.

Et simul, ulceribus quasi inustis, omne rubere
Corpus, ut est per membra *sacer* cum deditur ignis.

Wharton thinks that *sacer* means accursed, or direful, *auri sacra fames, sacer esto, &c.* Minelius translates it *execrabilis.*

In the description of this plague some critics present the palm to Virgil, others to Lucretius.

P. VIRGILII MARONIS

GEORGICORUM

LIBER IV.

INTERPRETATIO. Continuò describam cœlestia munera aërii mellis. O Mæcenas! fave huic etiam parti *Georgicorum*: Dicam spectacula parvarum rerum admiranda tibi, et reges *apum* generosos, et mores, atque artes totius generis per ordinem, et species, et pugnas. Labor *ille est* in parvâ *re*, sed gloria non est parva; si dii adversi permittunt aliquem *id exequi*, et *si* Apollo invocatus exaudit. Primò quærenda *est* apibus sedes et habitatio, *in loco* ad quem venti non possint pervenire; (nam venti impediunt, quominùs *apes* ferant pabula in alveare) et *in quo* oves, et hœdi petulantes non saltent super floribus, et juvenca vaga per agros non excutiat rorem *ex herbis*, nec premat herbas nascentes. Absint quoque à pingui alveari lacerti maculosi splendenti tergo, et meropes, et cæteræ aves,

PROTINUS aërii mellis cœlestia dona
Exequar: hanc etiam, Mæcenas, aspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces: totiusque ordine gentis
Mores, et studia, et populos, et prælia dicam. 5
In tenui labor, at tenuis non gloria: si quem
Numina læva sinunt, auditque vocatus Apollo.
Principio sedes apibus statioque petenda,
Quò neque sit ventis aditus (nam pabula venti
Ferre domum prohibent) neq; oves hœdiq; petulci 10
Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.
Absint et picti squalentia terga lacerti
Pinguibus à stabulis, meropesque, aliæque volucres,

NOTES.

Virgil has taken care to raise the subject of the Georgics. In the first part he has only dead matter on which to work. In the second he just steps on the world of life, and describes that degree of it, which is to be found in vegetables. In the third he advances to animals. And in the last he singles out the bee, which may be reckoned the most sagacious of them, for his subject.

In this Georgic he shows us what station is most proper for the bees, and when they begin to gather honey; how to call them home when they swarm; and how to part them when they are engaged in battle. Hence he takes occasion to discover their different kinds; and, after an excursion, relates their prudent and politic administration of affairs, and the several diseases that often rage in their hives, with the symptoms and remedies. In the last place he lays down a method of repairing their kind, supposing their whole breed lost; and gives at large the history of its invention.

1. *Aërii mellis.* Honey is called *airy*, being supposed, by Aristotle and others of the ancients, to come from the dews engendered in the air.

7. *Læva. Adverse*, or, as others render it, *auspicious*, for the word is used in either sense.

8. *Statio.* In this word the poet alludes to military discipline, which figure he almost constantly preserves. Pliny pursues the metaphor: "Interdiu statio ad portas, more castrorum, noctu quies in matutinum donec una excitet gemino aut triplici bombo, ut buccino aliquo," &c.

In this first part, which respects the habitation of the bees, the poet presents two precepts: 1. Concerning a place suitable for their hives and the things which should be near or remote from them, v. 8. 2. Concerning the form of the hives.

13. *Terga lacerti.* Lizards are scaly, small, four-footed animals, with long tails. The largest of the kind is the alligator or crocodile. The green lizard, which is here referred to, is common in Italy, and in the southern states of America.

14. *Meropesque.* The merops, apiaster, or

Et manibus Procne pectus signata cruentis.
Omnia nam latè vastant, ipsasque volantes
Ore ferunt, dulcem nidis immitibus escam.
At liquidi fontes, et stagna virentia musco
Adsint, et tenuis fugiens per gramina rivus:
Palmaq; vestibulum, aut ingens oleaster inumbret.
Ut, cùm prima novi ducent examina reges
Vere suo, ludetque favis emissa juventus;
Vicina invitet decedere ripa calori,
Obviaque hospitiis teneat frondentibus arbos.
In medium, seu stabit iners, seu profluet humor,
Transversas salices et grandia conjice saxa:
Pontibus ut crebris possint consistere, et alas
Pandere ad æstivum Solem; si fortè morantes
Sparserit, aut præceps Neptuno immerserit Eurus.
Hæc circum casiæ virides, et olentia latè
Serpylla, et graviter spirantis copia thymbræ
Floreat: irriguumque bibant violaria fontem.
Ipsa autem, seu corticibus tibi suta cavatis,
Seu lento fuerint alvearia vimine texta,
Angustos habeant aditus; nam frigore mella
Cogit hyems, eademque calor liquefacta remittit:

et *imprimis* Procne, *quæ* notavit *sibi* pectus manibus sanguinolentis. Nam circùm populantur omnia, et rostro ferunt ipsas apes, *ut sint* gratum pabulum pullis crudelibus. Sed adsint fontes puri, et stagna *cooperta* viridi lanugine, parvus rivus currens inter herbas, palmaque, vel magnus oleaster tegat vestibulum. Ut quando novi reges ducent prima examina vere *sibi* commodo; et *quando* juniores *apes* ludent egressæ ex alvearibus: tunc ripa propinqua invitet *eas*, ut se subtrahant calori; et arbor occurrens excipiat *eas* hospitio foliorum. In medium aquam, sive stabit immota, sive fluet, projice salices obliquas, et magnos lapides: ut possint stare in *iis quasi* in frequentibus pontibus, et explicare alas ad Solem æstivum: si fortè Eurus vehemens dissipaverit redeuntes aut disjecerit in aquas. Circa illa *omnia*, casiæ virides, et serpylla longè redolentia, et copia thymbræ graviter halantis floreat, et violæ *illìc* irrigentur liquido rivo. Ipsa autem alvearia, sive à te compacta *sint ex* corticibus cavatis, sive texta vimine flexili, habeant introitum arctum. Nam hyems constringit mella frigore, et calor resolvit eadem liquefacta:

NOTES.

bee-eater, is shaped like a kingfisher. It is about the size of a blackbird. The top of the head is reddish, the neck and shoulders green, with a mixture of red. It is yellow under the chin; its breast and belly are blue. It feeds on bees and other insects. It is found in Italy, but is most frequent in ancient Crete.

15. *Manibus Procne pectus signata cruentis.* Procne and Philomela, according to mythology, were the daughters of Pandion, king of Athens. Procne was married to Tereus, king of Thrace, by whom she had a son named Itys. Tereus afterwards violated Philomela, and cut out her tongue, to prevent her from telling her sister. She found means, however, to disclose his wickedness; to revenge which, the two sisters murdered Itys, and gave his flesh to his father to eat. When the banquet was over, they produced the head of the child, to show Tereus in what manner they had entertained him. He, being highly enraged, pursued them with his drawn sword, and was transformed into a lapwing, Philomela into a nightingale, Procne into a swallow, (which has the feathers of its breast stained with red), and Itys into a pheasant.

18. *Liquidi fontes.* Varro often inculcates this precept, that bees should have clear water near them: " Habenda cura, ut aqua sit pura, quod ad mellificium bonum vehementer prodest."

21. *Examina. Swarms.*

26. *Conjice saxa.* That on these the bees may rest, and if perchance they fall into the water, creep up and dry themselves.

30. *Casiæ.* See the note on book II. 213. Some take the casia to be the same with *rosemary:* but Columella, speaking of the plants which ought to grow about an apiary, mentions casia and rosemary as two different plants. Nam sunt etiam, remedio languentibus cytisi, tum deinde *casiæ*, atque pini, et *rosmarinus.* Some think the *spurge-flax*, or *mountain widow-wail* is intended.

30. *Olentia latè serpylla.* The ancients mention two kinds of this plant: one of the gardens, the other wild. It very much resembles thyme both in appearance and smell, and is proper to be planted near bees. It is usually rendered *wild thyme.*

31. *Copia thymbræ.* The thymbra is generally thought to be some species of satureia or savory.

32. *Violaria.* Minelius says; " Loca in quibus magna violarum copia est." Places set with a great number of violets.

33. *Corticibus.* The bark of the cork was called *cortex*, by way of eminence.

34. *Lento vimine. Basket-work.*

utriusque violentia pariter formidabilis est apibus: neque frustrà illæ diligenter cerâ oblinunt parvas rimas domorum, et complent margines *rimarum* fuco, et floribus, et servant ad hos ipsos usus gluten collectum, tenacius visco et pice *montis* Idæ in Phrygiâ. Sæpe etiam, si vera est fama, aperuerunt sibi domum sub terrâ, effossis latibulis, et inventæ sunt profundæ *in* lapidibus cavis, et *in* alvo arboris cariosæ. Tu tamen, et unge alvearia hiantia, circùm linens molli luto: et superjice *luto* folia tenuia: néve permitte ut taxus sit vicinior alveari: néve coque *in* foco cancros rubentes: néve colloca *alveare* prope paludem profundam; aut ubi odor luti gravis *est;* aut ubi saxa intus cava resonant pulsu *vocis*, et soni species allisa resilit. Quod spectat *ad alia*, quando Sol rutilus expulit hyemem sub terras, et aperuit cœlum lumine calido: statim apes volant per saltus et sylvas, et carpunt flores purpureos, et volando degustant superficiem fluviorum. Ex his *floribus et aquis* recreatæ nescio quâ

Utraque vis apibus pariter metuenda: neque illæ
Nequicquam in tectis certatim tenuia cerâ
Spiramenta linunt, fucoque et floribus oras
Explent: collectumq; hæc ipsa ad munera gluten
Et visco et Phrygiæ servant pice lentius Idæ.
Sæpe etiam effossis (si vera est fama) latebris
Sub terrâ fodêre larem; penitùsque repertæ
Pumicibusque cavis, exesæque arboris antro.
Tu tamen et levi rimosa cubilia limo
Unge fovens circùm, et raras superinjice frondes.
Neu propiùs tectis taxum sine, néve rubentes
Ure foco cancros: altæ neu crede paludi:
Aut ubi odor cœni gravis, aut ubi concava pulsu
Saxa sonant, vocisque offensa resultat imago.
Quod superest, ubi pulsam hyemem Sol aureus egit
Sub terras, cœlumque æstivâ luce reclusit:
Illæ continuò saltus sylvasque peragrant,
Purpureosque metunt flores, et flumina libant
Summa leves. Hinc nescio quâ dulcedine lætæ
Progeniem nidosque fovent: hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
Hinc ubi jam emissum caveis ad sidera cœli
Nare per æstatem liquidam suspexeris agmen,
Obscuramque trahi vento mirabere nubem;
Contemplator: aquas dulces et frondea semper
Tecta petunt: huc tu jussos asperge sapores,
Trita melisphylla, et cerinthæ ignobile gramen:

delectatione, nutriunt fœtus, et *conficiunt* eorum nidos: ex his elaborant artificiosè ceras novas, et fabricant mella glutinosa. Deinde quando videbis examen, emissum ex alvearibus per æstatem serenam, volare in altum aërem, et nigram nubem *apum* diffundi vento; Considera: quærunt semper aquas dulces, et ramos frondentes, *ubi considant:* sparge circa hunc locum odores præscriptos, meliphylla confricata, et vilem herbam cerinthæ:

NOTES.

39. *Fuco.* The *fucus* is properly a sort of sea-weed, which was anciently used in dyeing, and in colouring the faces of women. Hence all kind of daubing obtained the name of *fucus*. By *floribus* the poet does not mean *strictly*, that the bees plaster their hives with flowers, but with a glutinous substance gathered from them; probably from their bases.

43. *Fodêre.* In several manuscripts, *fovere.*

44. *Pumicibusque.* The pumex is what in English we call *pumice-stone.*

47. *Taxum.* The yew has always been accounted poisonous.

47. *Rubentes.* It is well known that crabs, lobsters, &c. pass from a black to a red colour by the operation of roasting or boiling. Butler, in his Hudibras, derives from this circumstance a humorous comparison:

"Now, like a lobster boil'd, the morn
From black to red began to turn."

48. *Neu crede paludi.* Fenny places supplying no stones on which the bees may rest.

50. *Imago.* Echo.

51. *Quod superest.* The poet begins now to speak of the food, the swarming and the battles of the bees. He teaches, 1. How they may be allured into the hives, v. 58. 2. How to appease the fury of their conflicts, v. 86.

54. *Purpureos.* Purple is frequently used by the poets to express any gay colour.

57. *Excudunt ceras.* The word *excudunt* is a metaphor taken from the smith, who strikes out (*excudit*) instruments of iron. In like manner he compares the bees busied in their several works, to the *Cyclops* labouring at the anvil, v. 170.

63. *Melisphylla. Melisphyllon* seems to be a contraction of *melissophyllon*, the *bee-herb*, and is thought to be the same with what is called by a Latin name *apiastrum.* The description given of it by Dioscorides agrees very well with the *melissa* or *balm* so common in English gardens.

63. *Cerinthæ.* The name of this plant is derived from κηριον, *a honeycomb;* because the flower abounds with a sweet juice like honey, and is therefore called *honey-wort* in English. This herb grows common in Italy, whence the poet calls it *ignobile gramen.*

Tinnitusque cie, et Matris quate cymbala circùm.
Ipsæ consident medicatis sedibus: ipsæ
Intima more suo sese in cunabula condent.
Sin autem ad pugnam exierint (nam sæpe duobus
Regibus incessit magno discordia motu)
Continuòque animos vulgi, et trepidantia bello
Corda licet longè præsciscere: namque morantes
Martius ille æris rauci canor increpat, et vox
Auditur fractos sonitus imitata tubarum.
Tum trepidæ inter se coëunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos,
Et circa regem atque ipsa ad prætoria densæ
Miscentur, magnisque vocant clamoribus hostem.
Ergo, ubi ver nactæ sudum, camposque patentes,
Erumpunt portis: concurritur: æthere in alto
Fit sonitus: magnum mixtæ glomerantur in orbem,
Præcipitesq; cadunt: non densior aëre grando,
Nec de concussâ tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant:
Usque adeò obnixi non cedere, dum gravis, aut hos,
Aut hos, versa fugâ victor dare terga subegit.
Hi motus animorum, atque hæc certamina tanta
Pulveris exigui jactu compressa quiescent.
Verùm ubi ductores acie revocaveris ambos:
Deterior qui visus; eum, ne prodigus obsit,
Dede neci: melior vacuâ sine regnet in aulâ.
Alter erit maculis auro squalentibus ardens:
(Nam duo sunt genera) hic melior, insignis et ore,
Et rutilis clarus squamis: ille horridus alter
Desidiâ, latamque trahens inglorius alvum.
Ut binæ regum facies, ita corpora gentis:

et excita tinnitum, et quate circùm cymbala *Cybeles*, matris *Deorum:* apes consistent in sedibus *sic* præparatis: apes sese immittent more suo in intima alvearia. Si verò exire *voluerint* ad certamen (nam sæpe discordia magno impetu inflammat utrumque regem) statim licet longè præsentire et iras plebis, et corda belli avida: nam Martius etiam strepitus rauci æris excitat tardas, et auditur bombus referens fractos sonitus buccinarum. Tunc festinæ inter se congregantur, et micant alis, et acuunt aculeum rostris, et parant *ad pugnam* brachiola, et stipantur densæ circa regem et ipsius cellam, et invitant hostem magno fremitu. Itaque quando invenerunt tempus serenum, et spatia *aëris* aperta, eruunt *è* portis: *pugna* committitur: fit strepitus in alto aëre, confusæ densantur in magnum globum, et cadunt præcipites: non pluit grando spissior ex aëre, nec tantum glandium ex ilice quassatâ. Ipsi *reges* in mediis exercitibus, alis notabiles, agitant magnum animum in parvo corpore, obstinati non recedere, eò usque, quò victor terribilis cogat, vel hos, vel illos, dare in fugam terga conversa. Hæ commotiones animorum, et hæ tantæ pugnæ sedabuntur, repressæ jactu exigui pulveris. Sed postquàm revocaveris à pugnâ geminos reges: da neci eum, qui visus *fuerit* pejor, ne noceat consumendo *cibos:* et permitte ut melior regnet in domo vacuâ ab *hoste*. Alter erit lucidus notis auro asperis (sunt enim duo *apum* genera) hic melior *est*, formâ pulcher, et clarus squamis rutilantibus: alter ille horridus *est* ignaviâ, et trahens magnam alvum sine honore. Ut geminæ *sunt* formæ regum, ita species gentis:

NOTES.

64. *Tinnitusque cie.* This custom is still used. Some ascribe the effect to fear, others to pleasure, while some confidently assert it has no effect at all.

64. *Matris quate cymbala.* The priests of Cybele used to beat brazen drums or cymbals, in their sacrifices.

67. *Sin autem, &c.* Nothing can be more lively and animated than this description. We find represented the ardour of the warriors, the sound of the trumpets, the glittering of armour, the shouts of the soldiers, the bravery of the leaders, the madness of the battle.

69. *Trepidantia. Trepidare* signifies not only to *tremble*, but to *hasten*, to *fly*. Heyne quotes a passage from Servius in which he explains *trepidare* as meaning "alacritate pugnandi, non timore." So v. 73. below.

75. *Prætoria.* Virgil here calls the cells of the kings poetically *prætoria*, by a metaphor taken from the Roman camp, where the pavilion of the person who had the command of the war (an office that belonged at first to the prætor, and afterwards was vested in the consuls) had the name of *prætorium*.

91. *Alter erit.* Here the poet enters on a third part of his work, in which he describes the various kinds of bees. There are more particularly two, the *red*, which are the smaller ones, and the *black*, or *various*, which are larger. The first species is the most valuable.

91. *Squalentibus.* Servius renders it *splendentibus*, and derives the word from *squama. Nam si à squalore est*, says he, *sordidum significat.* It seems to signify *speckled or streaked with golden marks like scales.*

Namque aliæ apes horrent fœdæ, quemadmodum viator, qui venit ex loco valdè pulverulento, et sitibundus excreat pulverem ore sicco: aliæ lucent et micant splendore, ardentes corporibus, quæ aspersa *sunt* auro et similibus notis. Hoc genus melius *est:* ex his exprimes stato anni tempore mel dulce: nec tam dulce, quàm et purum, et mitigaturum asperam vim vini. At cùm examina volant incerta, et ludunt per aërem, et fastidiunt favos, et deserunt alvearia inania, revocabis animos mobiles ab inutili licentiâ. Nec magna erit difficultas revocare: tu evelle regibus pennas: nullus audebit illis morantibus vagari per aërem, et eruere signa *è* castris. Horti spirantes croceis floribus *eas* alliciant; et tutela Priapi Hellespontiaci, abactrix latronum et volucrum, cum falce è salice, *eas* servet. *Ille* ipse, qui curat talia, transferens ex altis montibus thymum et pinos, plantet *eas* undique circa alvearia: ipse atterat manus duro *plantationis* labore: ipse infodiat terræ plantas fertiles, et invergat *plantis* aquam opportunam. Ego certè, nisi jam sub ultimum finem laborum colligerem vela, et properarem torquere proram ad terram: fortassè cantarem quoque, quæ ratio culturæ ornaret hortos fertiles,

Namque aliæ turpes horrent, ceu pulvere ab alto
Cùm venit, et terram sicco spuit ore viator
Aridus: elucent aliæ, et fulgore coruscant,
Ardentes auro, et paribus lita corpora guttis.
Hæc potior soboles: hinc cœli tempore certo
Dulcia mella premes: nec tantùm dulcia, quantùm
Et liquida, et durum Bacchi domitura saporem.
At cùm incerta volant cœloque examina ludunt,
Contemnuntq; favos, et frigida tecta relinquunt,
Instabiles animos ludo prohibebis inani.
Nec magnus prohibere labor: tu regibus alas
Eripe: non illis quisquam cunctantibus altum
Ire iter, aut castris audebit vellere signa.
Invitent croceis halantes floribus horti:
Et custos furum atque avium, cum falce salignâ,
Hellespontiaci servet tutela Priapi.
Ipse thymum pinosque ferens de montibus altis,
Tecta serat latè circum, cui talia curæ:
Ipse labore manum duro terat, ipse feraces
Figat humo plantas, et amicos irriget imbres.
Atque equidem, extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram;
Forsitan et pingues hortos quæ cura colendi

NOTES.

103. *At cùm incerta volant.* Means are prescribed for preventing the bees from leaving their situation.

104. *Frigida tecta relinquunt.* Servius explains *frigida* by *empty* or *inactive; Non opere, ut prius, ferventia: melle vacua alvearia, inoperosa:* in opposition to what is said afterwards when their activity is described, *fervet opus.*

108. *Vellere signa.* This phrase was used by the Romans to express the moving of their camp. For, when they pitched their camp, they struck their ensigns into the ground before the general's tent, and plucked them up when they decamped. Thus Æn. XI. 19.

Ubi primum vellere signa
Annuerint Superi, pubemque educere castris.

109. *Croceis.* Saffron flowers appear to be put here for odorous flowers in general.

111. *Hellespontiaci servet tutela Priapi.* The statue of Priapus was commonly set up in gardens to protect them from thieves, and to scare away the birds: so that the meaning is, that they should be invited by such gardens as deserve to be under the protection of that deity.

111. *Hellespontiaci.* Priapus was chiefly worshipped at Lampsacum, a city near the Hellespont.

112. *Thymum.* This is not our common thyme, but the *thymus capitatus,* which still grows in great plenty upon the mountains of Greece. The Attic honey was accounted best, because of the excellence of this sort of thyme, which is found about Athens. It is known among us under the name of *the true thyme of the ancients.*

116. *Atque equidem, extremo.* These exquisite lines make us wish the poet had enlarged upon the subject of gardening. We have no poem on it but an insipid one by F. Rapin, written indeed in pure Latin, but with no poetic spirit.

117. *Vela traham.* A metaphor taken from sailing.

118. *Pingues hortos.* Some of the gardens of the ancients were much celebrated, especially those of the Hesperides, of Adonis, Alcinous, Semiramis and Cyrus. Homer, describing that of Alcinous, uses the word ὀρχαῖος, from which the English word orchard, or, as Milton writes it, orchat, is derived. Johnson deduces the word orchard from the Saxon. It probably is merely a combination of the words *hort* and *yard.* The hortyard, or orchard, or garden yard rather than the garden itself. The ὀρχαῖος described by Homer consisting of pears, apples, pomegranates, figs, olives, vines, &c. seems rather to have been an orchard than a garden.

Ornaret, canerem, biferique rosaria Pæsti:
Quóque modo potis gauderent intyba rivis,
Et virides apio ripæ, tortusque per herbam
Cresceret in ventrem cucumis: nec sera comantem
Narcissum, aut flexi tacuissem vimen acanthi,
Pallentesque hederas, et amantes litora myrtos.
Namq; sub Oebaliæ memini me turribus altis,
Quà niger humectat flaventia culta Galesus,
Corycium vidisse senem: cui pauca relicti
Jugera ruris erant; nec fertilis illa juvencis,
Nec pecori opportuna seges, nec commoda Baccho.
Hìc rarum tamen in dumis olus, albaq; circùm
Lilia, verbenasq; premens, vescumq; papaver,
Regum æquabat opes animis: serâque revertens
Nocte domum, dapibus mensas onerabat inemptis.
Primus vere rosam, atq; autumno carpere poma:
Et cùm tristis hyems etiam nunc frigore saxa
Rumperet, et glacie cursus frænaret aquarum;
Ille comam mollis jam tum tondebat acanthi,
Æstatem increpitans seram, Zephyrosq; morantes.
Ergo apibus fœtis idem atque examine multo
Primus abundare, et spumantia cogere pressis
Mella favis: illi tiliæ, atque uberrima pinus:

et *cantarem* rosaria Pæsti bis fœcundi: et quomodò intyba, et margines virentes apio, lætarentur aquis irrigantibus, et *quomodò* cucumis curvatus per herbam tumesceret in *modum* ventris: nec prætermisissem narcissum tardè florentem, et caulem acanthi flexilis, et hederas albentes, et myrtos quæ amant litora. Namque sub altis mœnibus Tarenti, quà profundus Galesus irrigat agros flaventes *segetibus*, memini me vidisse senem Corycium: qui habebat pauca jugera agri deserti: terra illa, nec apta erat *arationi* boum, nec opportuna *pastioni* pecorum, nec commoda vitibus. Tamen in illo loco, *priùs* dumoso, plantans rara olera, et in circuitu candida lilia, ac verbenas, ac edule papaver, æquabat animo divitias regum, et nocte *jam* provectâ rediens domum, onerabat mensam cibis non emptis. Primus colligebat vere rosam, et autumno poma: et cùm tristis hyems frangeret adhuc lapides *vi* frigoris, et cohiberet glacie fluxum aquarum; ille jam tum tondebat frondes flexilis acanthi, incusans æstatem pigram et Zephyros tardos. Itaque primus abundabat apibus fœcundis, et multis examinibus; et colligebat mel spumosum è favis compressis: habebat tilias, et pinos copiosas:

NOTES.

119. *Biferique rosaria Pæsti.* Pæstum, says Servius, is a town in Calabria, where the roses blow twice a year.

120. *Intyba.* Endive.

121. *Apio. Smallage,* or celery rather than parsley. Apium is thought to have been so called from apes, because bees are fond of that plant.

122. *Cucumis.* The cucumber is, in a few words, beautifully described: "The creeping cucumber swells."

122. *Sera,* for serò. Minelius says it is a Hellenism, as *torva tuentem, acerba fremens, multa gemens,* &c.

123. *Narcissum.* The narcissus of the ancients was the same with what we now call *narcissus* or *daffodil.*

123. *Acanthi.* The *acanthus sativus,* or, brank-ursine. Vitruvius tells us that a basket covered with a tile having been placed accidentally on the ground, over a root of acanthus, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket were bent again by the tile. Callimachus, a famous architect, happening to pass by, was delighted with the novelty and beauty of the appearance, and being about to make some pillars at Corinth, imitated the form of this basket, surrounded with acanthus, in the capitals. Hence the origin of the Corinthian order in architecture.

124. *Amantes litora.* Myrtles delight in growing near the sea-shore.

125. *Oebaliæ.* Tarentum, a city in the south of Italy; rebuilt by Phalanthus, who came from Oebalia or Laconia.

127. *Corycium.* Corycius here is either the name of the old man here spoken of, or rather the name of his country: for Corycus is the name of a mountain and city of Cilicia. Pompey had made war on the Cilicians, of which people some being received into friendship, were brought by him, and planted in Calabria, about Tarentum. Virgil's old man may therefore reasonably be supposed to be one of Pompey's Cilicians.

130. *Albaque circùm lilia.* The white lilies were most celebrated and best known among the ancients.

131. *Verbenas.* The *vervain,* a sacred herb among the Romans.

131. *Vescumque papaver.* The *white poppy,* called *vescum* or *esculent,* because its seeds were roasted by the ancients, and eaten with honey.

139. *Ergo apibus fœtis.* The poet always takes care, in his digressions, not to forget the principal subject. He therefore mentions in this place the benefits which accrued to the old Corycian from this extraordinary care of his garden with respect to bees.

141. *Tiliæ.* Limes are hurtful to bees

et quot pomis arbor ferax se vestierat *tempore* novorum florum; totidem matura *poma* retinebat autumni *tempore*. Ille etiam digesserat in ordinem ulmos tardè *crescentes*, et piros duras, et spinos jam ferentes pruna, et platanum jam præbentem umbracula bibentibus. Sed ego quidem arctatus spatiis angustioribus, ista omitto, et relinquo aliis deinde commemoranda. Nunc age, describam proprietates, quas ipse Jupiter addidit apibus: propter quod donum *obtinendum, apes*, secutæ canoros sonitus Corybantium et æra crepitantia, nutriverunt regem cœli sub cavernâ Dictæâ. Solæ *animalium* habent fœtus communes, et domos urbis communes, et vitam ducunt sub legibus immobilibus: et solæ cognoscunt patriam, et statas domos: et prævidentes hyemem futuram, exercent *se* labore per æstatem, et congregant in commune *bona* parta. Aliæ enim provident cibis, et lege constitutâ laborant per campos: pars intra claustra alvearium componunt ima fundamenta favorum, ex succo narcissi et viscoso glutine corticis: posteà tenaces concamerant ceras: aliæ alunt *incubando* fœtus crescentes, *qui sunt* spes generis: aliæ addensant mella expurgata, et implent favos puro nectare. Sunt *aliquæ* quibus statio ad portas sorte obtigit: et *quæ* per vices prævident pluviam et nubes aëris;

Quotque in flore novo pomis se fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramq; pyrum, et spinos jam pruna ferentes,
Jamq; ministrantem platanum potantibus umbras.
Verùm hæc ipse equidem, spatiis exclusus iniquis,
Prætereo, atq; aliis pòst commemoranda relinquo.
Nunc age, naturas apibus quas Jupiter ipse
Addidit, expediam: pro quâ mercede; canoros
Curetum sonitus crepitantiaque æra secutæ,
Dictæo cœli regem pavêre sub antro.
Solæ communes natos, consortia tecta
Urbis habent, magnisq; agitant sub legibus ævum;
Et patriam solæ, et certos novere penates.
Venturæque hyemis memores, æstate laborem
Experiuntur, et in medium quæsita reponunt.
Namque aliæ victu invigilant, et fœdere pacto
Exercentur agris: pars intra septa domorum
Narcissi lachrymam, et lentum de cortice gluten,
Prima favis ponunt fundamina; deinde tenaces
Suspendunt ceras: aliæ, spem gentis, adultos
Educunt fœtus: aliæ purissima mella
Stipant, et liquido distendunt nectare cellas.
Sunt, quibus ad portas cecidit custodia sorti:
Inque vicem speculantur aquas et nubila cœli,

NOTES.

144. *Seras ulmos.* Ruæus renders *seras* by *tardè crescentes*, which are late in arriving at their full growth. It is more probable, however, that the poet means far grown, *i. e.* when they had stood so long in the ground as to be fit for transplanting; agreeably to what is said of the other trees here mentioned; the sloe-trees, when they were so big as to bear fruit, and the planes, when so large as to yield shade, and form a bower.

149. *Nunc age.* Our author next treats of the republic, and, if we may so term it, the civil government and judicious prudence of the bees, in disposing their honey; in observing the commands of their sovereign, &c.

150. *Canoros Curetum sonitus.* According to the fable, Saturn intended to have devoured the infant Jupiter; to avoid which he was concealed among the Curetes in Crete, the clangor of whose brazen armour and cymbals, as they danced, would drown his cries. Melissus is said at that time to have been king of Crete, whose daughters nursed Jupiter with goat's milk and honey; hence arose the fable that Jupiter was nursed by a goat named Amalthea, and by bees, i. e. by the daughters of king Melissus, or the *Melissæ*, a Greek word signifying *bees*. For this service the goat was placed by Jupiter amongst the stars, and its horn given to the nymphs, with this quality added to it, that whatever they wished for should flow to them copiously from that horn. The bees again, that before were no wiser than other insects, were henceforth indued with an extraordinary degree of wisdom and sagacity.

158. *Victu* for victui; the dative contracted. So Ecl. 3. 29.

160. *Narcissi lachrymam.* The flowers of the narcissus or daffodil form a cup in the middle. These cups are supposed to contain the tears of the youth Narcissus who pined to death. To this Milton beautifully alludes in his Lycidas:

Bid Amaranthus all his beauties shed:
And daffodillies fill their cups with tears,
To strew the laureat herse where Lycid lies.

162. *Adultos educunt fœtus.* Educendo adultos faciunt, *They foster them till they be full-grown.* So Servius explains it: but the words may also signify, *they lead forth their full-grown young.*

Aut onera accipiunt venientûm, aut agmine facto
Ignavum fucos pecus à præsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
Ac veluti lentis Cyclopes fulmina massis
Cùm properant: alii taurinis follibus auras
Accipiunt, reddúntque: alii stridentia tingunt
Æra lacu: gemit impositis incudibus Ætna:
Illi inter sese magnâ vi brachia tollunt
In numerum; versantq; tenaci forcipe ferrum.
Non aliter (si parva licet componere magnis)
Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandævis oppida curæ,
Et munire favos, et Dædala fingere tecta.
At fessæ multâ referunt se nocte minores,
Crura thymo plenæ: pascuntur et arbuta passim,
Et glaucas salices, casiamq; crocumq; rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.
Omnibus una quies operum, labor omnibus unus.
Mane ruunt portis, nusquam mora: rursus easdem
Vesper ubi è pastu tandem decedere campis
Admonuit, tum tecta petunt, tum corpora curant.
Fit sonitus, mussantque oras et limina circum.
Pòst ubi jam thalamis se composuere, siletur
In noctem, fessosq; sopor suus occupat artus.
Nec verò à stabulis pluviâ impendente recedunt
Longiùs, aut credunt cœlo, adventantibus Euris:
Sed circùm tutæ sub mœnibus urbis aquantur,
Excursusque breves tentant: et sæpe lapillos,
Ut cymbæ instabiles fluctu jactante saburram,
Tollunt: his sese per inania nubila librant.
Illum adeò placuisse apibus mirabere morem,

aut accipiunt onera venientium; aut conflato agmine expellunt ex alveari fucos, *quod est* genus pigrum. Fervet labor, et mella thymum halantia benè olent. Ac veluti quando Cyclopes fabricantur fulmina è massis emollitis: alii accipiunt, et remittunt aërem follibus è tauri corio *factis;* alii mergunt in aquas æra stridentia: Ætna plangit *sub* incudibus *sibi* impositis. Illi inter se attollunt brachia magno robore per ordinem, vertuntque ferrum mordaci forcipe. Non aliter (si licet comparare parva magnis) ingenita cupiditas congregandi *mella* urget apes Atticas, unamquamque *juxta* suum officium. Seniores curant alvearia, et tuentur favos, et construunt domos artificiosas. At juniores redeunt lassæ provectâ nocte, refertæ thymo *circa* crura: et hinc inde carpunt arbuta, et salices virides, et casiam, et crocum rufum, et tiliam viscosam, et hyacinthos nigrescentes. Simul omnes quieseunt à labore, simul omnes laborant. Mane exeunt portis, nullo in loco ignavia *est*. Posteà cùm Hesperus eis significavit recedendum *esse* ex agris *et* pastione: tunc adeunt alvearia, tunc reficiunt corpora. Murmur excitatur, et strepunt circa vestibulum et portas. Deinde cùm jam considerunt in cellis, silent per noctem, et conveniens sopor tenet membra lassa. Non autem abeunt longiùs ab alvearibus, quando imber instat, nec confidunt aëri, quando imminent venti; sed, securæ prope parietes alvearis, circùm hauriunt aquas, et faciunt breves excursiones; et sæpe, et quemadmodum naves fluitantes *habent* arenam *contra* agitationem fluctuum, ita, apprehendunt lapillos, et his sustinent se per nubes vagas. Miraberis autem hanc consuetudinem placuisse apibus:

NOTES.

168. *Fucos.* The *drones* are a sort of bees without stings, which do not assist the others in their labours. Ruæus errs in calling them *guespes* or wasps.

175. *In numerum.* That is, in a certain order, making a sort of harmony with the regular strokes of their hammers of different weights. We learn from Iamblichus, that the sound of the smiths' hammers taught Pythagoras to invent the monochord, an instrument for measuring the quantities and proportions of sounds geometrically. See Iamblichus de vitâ Pythag. C. XXVI.

176. *Non aliter.* This comparison has been thought very improper, as being ridiculous rather than great.

177. *Cecropias apes.* Attic, or Athenian bees, from Cecrops, the first king of Athens. The Attic honey was much celebrated, especially that from Hymettus.

181. *Crura thymo plenæ.* The hairiness of the legs of the bee is favourable to the retention of the juices which they collect from flowers.

183. *Ferrugineos hyacinthos. Ferrugineos* may here signify *a dusky red*, as in the first Georgic, 465. speaking of the sun,

Cum caput obscura nitidum ferrugine texit.

Mr. Martyn takes the hyacinth of the poets to be the *lilium floribus reflexis*, or *martagon*. The flowers, he says, of most sorts of *martagons* have many spots of a deeper colour; and sometimes these spots are seen to run together in such a manner, as to form the letters AI in several places, as the hyacinth of the poets is represented.

186. *Vesper.* Venus, Ecl. 6. 86.

194. *Sæpe lapillos.* So Aristotle: Ὅταν δὲ ἄνεμος ᾖ μέγας, φέρουσι λίθον ἐφ' ἑαυταις, ἕρμα πρὸς τὸ πνεῦμα.

195. *Saburram. Saburra* means ponderous sand or gravel. It may be rendered *ballast.*

197. *Illum adeò placuisse.* This account of the generation of bees is justly exploded

quòd nec vacant coitui, nec inertes enervant corpus libidine nec emittunt fœtus partu. Sed ipsæ rostro colligunt fœtus è foliis et herbis dulcibus: Ipsæ supplent reges et parvos cives, et reparant palatia ac regna cerea. Sæpe quoque vagando contuderunt alas in duris saxis, et sponte amisere vitam sub onere: tantus est *ipsis* amor florum, tantæ gloria faciendi mellis. Itaque licèt brevis vitæ finis eas urgeat (non enim vivunt plus *quàm* septem annos) tamen genus *earum* manet immortale, et fortuna familiæ subsistit per multos annos, et numerantur avi avorum. Prætereà Ægyptus, et magna Lydia, et gens Parthorum, et Hydaspes Mediæ non ita venerantur regem. Rege vivo, unanima est concordia omnium; *rege* mortuo, dissolvunt societatem, et ipsæ rapiunt mella accumulata, et evertunt compagem favorum. Ille *rex* præsidet operibus, admirantur illum, et omnes circa *illum* conglobantur multo *cum* murmure, et ambiunt *illum* magno numero, et sæpe efferunt humeris, et *in* bello objiciunt

Quòd nec concubitu indulgent, nec corpora segnes
In venerem solvunt, aut fœtus nixibus edunt.
Verùm ipsæ è foliis natos et suavibus herbis
Ore legunt: ipsæ regem, parvosque Quirites
Sufficiunt: aulasque et cerea regna refingunt.
Sæpe etiam duris errando in cotibus alas
Attrivere, ultròque animam sub fasce dedêre:
Tantus amor florum, et generandoli gria mellis.
Ergo ipsas quamvis angusti terminus ævi
Excipiat (neq; enim plus septima ducitur æstas)
At genus immortale manet, multosque per annos
Stat fortuna domûs et avi numerantur avorum.
Prætereà regem non sic Ægyptus, et ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes,
Observant. Rege incolumi mens omnibus una est;
Amisso, rupere fidem: constructaque mella
Diripuere ipsæ, et crates solvêre favorum.
Ille operum custos, illum admirantur, et omnes
Circumstant fremitu denso, stipantque frequentes,
Et sæpe attollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mortem.
His quidam signis, atque hæc exempla secuti,
Esse apibus partem divinæ mentis, et haustus
Æthereos dixere: deum namque ire per omnes
Terrasque, tractusq; maris, cœlumq; profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas.

corpora *pro eo*, et quærunt per vulnera gloriosam necem. Quidam ob hæc indicia, et considerantes hæc specimina *prudentiæ*, dixerunt, partem divinæ mentis et cœlestes spiritus inesse apibus. Quippe *dixerunt* Deum fusum esse per omnes, et terras, et tractus maris, et cœlum profundum: ex illo pecudes, armenta, homines, omne genus ferarum, *denique* quemlibet nascendo sibi attrahere animam.

NOTES.

by modern philosophers, who assert, with reason, that no animal is produced without a concurrence of the two sexes. However, the doctrine of equivocal generation was so generally admitted by the ancients, that it is no wonder the poet should mention it. The same opinion is related both by Aristotle and Pliny. But the moderns have been more happy in discovering the nature of these wonderful insects. The labouring bees do not appear to be of either sex: the drones are found to have the male organs of generation; and the monarch is found to be of the female sex. This queen is wholly employed in the increase of the family, laying several thousand eggs every summer, from each of which is hatched a small white worm, which in due time changes either to a drone or a bee.

198. *Concubitu*, for *concubitui*, as in similar instances already referred to.

200. *Foliis*. By *foliis* perhaps the poet means the petals or leaves of flowers.

207. *Septima ætas*. Aristotle says, that bees live six years; some seven years, but if a swarm subsists nine or ten years, it is thought very happy.

210. *Regem non sic Ægyptus*. The Egyptians were remarkable adorers of their monarchs; many of the heathen gods being the deified kings of that people.

211. *Populi Parthorum*. The Parthians are reported to have been so submissive to the king of their country, as to kiss his foot, and to touch the ground with their mouths, when they approached him.

211. *Medus Hydaspes*. The river here designed seems to be what is commonly called the Choaspes, which, rising in Media, flows through Susiana, near Susa, one of the capitals of the Persian empire.

214. *Crates*. The *structure* or *fabric*.

220. *Partem divinæ mentis*. Horace uses a like expression for a human soul:

" Divinæ particulam auræ."

221. *Deum namque ire per omnes*. Plutarch, in his second book of the opinions of philosophers, informs us, that all of them, except Democritus, Epicurus, and the rest who asserted the doctrine of a vacuum and atoms, held the universe to be animated, and governed by Providence: Οἱ μεν αλλοι παντες εμψυχον τον κοσμον και προνοια διοικουμενον, Δημοκριτος δε και Επικουρος και ὁσοι τὰ ἀτομα εισηγηνται χ τὸ κενον, ουτε εμψυχον ουτε προνοια διοικεισθαι, φυσει δε τινι ἀλογω.

Scilicet huc reddi deinde, ac resoluta referri
Omnia: nec morti esse locum; sed viva volare
Sideris in numerum, atque alto succedere cœlo.
Si quando sedem angustam, servataque mella
Thesauris relines: priùs haustu sparsus aquarum,
Ora fove, fumosq; manu prætende sequaces.
Bis gravidos cogunt fœtus, duo tempora messis.
Taygete simul os terris ostendit honestum
Pleias, et Oceani spretos pede reppulit amnes:
Aut eadem sidus fugiens ubi piscis aquosi,
Tristior hybernas cœlo descendit in undas.
Illis ira modum supra est, læsæque venenum
Morsibus inspirant, et spicula cæca relinquunt
Affixæ venis, animasque in vulnere ponunt.
Sin duram metues hyemem, parcesque futuro,
Contusosq; animos et res miserabere fractas;
At suffire thymo, cerasque recidere inanes
Quis dubitet? nam sæpe favos ignotus adedit
Stellio, lucifugis congesta cubilia blattis:
Immunisque sedens aliena ad pabula fucus,

225 Quippe *dixerunt* omnia post dissolutionem reverti ac referri ad eum: nec esse locum exinanitioni: sed *omnia* volare viva, sui *quæque* sideris in ordinem, atque ire in altum cœlum. Si aliquando recludis arctum alveare, et mella servata in favis; priùs os *tuum* imple, imbutus haustu aquarum; et prætende manu fumos *qui* insequantur *apes*. *Apiarii* bis colligunt favos plenos, duo sunt tempora mellationis. Simul ac Taygete Pleias monstravit terris formosum vultum, et repulit pede aquas Oceani à *se* contemptas: aut cùm eadem, fugiendo astrum piscis imbriferi, descendit mœsta *è* cœlo in aquas hybernas. Illæ *apes* iracundæ sunt supra modum, et offensæ immittunt venenum punctione, et affixæ venis relinquunt aculeos occultos, et amittunt vitam in vulnere. Si verò timeas hyemem sterilem, et provideas in futurum, et miserescas gentis afflictæ opumque direptarum: tamen quis omittat fumigare *eas* thymo, et auferre ceras superfluas? Nam sæpe occultus lacertus corrosit favos, cubilia plena *sunt* blattis fugientibus lucem, et fucus iners otiatur prope alienum cibum,

NOTES.

228. *Si quando.* He here speaks of the two seasons for taking honey, and of the passionate temper of the bees.

229. *Relines.* Unseal or disclose, a word applied to vessels and other things, that are usually close-stopped and sealed up: thus *relinere epistolam* is to take off the wax, and open a letter.

230. *Fumosque.* It is a custom to drive bees with smoke.

231. *Cogunt.* They, viz. the bee-masters, gather or squeeze the honey, as in verse 140. And by the *fœtus gravidos* are understood the cells or combs full of honey, which are the *fœtus* or productions of the bees.

232. *Taygete.* Taygete was one of the Pleiades, here put for the whole. She was daughter of Atlas and Pleione, and mother of Lacedemon, by Jupiter. It is probable that on the ancient globes this was a distinct constellation from Taurus, in whose neck it is now placed.

234. *Sidus fugiens ubi piscis aquosi.* The setting of the *Pleiades* means the latter end of October, or beginning of November. And the *sidus piscis aquosi* seems to be the Dolphin, as it rises sooner after the setting of the *Pleiades* than any other fish delineated on the sphere. *Pisces* cannot be the constellation here meant; for the sun does not enter that sign till the middle of February.

239. *Parcesque futuro.* This is an instruction by itself, and not a motive to inforce the following instruction, as all the interpreters seem to have considered it, and thus strangely embarrass the sense. The meaning is, if you are afraid of a rigid winter, and that the bees will not be able to sustain the cold, unless they be strong and well fed, you ought to spare their honey, their future nourishment; where the poet shows his tenderness and humanity, as upon all other occasions: for whereas others only advise to reserve to them a third, or two thirds at most of the honey, he, in compassion to those industrious insects, would have his swarm-master to spare it all, lest they should be unable to stand through the hard winter. But adds, *At suffire thymo—quis dubitet?* i. e. However you think proper to comply with this instruction, yet there is one rule strictly to be observed, and about which no doubt is to be made, and that is, to fumigate the hives, &c.

243. *Stellio.* The stellio is a small spotted lizard, called also an eft and a swift. The poet call it *ignotus*, from its creeping into holes and corners.

243. *Blattis.* The *blatta* is an insect something like a beetle. Some take it to be the cockroach. They are called *lucifugæ*, because they do not appear by daylight.

aut asper crabro se miscet *apibus, armatus* majori aculeo, aut importunum genus tinearum, aut aranea odiosa Minervæ suspendit in portis telas tenues. Quò magis fuerint evacuatæ, eò diligentiùs omnes contendent reparare jacturam gentis vexatæ, et replebunt cellas, et conficient favos è floribus. Si autem (quoniam vitæ *conditio* intulit quoque apibus nostras miserias) corpora earum langueant tristi ægritudine, poteris deinceps cognoscere id signis non incertis. Statim ægræ habent alium colorem, horrida macies deturpat speciem: tunc efferunt *ex* alvearibus cadavera carentium lumine, et ducunt tristia funera: aut eædem dependent ad portam simul implicatæ pedibus: aut omnes intus clausæ morantur in alvearibus,desides præ fame, et pigræ præ frigore contrahente *membra*. Tum murmur obscurius auditur, et susurrant *longo* tractu: quemadmodum Auster frigidus aliquando sibilat in sylvis: quemadmodum mare turbatum stridet fluctibus reciprocantibus; quemadmodum ignis fervens æstuat *in* fornacibus clausis. Tunc consulo, *ut* galbanei odores urantur illic, et mella infundantur per cannas arundineas; ultrò excitando et invitando *apes* languidas ad cibum familiarem. Juvabit etiam addere *huic melli* succum gallæ contritæ, et rosas siccas, vel mustum multo igne spissatum, vel passas uvas è psythiâ vite, et thymum Atticum, et centaurea gravia odore.

Aut asper crabro imparibus se immiscuit armis; 245
Aut durum tineæ genus, aut invisa Minervæ
In foribus laxos suspendit aranea casses.
Quo magis exhaustæ fuerint; hoc acriùs omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus horrea texent. 250
Si verò (quoniam casus apibus quoque nostros
Vita tulit) tristi languebunt corpora morbo,
Quod jam non dubiis poteris cognoscere signis:
Continuò est ægris alius color: horrida vultum
Deformat macies: tum corpora luce carentum 255
Exportant tectis, et tristia funera ducunt:
Aut illæ pedibus connexæ ad limina pendent,
Aut intus clausis cunctantur in ædibus omnes:
Ignavæque fame, et contracto frigore pigræ.
Tum sonus auditur gravior, tractimq; susurrant: 260
Frigidus ut quondam sylvis immurmurat Auster,
Ut mare sollicitum stridet refluentibus undis,
Æstuat ut clausis rapidus fornacibus ignis.
Hìc jam galbaneos suadebo incendere odores,
Mellaque arundineis inferre canalibus, ultrò 265
Hortantem, et fessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,
Arentesque rosas, aut igni pinguia multo
Defruta, vel psythiâ passos de vite racemos,
Cecropiumq; thymum, et graveolentia centaurea. 270

NOTES.

245. *Crabro.* The hornet is an insect like a wasp, but twice as big.

245. *Imparibus armis.* This insect is too large and strong for the bees to encounter.

246. *Durum tineæ genus.* Some copies read *dirum.* The moth is a small winged insect that eats clothes, hangings, and other things.

246. *Invisa Minervæ aranea.* Arachne, a Lydian maid, is said, according to the fable, to have disputed with Minerva the preference in weaving tapestry. Arachne performed her work to admiration. But, as she had represented in it the crimes of several of the gods, Minerva in a rage destroyed it; at which Arachne hanged herself for grief. The goddess in compassion changed her into a spider. See *Ovid, Met.* lib. V.

248. *Quo magis.* If the bees have too much honey left them, they will be idle.

251. *Si verò.* The diseases of bees and the remedies next engage the poet's attention.

256. *Tristia funera ducunt.* Thus Pliny says the bees accompany the bodies of their dead, after the manner of a funeral procession: Quin et morbos suapte natura sentiunt. Index eorum tristitia torpens, et cùm, ante fores in teporem solis promotis, aliæ cibos ministrant, cùm defunctas progerunt, funerantiumque more comitantur exequias.

257. *Pedibus connexæ.* A few bees dead or faint hang about the entrance.

260. *Tractimque,* in a drawling manner.

264. *Galbaneos odores.* The galbanum is the concreted juice of a plant called *ferula.*

265. *Mella.* Columella says, the honey should be boiled.

267. *Gallæ.* The gall, says Mr. Martyn, is an excrescence or nest of an insect, formed on the oaks in Italy, in the same manner that oak apples are in England. All parts of the oak are astringent, especially the galls; they are therefore very proper to check the looseness to which the bees are subject in the spring, occasioned, according to Columella, by their feeding greedily on spurge after their winter penury.

269. *Defruta. Defrutum* was a mixture made of new wine, whereof the one half (or a third) was boiled away, into which several sweet herbs and spices were put.

269. *Psythiâ passos, &c.* i. e. raisin-wine, for which the *Psythian* grape was most proper.

270. *Graveolentia centaurea.* This herb was so called from the centaur Chiron who

Est etiam flos in pratis, cui nomen amello
Fecere agricolæ, facilis quærentibus herba.
Namque uno ingentem tollit de cespite sylvam,
Aureus ipse: sed in foliis, quæ plurima circùm
Funduntur, violæ sublucet purpura nigræ.
Sæpe Deûm nexis ornatæ torquibus aræ.
Asper in ore sapor: tonsis in vallibus illum
Pastores, et curva legunt prope flumina Mellæ.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone canistris.
Sed si quem proles subitò defecerit omnis,
Nec genus unde novæ stirpis revocetur, habebit;
Tempus, et Arcadii memoranda inventa magistri
Pandere, quóque modo cæsis jam sæpe juvencis
Insincerus apes tulerit cruor. Altiùs omnem
Expediam, primâ repetens ab origine, famam.
Nam quâ Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum pictis vehitur sua rura phaselis;
Quâque pharetratæ vicinia Persidis urget,
Et viridem Ægyptum nigrâ fœcundat arenâ,
Et diversa ruens septem discurrit in ora
Usque coloratis amnis devexus ab Indis;
Omnis in hâc certam regio jacit arte salutem.

Est etiam in pratis flos, cui agricolæ dedêre nomen amelli: planta *est* facilis repertu. Quippe uno è cespite erigit magnam copiam caulium: aureus ipse *est; sed* purpura violæ nigricantis sublucet in foliis, quæ multa in orbem ambiunt *flosculum*. Sæpe altaria Deorum ornantur torquibus *amello* implexis. Sapor illius asper est palato: pastores colligunt eum in pratis demessis, et ad flexuosa fluenta Mellæ. Coque radices illius in vino optimo, et plenis calathis offer *apibus* in cibum ad foramina *alvearis*. Sed si aliquis amiserit subitò totam gentem, nec habeat, unde reparetur genus novæ familiæ: *tunc* tempus *est* aperire inventum memorabile Arcadii apiarii, et quomodò occisis bobus, jam sæpe sanguis putridus produxerit apes. Narrabo famam omnem hujus facti, repetens *eam* altiùs à primâ origine. Nam, quâ *parte* felix natio Pellæi Canopi accolit Nilum insidentem *agris* inundante flumine, et circumnavigat suos agros in naviculis versicoloribus: et quâ *parte regiones* vicinæ Persis pharetratis attingunt *Ægyptum;* et quâ *parte* fluvius defluens ab usque nigris Æthiopibus fœcundat Ægyptum nigro limo, et præcipitans exonerat se in ostia septem distincta; tota regio collocat in hoc invento spem certam.

NOTES.

was, by it, cured of a wound inflicted by an arrow of Hercules. There are two sorts of centaury, the greater and the less, which have no other similitude than the bitterness of their taste.

271. *Est etiam flos in pratis.* We may venture to affirm, says Mr. Martyn, that the plant here described is the *Aster Atticus*, or *purple Italian star-wort.*

271. *Cui nomen amello.* The dative case is here used after the manner of the Greeks: "cui nomen Iulo," and "Romulo cognomen erat."

273. *Cespite.* Mr. Martyn understands this of a root with bushy fibres.

277. *Tonsis in vallibus.* The poet may here mean in valleys where cattle have grazed. *Tondeo* is used for grazing: "tondent dumeta juvenci."

278. *Mellæ.* Mella, or Mela, was the name of a river in Cisalpine Gaul.

281. *Sed si quem proles.* Should the race of bees be lost, the poet tells us how they may be renewed.

287. *Gens fortunata.* Egypt, called a happy nation, because of its fertile soil.

287. *Pellæi Canopi.* That is, of Canopus, a city of Egypt, in the neighbourhood of Alexandria, which was founded by Alexander, born in Pella of Macedonia.

290. *Quâque pharetratæ vicinia Persidis urget.* We are not to understand here Persia, strictly so called, for that is very far distant from Egypt; but the empire of the Persians as it was extended by Cyrus. Xenophon tells us, that great monarch left behind him an empire bounded on the East by the Mare Erythræum, on the North by the Black Sea, on the West by Cyprus and Egypt, and on the South by Ethiopia. Here we see plainly how the Nile may press the borders of Persia, since the Persians extended their dominions as far as Egypt.

290. *Pharetratæ Persidis.* The Persians were celebrated for their skill in archery.

290. *Vicinia.* The sense naturally leads one to take *vicinia* here in the plural from *vicinium*. Ruæus seems not to have understood it so.

291. *Viridem Ægyptum. Viridis* here is a proper epithet to express the rich verdure and great fertility which Egypt enjoys, in consequence of its being overflowed by the Nile.

293. *Amnis devexus ab Indis.* The river Nile rises out of the Mountains of the Moon in Ethiopia, all which country was anciently called by the common name of India. See the note of Ruæus on Georg. II. 172.

294. *Omnis regio.* From these words, it is evident that the poet is speaking only of one country.

Primùm quæritur locus angustus, et arctatus ad hunc ipsum usum: hunc tegulis parvi tecti et contractis muris coarctant: adjunguntque quatuor fenestras, obliquo lumine, à quatuor ventis. Tum quæritur juvencus jam flectens cornua *in* fronte bienni: huic multùm repugnanti clauduntur ambæ nares, et halitus oris; et huic interfecto verberibus, contusa viscera putrefiunt intra pellem non laceratam. Sic relinquunt depositum in *loco* clauso, et lateribus substernunt fragmina ramorum, thymum, et casias novas. Hoc fit, cùm primùm Zephyri agitant aquas, antequàm campi pingantur novis coloribus *florum*, antequàm loquax hirundo defigat nidum *in* tignis *domorum*. Interea humor calefactus in ossibus teneris effervescit: et congregantur mirabili modo animalia digna visu, primò carentia pedibus, deinde alis etiam strepentia, et magis, magisque tentant auras tenues: donec evolent, *tam densè*, quàm imber cadens per æstatem è nubibus: aut quàm sagittæ ex arcu emittente, si quando fugaces Parthi faciunt præludia pugnandi. O Musæ! quis Deus invenit hanc artem in nostra commoda? Unde nova hæc hominum experientia cepit exordium? Pastor Aristæus relinquens Tempe, *quæ* Peneo *alluuntur*, apibus amissis per morbum et famem,

Exiguus primùm, atq; ipsos contractus ad usus
Eligitur locus: hunc angustique imbrice tecti
Parietibusque premunt arctis: et quatuor addunt
Quatuor à ventis obliquâ luce fenestras.
Tum vitulus, bimâ curvans jam cornua fronte,
Quæritur: huic geminæ nares, et spiritus oris
Multa reluctanti obstruitur; plagisque perempto
Tunsa per integram solvuntur viscera pellem.
Sic positum in clauso linquunt: et ramea costis
Subjiciunt fragmenta, thymum, casiasque recentes.
Hoc geritur, Zephyris primùm impellentibus undas.
Antè novis rubeant quàm prata coloribus, antè
Garrula quàm tignis nidum suspendat hirundo.
Intereà teneris tepefactus in ossibus humor
Æstuat: et visenda modis animalia miris,
Trunca pedum primò, mox et stridentia pennis
Miscentur, tenuemq; magis, magis aëra carpunt:
Donec, ut æstivis effusus nubibus imber,
Erupere: aut ut nervo pulsante sagittæ,
Prima leves ineunt si quando prælia Parthi.
Quis Deus hanc, Musæ, quis nobis extudit artem?
Unde nova ingressus hominum experientia cepit?
Pastor Aristæus, fugiens Peneïa Tempe,
Amissis, ut fama, apibus morboque fameque,

NOTES.

295. *Exiguus primùm. &c.* It was the general opinion of antiquity that bees were produced from the putrid bodies of cattle; a supposition which seems to be confirmed by the story of Samson in the fourteenth chapter of Judges. The truth is, such carcasses are a proper receptacle for their young; and therefore the female parent chooses there to lay her eggs, that the warmth of the fermenting juices may help to hatch them.

303. *Sic positum.* This phrase properly signifies a dead body laid out in order to burial, or in a dying posture. See *Hor.* 1 Sat. II. 106. *Æn.* II. 644. XI. 30.

305. *Zephyris primùm.* This wind begins to blow about the 8th of February, according to Pliny.

306. *Antè quàm nidum suspendat hirundo.* The time of the swallow's coming is said by Columella to be about the twentieth or twenty-third of February. But in our climate it is a full month later.

317. *Pastor Aristæus.* Aristæus was the son of Apollo, by Cyrene, the daughter of the river-god Peneus. He married Autonoë, the daughter of Cadmus, by whom he had Actæon. After the death of his son, being informed by the oracle of Apollo, that he should receive divine honours in the island Cea, he removed thither, where, offering sacrifice to Jupiter, he obtained the ceasing of a plague, and was therefore honoured by them as a god after his death. He is said also to have visited Arcadia, Sardinia, Sicily, and Thrace, in all which countries he was adored, for having taught mankind the uses of oil and honey, and the manner of curdling milk.

317. *Peneïa Tempe.* The river Peneus rises in Pindus, a great mountain of Thessaly, and flows through the delightful plain of Tempe, as it is described by Ovid:

Est nemus Hæmoniæ, prærupta quod undique claudit
Sylva; vocant Tempe; per quæ Penëus, ab imo
Effusus Pindo, spumosis volvitur undis;
Dejectaque gravi tenues agitantia fumos
Nubila conducit, summasque aspergine sylvas
Impluit; et sonitu plus quam vicina fatigat.

Tristis ad extremi sacrum caput astitit amnis,
Multa querens; atque hâc affatus voce parentem:
Mater Cyrene, mater, quæ gurgitis hujus
Ima tenes: quid me præclarâ stirpe Deorum
(Si modò, quem perhibes, pater est Thymbræus Apollo)
Invisum fatis genuisti? aut quò tibi nostri
Pulsus amor? quid me cœlum sperare jubebas?
En etiam hunc ipsum vitæ mortalis honorem,
Quem mihi vix frugum et pecudum custodia solers
Omnia tentanti extuderat, te matre, relinquo.
Quin age, et ipsa manu felices erue sylvas:
Fer stabulis inimicum ignem, atque interfice messes:
Ure sata, et validam in vites molire bipennem:
Tanta meæ si te ceperunt tædia laudis.
At mater sonitum thalamo sub fluminis alti
Sensit: eam circum Milesia vellera Nymphæ
Carpebant, hyali saturo fucata colore:
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
Cæsariem effusæ nitidam per candida colla;
Nesæe, Spioque, Thaliaque, Cymodoceque,
Cydippeque, et flava Lycorias; altera virgo,
Altera tum primos Lucinæ experta labores;
Clioque, et Beroë soror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ;
Atque Ephyre, atque Opis, et Asia Deïopeia;
Et tandem positis velox Arethusa sagittis.
Inter quas curam Clymene narrabat inanem

ut narratur: stetit mœstus ad sacrum fontem summi fluvii, multùm querendo; et allocutus est matrem his verbis. Mater Cyrene, mater, quæ habitas in fundo hujus fontis: cur me produxisti odiosum fatis ex illustri Deorum genere, si modò Thymbræus Apollo pater meus est, ut memoras? aut quònam depulsus est à te amor *tuus* erga me? Cur jubebas me sperare *honores* immortalium? Ecce amitto, cùm sis mea mater, hunc ipsum honorem vitæ mortalis, quem diligens cura frugum et pecorum vix pepererat mihi exploranti omnia. Age ergo, ipsa etiam evelle manu fœcundas arbores, immitte infestum ardorem in pecora, et eneca segetes, incende agros et impelle validam securim in vites: si tanta negligentia meæ gloriæ cepit te. At mater percepit sonum *vocis* è cubili profundi fluvii: circa eam Nymphæ nebant Milesiam lanam, tinctam multo colore vitri: et Drymo, et Xantho, et Ligea, et Phyllodoce, *quarum* coma sublucens diffusa *erat* per colla candida: Nesæe, et Thalia, et Spio, et Cymodoce, et Cydippe, et flava Lycorias; altera *adhuc* virgo, altera jam passa primam difficultatem partûs; et Clio, et soror *ejus* Beroë, ambæ Oceani filiæ, ambæ vestitæ auro, et versicoloribus pellibus; et Ephyre, et Opis, et Asia Deïopeia, et velox Arethusa, sagittis denique depositis. Inter quas Clymene narrabat vanam

NOTES.

319. *Caput.* Some understand this of the mouth of the river; but that was near Tempe, where Aristæus was supposed to dwell. He forsook the plains, and retired to the springs of the river and the mountain Pindus.

321. *Mater Cyrene.* Cyrene was described as the daughter of Peneus, of whom Apollo became enamoured. He carried her into that part of Africa, which is called Cyrenaica, where she was delivered of Aristæus. The child was brought up by the seasons and fed on ambrosia. From the nymphs he learned the cultivation of olives and the management of bees.

323. *Thymbræus Apollo.* Apollo had this name from Thymbra, a town of Troas, where he had a famous temple.

335. *Hyali colore.* That is, *a sea-green* or *glass colour*, from ὕαλος, which signifies *glass*.

336. *Drymoque.* The poets are fond of introducing nymphs. Ruæus gives the following etymology of their names: Drymo from δρύμος, a wood of oaks; Xantho from ξανθὸς, yellow or golden; Ligea from λίγεια, canorous; Phyllodoce from φυλλον, a leaf, and δέχομαι, I pluck; Nesace from νῆσος, an island; Spio from σπεῖον, a den; Thalia from θαλλω, I flourish; Cymodoce from κῦμα, a wave, and δέχομαι, I take; Cydippe from κῦδος, glory, and ἵππος, a horse; Lycorias from λυκος, a wolf; Clio from κλειω, I praise; Ephyre from φυρω, I water; Opis from ὤψ, ὦπος, a countenance; Deïopea from δῆιος, ardent, and ὀψ, a voice.

343. *Asia Deïopeia.* This nymph is probably called Asian, because she belonged to the Asian Fen.

344. *Positis Arethusa sagittis.* She had been first a huntress, and one of Diana's retinue; and was transformed by her into a river-nymph.

345. *Curam Clymene narrabat inanem Vulcani.* Venus, the wife of Vulcan, was caught by her husband in adultery with Mars: in this unseemly posture Vulcan threw a net over them, and exposed them to the laughter of all the gods. See the eighth book of the Odyssey. The poet calls Vulcan's care *vain*, *inanem curam*, either because it had no effect to reclaim his wife, or because it served only to propagate his own infamy.

solicitudinem Vulcani, *de custodiendâ Venere*, et fraudes, jucundaque furta Martis; et numerabat frequentes amores Deorum ab usque Chao. Quibus cantilenis intentæ, dum versant fusis molles lanas, rursus querela Aristæi perculit aures matris, et omnes è vitreis sedibus obstupuerunt: sed ante alias sorores Arethusa prospectans extulit flavum caput è superficie aquæ. Et procul *dixit:* O Cyrene soror non frustrà obstupefacta tanto luctu; ipse mœstus Aristæus, tua maxima cura, adstat tibi lachrymans ad fontem Penei patris *sui:* et te appellat nomine crudelem: Huic respondit mater, percita mentem novo timore: Age, duc *illum* ad nos, licet *illi* ingredi in domum Deorum. Statimque jussit ut aquæ latè dividerentur, quà juvenis dirigeret passus: at aqua accumulata in speciem montis cinxit ipsum, et excepit magno gremio, et admisit intra fluvium. Jamque ibat admirans domum matris, et regna liquida, et aquas clausas in receptaculis, et sylvas resonantes: et stupefactus magno motu aquarum, considerabat omnes fluvios labentes sub magnâ terrâ, distinctos locis, et Phasim, et Lycum, et fontem, ex quo Enipeus emittit se primò, et ex quo pater Tibris, et ex quo fluvius Anio, et Hypanis strepens inter saxa, et Caïcus Mysiæ, et Eridanus deauratus *circa* duo cornua taurini vultûs,

Vulcani, Martisque dolos, et dulcia furta,
Aque Chao densos Divûm numerabat amores.
Carmine quo captæ, dum fusis mollia pensa
Devolvunt, iterum maternas impulit aures
Luctus Aristæi, vitreisque sedilibus omnes
Obstupuere: sed ante alias Arethusa sorores
Prospiciens, summâ flavum caput extulit undâ.
Et procul: O gemitu non frustrà exterrita tanto,
Cyrene soror; ipse tibi, tua maxima cura,
Tristis Aristæus, Penei genitoris ad undam
Stat lachrymans, et te crudelem nomine dicit.
Huic perculsa novâ mentem formidine mater,
Duc age, duc ad nos; fas illi limina Divûm
Tangere, ait. Simul alta jubet discedere latè
Flumina, quà juvenis gressus inferret: at illum
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genitricis et humida regna,
Speluncisque lacus clausos, lucosque sonantes,
Ibat; et ingenti motu stupefactus aquarum,
Omnia sub magnâ labentia flumina terrâ
Spectabat diversa locis, Phasimque, Lycumque,
Et caput, unde altus primùm se erumpit Enipeus,
Unde pater Tyberinus, et unde Aniena fluenta,
Saxosumque sonans Hypanis, Mysusque Caïcus,
Et gemina auratus taurino cornua vultu

NOTES.

347. *Aque Chao.* Chaos was regarded as one of the oldest of the gods, and invoked as an infernal deity.

347. *Densos.* The same with *crebros, frequent.*

364. *Speluncisque lacus clausos.* Homer makes the ocean to be the source of all rivers:

— Βαθυρρειταο μεγασθενος Ωκεαγοιο,
Εξ ευπιε παντες ποταμοι, &c.

Th' eternal Ocean from whose fountains flow
The seas, the rivers, and the springs below. *Pope.*

And this is also the opinion of Aristotle. But Plato, whom Virgil here follows, supposes the receptacle of all the rivers to be in a great cavern, which passes through the whole earth, and is called by the poets Barathrum and Tartarus.

367. *Phasimque.* Phasis was a river of Colchis, rising in the mountains of Armenia, now called Faoz, and falling into the east of the Euxine. It is famous for the expedition of the Argonauts, who entered it after a long and perilous voyage. Hence dangerous voyages have been, proverbially, called *sailing to Phasis.* On its banks were large birds in abundance, which some of the Argonauts brought from Greece. They received the name of *phasiani* or *pheasants.*

367. *Lycumque.* A river of Armenia falling into the sea near *Phasis.*

368. *Se erumpit.* So Lucretius, 4. 1108.

" Se erupit venis collecta cupido."

368. *Enipeus.* The Enipeus was a river of Thessaly flowing through Pharsalus and falling into Peneus.

371. *Taurino.* The form of a bull is often poetically ascribed to rivers. So Horace, Od. 4. 13.

" Sic tauriformis volvitur Aufidus."

Rivers, says Minelius, were called *tauriform*, from their roaring and rapid course. They were also called *cornuti*, or *horned*, from the double banks or channels into which they divided themselves. When Hercules is feigned to have broken off one of the horns of Achelous, it means merely that he reduced the river to one channel. The dried spot or broken horn becoming cultivated with fruits and flowers, gave rise to the fable of the *Cornucopia.* This the nymphs are represented as presenting to the goddess of plenty.

Eridanus, quo non alius per pinguia culta
In mare purpureum violentior influit amnis.
Postquam est in thalami pendentia pumice tecta
Perventum, et nati fletus cognovit inanes
Cyrene: manibus liquidos dant ordine fontes
Germanæ, tonsisque ferunt mantilia villis:
Pars epulis onerant mensas, et plena reponunt
Pocula; Panchæis adolescunt ignibus aræ.
Et mater: Cape Mæonii carchesia Bacchi:
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quæ sylvas, centum quæ flumina servant.
Ter liquido ardentem perfudit nectare Vestam:
Ter flamma ad summum tecti subjecta reluxit.
Omine quo firmans animum, sic incipit ipsa:
Est in Carpathio Neptuni gurgite vates,
Cœruleus Proteus, magnum qui piscibus æquor,
Et juncto bipedum curru metitur equorum.
Hic nunc Emathiæ portus, patriamque revisit
Pallenen; hunc et nymphæ veneramur, et ipse
Grandævus Nereus: novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura trahantur.
Quippe ita Neptuno visum est: immania cujus

quo nullus alius amnis rapidior currit per agros fertiles in mare splendidum. Postquàm pervenit in tecta cubiculi *structa* è pumice impendente, et Cyrene cognovit immoderata lamenta filii: sorores per ordinem invergunt aquas manibus et offerunt mappas corrasis pilis: pars onerat mensas cibis, et ponit pocula plena *vino;* altaria incenduntur ignibus thureis. Et mater ait: Accipe duo pocula vini Lydii, *hoc* effundamus *in honorem* Oceani. Simul ipsa orat et Oceanum parentem rerum, et Nymphas sorores *suas*, quæ tuentur innumeras sylvas, et innumeros fluvios. Ter respersit ardentem flammam puro vino; ter flamma supposita emicuit ad *usque* summum tecti. Quo omine corroborans animum *illius*, sic ipsa incipit: In Carpathio sinu maris vates est, Proteus cœruleus, qui perambulat magnum mare *invectus* piscibus, et curru equorum *habentium* duos pedes. Hic nunc revisit portus Emathiæ, Pallenenque patriam: hunc *nos* nymphæ veneramur, hunc et ipse Nereus senior *colit: cùm enim sit* vates, cognoscit omnia, et quæ sunt *præsentia*, et quæ præterita, et quæ pòst immineant futura. Nam sic placuit Neptuno: cujus

NOTES.

373. *In mare purpureum.* See the note on G. III. 359.

375. *Inanes.* These lamentations, says Servius, were vain, because they were moved by a calamity easy to be repaired.

377. *Tonsisque ferunt mantilia villis. Mantile*, or, as others spell it, *mantele*, signifies *a towel;* and it seems to have been made of some wooly or nappy sort of cloth, which the nicer sort of people had shorn or clipped, for the greater smoothness and delicacy. Our *napkins* were probably of the same sort formerly, the word seeming to have been derived from *nap.*

379. *Panchæis ignibus*, with Panchæan incense, so called from Panchæa, a region of Arabia, that abounded with frankincense.

380. *Carchesia.* The carchesium was an oblong cup a little flatted about the middle, and having the handles reaching from the top to the bottom.

386. *Subjecta.* Ruæus interprets it *supposita;* which hardly makes sense; for the wine was poured on the fire, and consequently made it mount up into a blaze. It must therefore signify *thrown up*, or *mounting up*, as *subjicio* does, Ecl. X. 74. and Æn. XII. 288.

387. *Carpathio gurgite.* Carpathus, now called Scarpantò, is an island of the Mediterranean, over against Egypt, from which the neighbouring sea was called Carpathian.

388. *Próteus.* The poets represent Proteus as a sea-god; Homer makes him an Egyptian, and Herodotus, a king of Egypt. Sir Isaac Newton finding him contemporary with Amenophis, or Memnon, takes him to have been only a viceroy to that prince, and to have governed some part of the Lower Egypt in his absence.

389. *Bipedum equorum.* These fictitious sea-horses are supposed to resemble horses in their foreparts, with two legs, and to end with tails like fishes.

391. *Pallenen.* Pallene is a peninsula of Macedon, whereof Virgil makes Proteus a native.

393. *Quæ mox ventura trahantur.* There is a great propriety in the word *trahantur*, which denotes the concatenation of causes and effects, whereby one event is drawn on after another in a fixed series like the links of a chain. *Magno judicio poëta* trahendi *verbum usurpat*, says the compiler of the edition *cum notis variorum:* est enim fatum, præcedentium causarum subsequentiumque perplexio quædam, et catenæ more cohærens. *Trahi* ergo dicuntur futuri rerum eventus, quia, in illâ serie nexuque causarum ex æternitate pendentium, ita se consequuntur ut alius alium trahat.

394. *Ita Neptuno visum est.* Homer makes Proteus a servant of Neptune:

Ἁθανάτῳ Πρωτεῖ, &c. &c.

Proteus, a name tremendous o'er the main,
The delegate of Neptune's wat'ry reign.
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ducit sub mari magnos greges et phocas infames. O nate, ille primò tibi stringendus est catenis, ut explicet tibi omnem originem morbi, et det bonos successus. Quippe nulla dabit *tibi*, consilia nisi coactus; neque vinces illum precando Quando ceperis *illum* injice *illi* vim durorum vinculorum: contra hæc *vincula* fraudes *ejus* inutiles cadent. Ego ipsa, cùm Sol calefecerit medium diem, cùm herbæ siccæ sunt, et umbra jam jucundior est gregibus, ducam te in latebras senis, in quas se recipit è mari fatigatus: ut facilè invadas *eum* stratum somno. Sed cùm tenebis *illum* comprehensum manibus et vinculis: tunc variæ figuræ et vultus belluarum *te* decipient. Nam repentè apparebit sus horribilis, et sæva tigris, et serpens squameus, et leæna rufo capite; aut emittet stridorem acutum flammæ, et sic expediet *se è* vinculis, aut effugiet solutus in aquas tenues. Sed quò magis ille mutabit se in omnes figuras; eò magis, ô nate, constringe vincula retinentia; usque dum evadat talis transformato corpore, qualem aspexeris, cùm somnus inceptus clauderet oculos. Hæc dixit, et sparsit liquidum odorem ambrosiæ, quo perunxit totum filii corpus; at illi suavis odor exivit è capillis unctis, et conveniens robur inditum est membris. Est ingens antrum in latere montis excavati, quò plurimi fluctus pelluntur *vi* ventorum, et finduntur in sinus replicatos; *quod est* aliquando receptaculum tutissimum nautis periclitantibus. Proteus occultat se intus objectu ingentis saxi. Hìc Nympha constituit juvenem in insidiis remotum à luce, ipsa remanet procul latens in nube. Jam rapidus Sirius, comburens sitientes Indos, ardebat *in* cœlo, et Sol flammeus siccaverat medium orbem; herbæ arescebant, et radii urebant *usque* ad limum profunda flumina calefacta siccatis alveis: cùm Proteus exibat è mari petens solitam speluncam: circa eum genus humidum magni maris

Armenta, et turpes pascit sub gurgite phocas.
Hic tibi, nate, priùs vinclis capiendus, ut omnem
Expediat morbi causam, eventusque secundet.
Nam sine vi non ulla dabit præcepta, neque illum
Orando flectes: vim duram et vincula capto
Tende: doli circum hæc demum frangentur inanes.
Ipsa ego te, medios cùm Sol accenderit æstus,
Cùm sitiunt herbæ, et pecori jam gratior umbra est,
In secreta senis ducam, quò fessus ab undis
Se recipit; facilè ut somno aggrediare jacentem.
Verùm ubi correptum manibus, vinclisque tenebis;
Tum variæ illudent species, atque ora ferarum.
Fiet enim subitò sus horridus, atraque tigris,
Squamosusque draco, et fulvâ cervice leæna:
Aut acrem flammæ sonitum dabit, atque ita vinclis
Excidet, aut in aquas tenues dilapsus abibit.
Sed quantò ille magis formas se vertet in omnes;
Tantò, nate, magis contende tenacia vincla:
Donec talis erit, mutato corpore, qualem
Videris, incepto tegeret cùm lumina somno.
Hæc ait, et liquidum ambrosiæ diffudit odorem,
Quo totum nati corpus perduxit; at illi
Dulcis compositis spiravit crinibus aura,
Atque habilis membris venit vigor. Est specus ingens
Exesi latere in montis; quò plurima vento
Cogitur, inque sinus scindit sese unda reductos;
Deprensis olim statio tutissima nautis.
Intus se vasti Proteus tegit objice saxi.
Hìc juvenem in latebris aversum à lumine Nympha
Collocat, ipsa procul nebulis obscura resistit.
Jam rapidus torrens sitientes Sirius Indos
Ardebat cœlo, et medium Sol igneus orbem
Hauserat: arebant herbæ, et cava flumina siccis
Faucibus ad limum radii tepefacta coquebant:
Cùm Proteus consueta petens è fluctibus antra
Ibat: eum vasti circum gens humida ponti

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399. *Flectes.* The Medicean and other manuscripts read *vinces.*

402. *Gratior—quam herba* understood; the heat of the day, which induces the cattle to choose the shade rather than food, is mentioned by Homer:

Ἥμος δ' ἠέλιος, &c.

"When through the zone of heav'n the mounted sun
Hath journeyed half, and half remains to run." POPE.

406. *Illudent.* Heinsius and many old editions read *eludent.* Pierius found *ludent* in the Roman manuscript, *eludent* in the Lombard, Medicean, and most of the ancient ones.

415. *Ambrosiæ.* Ambrosia is the food of the gods, and nectar their drink. But the two are often confounded, as here *liquidus odor* is said of *ambrosia.*

416. *Perduxit.* Pierius found *perfudit* in the Roman manuscript.

421. *Deprensis.* See the note on Æn. v. 52.

421. *Olim. Aliquando,* sometimes. Geor. 3. 303.

425. *Sirius.* Sirius, a star of the first magnitude, in the mouth of the *Dog,* rises about the time of the sun's entering into *Leo,* toward the latter end of July, making what we call *the dog-days.* All the words *rapidus, torrens, sitientes, Indos, ardebat, igneus,* are

Exultans, rorem latè dispergit amarum.
Sternunt se somno diversæ in litore phocæ.
Ipse (velut stabuli custos in montibus olim,
Vesper ubi è pastu vitulos ad tecta reducit,
Auditique lupos acuunt balatibus agni)
Considit scopulo medius, numerumque recenset.
Cujus Aristæo quoniam est oblata facultas;
Vix defessa senem passus componere membra,
Cum clamore ruit magno, manicisque jacentem
Occupat. Ille suæ contrà non immemor artis,
Omnia transformat sese in miracula rerum,
Ignemq; horribilemq; feram, fluviumque liquentem.
Verùm ubi nulla fugam reperit fallacia, victus
In sese redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidentissime, nostras
Jussit adire domos? quidve hinc petis? inquit. At ille,
Scis, Proteu, scis ipse; neque est te fallere cuiquam.
Sed tu desine velle: Deûm præcepta secuti
Venimus huc, lapsis quæsitum oracula rebus.
Tantum effatus. Ad hæc vates vi denique multâ
Ardentes oculos intorsit lumine glauco;
Et graviter frendens, sic fatis ora resolvit:
Non te nullius exercent numinis iræ;
Magna luis commissa: tibi has miserabilis Orpheus
Haud quaquam ob meritum pœnas (ni fata resistant)
Suscitat, et raptâ graviter pro conjuge sævit.
Illa quidem, dum te fugeret per flumina præceps,

exiliens spargit latè aquam salsam. Vituli *marini* abjiciunt se *præ* somno separati in litore. Ipse Proteus (quemadmodum aliquando custos armenti in montibus, cùm Hesperus revocat vitulos è pastione ad stabulum, et cùm agni auditi à *lupis* excitant eos balatibus) sedet in rupe in medio *armentorum*, et recognoscit *eorum* numerum. Siquidem offertur Aristæo copia hujus *capiendi;* vix passus senem disponere *ad somnum* corpus fatigatum, irruit *in eum* magno clamore, et invadit vinculis dormientem. Contrà Proteus, non oblitus suæ industriæ, vertit se in omnia prodigia rerum, et *in* ignem, et *in* belluam horribilem, et *in* amnem fluentem. Sed postquàm nulla fraus invenit *modum* fugiendi, victus revertitur ad propriam *formam*, ac demum locutus est ore humano: At quis tibi, audacissime juvenum, imperavit ut venires in meam domum? aut quid à me postulas? ait. Ille autem *respondit:* Scis; ô Proteus, scis ipse; neque ullus potest te decipere. Tu verò cessa velle *fallere me;* obsecuti jussis Deorum venimus huc, ad petendum oraculum, *quod medeatur* damnis rerum *nostrarum*. Hæc solùm locutus est. Posteà vates magno denique impetu defixit oculos cæruleâ luce *coruscantes;* et minaciter collidens *dentes*, sic aperuit os ad fata *evulganda*. Alicujus Dei ultio te persequitur: solvis *pœnam* magni sceleris: Orpheus, nequaquam propter meritum miser, imprecatur tibi has pœnas (nisi fata obstent) et atrociter furit ob conjugem *sibi* ereptam. Illa quidem virgo moritura, dum te fugeret currens juxta fluvios,

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expressive of great heat. For rapidus Wakefield reads *rabidos*, and endeavours to confirm it by similar passages from other poets; as Manlius, 5. 208.

"Exoritur canis, latratque canicula flammans et '*rabit*,' igne suo."
Lucan. 10. 21.

——— "*Rabidos* quâ Sirius ignes
Exserit."

Cicero speaks of the dog-star as

"Spirans *rabido* de corpore flammam."

431. *Amarum.* The sea water is really bitter as well as salt.

435. *Auditique.* The Roman, Medicean, and Cambridge manuscripts read *auditisque.*

439. *Manicisque.* Several manuscripts read *vinclisque.*

447. *Neque est te fallere cuiquam.* This is a Grecism for *neque licet cuiquam:* thus in the second Eclogue, *nec sit mihi credere.* So also Horace, *quod versu dicere non est.*

450. *Tantum effatus.* The poet now proceeds to the answer of Proteus, in which he tells Aristæus that the cause of his disaster was the injury offered by him to Eurydice, the wife of Orpheus. This whole story is told in so beautiful a manner that it does not seem unworthy the mouth of a deity.

Blackwell gives an ingenious moral to this elegant tale. Orpheus's mistress was music. The powers of it are enchanting. It lulls the reason and raises the fancy, so that we forget ourselves while it lasts. The mind becomes dissolute and gay. A silly song appears sound morality, and the empty words of the opera pass for solid sense: but no sooner does the music cease than the charm is vanished. The first sober look breaks the spell, and we are hurried back to the common dull road of life. Wharton observes that the moral of the fiction may be learned at an ordinary music meeting or an unmeaning opera.

454. *Orpheus.* He was the son of Oeagrus, king of Thrace, by the Muse Calliope; highly celebrated for his extraordinary skill in music and poetry; and was one of the Argonauts. The hymns that go under his name are with good reason believed to be spurious.

Immanem ante pedes hydrum moritura puella
Servantem ripas altâ non vidit in herbâ.
At chorus æqualis Dryadum clamore supremos
Implêrunt montes: flêrunt Rhodopeïæ arces,
Altaque Pangæa, et Rhesi Mavortia tellus,
Atque Getæ, atque Hebrus, atque Actias Orithyia.
Ipse cavâ solans ægrum testudine amorem,
Te, dulcis conjux, te solo in litore secum,
Te veniente die, te decedente canebat.
Tænarias etiam fauces, alta ostia Ditis,
Et caligantem nigrâ formidine lucum
Ingressus, Manesque adiit, regemque tremendum,
Nesciaque humanis precibus mansuescere corda.
At cantu commotæ Erebi de sedibus imis
Umbræ ibant tenues, simulacraq; luce carentum:
Quàm multa in sylvis avium se millia condunt,
Vesper ubi, aut hybernus agit de montibus imber:
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum, pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentum.
Quos circum limus niger, et deformis arundo
Cocyti, tardâque palus inamabilis undâ
Alligat, et novies Styx interfusa coërcet.
Quin ipsæ stupuere domus, atque intima leti
Tartara, cæruleosque implexæ crinibus angues
Eumenides; tenuitque inhians tria Cerberus ora;
Atque Ixionii vento rota constitit orbis.
Jamq; pedem referens, casus evaserat omnes;
Redditaque Eurydice superas veniebat ad auras,
Ponè sequens; namque hanc dederat Proserpina legem:
Cùm subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.

non animadvertit ante pedes altâ in herbâ magnum serpentem degentem in ripâ. At turba Dryadum ejusdem ætatis impleverunt clamoribus summos montes: ploraverunt rupes Rhodopeïæ, et Pangæus altus, et Martia terra Rhesi, et Getæ, et Hebrus, et Attica Orithyia. Orpheus leniens cavâ citharâ dolorem amoris, solus canebat te, ô dulcis uxor, te desertâ in ripâ, te die oriente, te *die* occidente, solus canebat. Ingressus etiam Tænarias cavernas, *quæ sunt* portæ profundæ inferorum, et sylvam obscuram tenebroso metu, adiit Manes, et Plutonem timendum, et animos insuetos leniri precibus hominum. At umbræ tenues, cantu *Orphei* excitatæ ex intimis locis inferorum, et figuræ carentium lumine, incedebant: quàm multa millia volucrum occultant se in sylvis, quando Hesperus, aut frigida pluvia pellit *eas* è montibus: uxores, et mariti, et corpora fortium heroum spoliata vitâ, pueri, et puellæ innuptæ, et juvenes elati in busta ante oculos parentum. Quos limus niger, et fœdæ arundines Cocyti, et palus odiosa pigris aquis circumcludit, et Styx novies circumvoluta compescit. Obstupuerunt etiam ipsæ domus, et profundissima Tartara mortis, et Furiæ implicatæ cæruleis serpentibus crinium *loco*, et Cerberus hians continuit tria guttura, et orbis rotæ Ixioniæ quievit, *flante* vento *contrario*. Jamque regrediens vitaverat omnia pericula; et Eurydice *ipsi* restituta redibat in altam lucem, propiùs sequens; nam Proserpina posuerat hanc conditionem; cùm repentina insania occupavit improvidum amantem, condonanda *illa* quidem, si *Dii* inferi scirent condonare *quicquam*.

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462. *Rhesi.* Rhesus was son of Mars and king of Thrace.

463. *Getæ.* (*Getes*, sing.) The Getæ were a people of European Scythia near the Daci. Ovid, who was banished into their country, describes them as savage and warlike.

464. *Cavâ testudine.* The lyre is called *testudo*, because the ancient lyres were made of the shells of tortoises. It was a received story, that Mercury, finding accidentally a dead tortoise on the banks of the Nile, made a lyre of it, whence Horace calls him *curvæ lyræ parentem*.

466. *Te veniente, &c.* Dr. Johnson, who was immoderately fond of tea, used to parody this beautiful line, and say,

Tea veniente die, tea decedente requiro.

467. *Tænareas fauces.* Tænarus is a promontory of the Peloponnesus, fabled to be the entrance to the infernal regions.

469. *Manes.* This is a name generally applied by the ancients to souls when separated from the body. They were reckoned among infernal deities, and generally supposed to preside over burying places. Hence the epitaphs of the Romans were always superscribed with D. M. Diis Manibus, to remind the sacrilegious and profane not to molest the monuments of the dead.

471. *Erebi.* Erebus, here and in other places, signifies, the profoundest mansion of hell.

475. *Defunctaque corpora vitâ magnanimûm heroûm.* Lifeless bodies of gallant heroes. The poet has likewise used *corpora* for the airy vehicle of departed spirits, Æn. VI. 303. 306.

484. *Vento.* Pierius found *cantu* in several manuscripts.

489. *Ignoscenda quidem.* Ovid says, Eury-

Restitit, Eurydicenq; suam jam luce sub ipsâ,
Immemor, heu! victusq; animi, respexit: ibi omnis
Effusus labor, atque immitis rupta tyranni
Fœdera, terque fragor stagnis auditus Avernis.
Illa, Quis et me, inquit, miseram, et te perdidit, Orpheu?
Quis tantus furor? en iterum crudelia retrò
Fata vocant, conditq; natantia lumina somnus.
Jamque vale: feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
Dixit, et ex oculis subitò, ceu fumus in auras
Commixtus tenues, fugit diversa: neque illum
Prensantem nequicquam umbras, et multa volentem
Dicere, prætereà vidit; nec portitor Orci
Ampliùs objectam passus transire paludem.
Quid faceret? quò se raptâ bis conjuge ferret?
Quo fletu Manes, quâ numina voce moveret?
Illa quidem Stygiâ nabat jam frigida cymbâ.
Septem illum totos perhibent ex ordine menses
Rupe sub aëriâ, deserti ad Strymonis undam
Flevisse, et gelidis hæc evolvisse sub antris,
Mulcentem tigres, et agentem carmine quercus.
Qualis populeâ mœrens Philomela sub umbrâ
Amissos queritur fœtus, quos durus arator
Observans nido implumes, detraxit; at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mœstis latè loca questibus implet.
Nulla Venus, nulliq; animum flexere hymenæi.
Solus Hyperboreas glacies, Tanaïmque nivalem,

Stetit, et jam in ipso *aditu* lucis, immemor et impatiens animo, respexit Eurydicen suam: illic omnis opera perdita *est*, et pactum crudelis regis rescissum, et fragor ter auditus per stagna Avernа. Illa *sic* locuta est: Quis et me miseram, et te perdidit, ô Orpheu? Quis tantus furor? Ecce rursus dura fata retrò appellant me, et somnus claudit oculos fluitantes. Jam ergo vale: trahor circumfusa magnis tenebris, et porrigens tibi manus imbecilles, heu! non *ampliùs* tua. Sic locuta est, et ex oculis statim evanuit in aliam *partem*, veluti fumus commixtus in aërem tenuem: neque posteà vidit Orpheum, frustrà captantem umbras, et conantem multa loqui: neque portitor inferorum passus est deinde *eum* trajicere fluvium interjectum. Quid faceret? quò se conferret, conjuge bis ereptâ? quibus lachrymis Manes, quibus verbis Deos flecteret? Eurydice quidem jam frigida vehebatur naviculâ Stygiâ. Aiunt illum septem integros menses continuò ploravisse, sub rupe altâ, juxta aquas deserti Strymonis, et revolvisse frigidis in cavernis hos *casus suos*, movendo tigres, et trahendo cantu quercus. Qualis luscinia tristis sub umbrâ populi lamentatur pullos amissos, quos crudelis agricola deprehendens *in* nido abstulit *adhuc* implumes; illa verò plorat *per* noctem, et stans *in* ramo renovat lugubrem cantum, et implet loca omnia tristibus querelis. Nullus amor, nulla conjugia lenierunt animum. Solus percurrebat glacies Boreales, et Tanaïm nivosum,

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dice herself did not blame him, because his error proceeded from love of her.

" Jamque iterum moriens non est de conjuge quicquam
Questa suo: quid enim sese queretur amatam?
Nor did she, dying twice, her spouse reprove,
For what could she complain of but his love?

493. *Fragor.* Servius understands *fragor* to mean an exultation of the shades at the return of Eurydice, and quotes a passage of Lucan in confirmation of his opinion:

Gaudent à luce relictam
Eurydicen, iterum sperantes Orphea Manes.

But it is observed that *fragor* is never used by Virgil for a sound of joy, but for some great crash or horrid noise. Therefore it seems rather to mean here some dismal sound.

508. *Strymonis.* Strymon is a river of Macedon, on the borders of Thrace.

511. *Qualis populeâ.* This simile is no less justly than generally admired as one of the most beautiful ever conceived. Wharton's translation is exceeded by none:

" As Philomel in poplar shades alone
For her lost offspring pours a mother's moan,
Which some rough ploughman marking for his prey,
From the warm nest, unfledg'd, hath dragg'd away;
Percht on a bough, she, all night long, complains,
And fills the grove with sad repeated strains."

It is observed that the poplar is judiciously chosen by the poet on this occasion, because the leaves of this tree, trembling with the least breath of air, make a sort of melancholy rustling.

et agros nunquam carentes Riphæo gelu, lugens Eurydicen ereptam, et vana dona Plutonis: quo *nuptiali* munere contempto mulieres Ciconum, inter ceremonias Deorum, et nocturna orgia Bacchi disjecerunt per vastos campos *membra* laniati juvenis. Tunc etiam cùm Hebrus Oeagrius ferens medio in fluento volveret caput *ejus* resectum à candido collo, ipsa vox et lingua frigida Eurydicen, ah infelicem Eurydicen, appellabat animâ erumpente; ripæ totius flùminis repetebant Eurydicen. Hæc *dixit* Proteus, et se saltu immisit in profundum mare; et quà *se* immisit, supra caput *suum* convolvit aquam spumantem: at Cyrene non *se immisit:* nam prior allocuta *est* trepidantem: Fili, potes abjicere ex animo mœstam solicitudinem. Hæc est tota origo morbi: ideò Nymphæ, cum quibus Eurydice miscebat choreas in profundis sylvis, intulerunt funestam perniciem apibus. Tu supplex offer dona, obsecrans veniam, et cole Napæas placabiles. Nam concedent veniam precibus, et deponent furorem.

Arvaque Riphæis nunquam viduata pruinis
Lustrabat; raptam Eurydicen, atque irrita Ditis
Dona querens: spreto Ciconum quo munere matres,
Inter sacra Deûm, nocturniq; orgia Bacchi,
Discerptum latos juvenem sparsere per agros.
Tum quoq; marmoreâ caput à cervice revulsum,
Gurgite cùm medio portans Oeagrius Hebrus
Volveret, Eurydicen vox ipsa et frigida lingua,
Ah miseram Eurydicen, animâ fugiente, vocabat:
Eurydicen toto referebant flumine ripæ.
Hæc Proteus: et se jactu dedit æquor in altum;
Quâq; dedit, spumantem undam sub vertice torsit.
At non Cyrene: namque ultrò affata timentem:
Nate, licet tristes animo deponere curas.
Hæc omnis morbi causa: hinc miserabile Nymphæ,
Cum quibus illa choros lucis agitabat in altis,
Exitium misêre apibus. Tu munera supplex
Tende petens pacem, et faciles venerare Napæas.
Namque dabunt veniam votis, irasque remittent.
Sed modus orandi qui sit, priùs ordine dicam.
Quatuor eximios præstanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycæi,
Delige, et intactâ totidem cervice juvencas.
Quatuor his aras alta ad delubra Dearum
Constitue, et sacrum jugulis demitte cruorem,
Corporaque ipsa boum frondoso desere luco.
Pòst, ubi nona suos aurora ostenderit ortus,
Inferias Orphei lethæa papavera mittes,

Sed anteà docebo per ordinem, quæ sit ratio precandi. Elige quatuor tauros insignes robusto corpore, qui nunc tondent tibi cacumina viridis Lycæi, et totidem juvencas, collo *nondum* subacto. Erige his *victimis* quatuor altaria in altis templis Nympharum, et effunde *è* gutturibus sacrum sanguinem, et relinque ipsa corpora victimarum in frondente luco. Deinde, quando nona aurora patefecerit ortum suum, dabis inferias Orpheo *è* papaveribus Lethæis, et coles

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520. *Spreto Ciconum quo munere matres.* Many manuscripts and printed editions of good authority read *spretæ;* but the sense seems to determine for *spreto:* for the meaning is, *quo munere*, i. e. *quo* nuptiali *munere spreto*, for the contempt of which nuptial rite, mentioned verse 516.

520. *Ciconum matres.* The Cicones were a people of Thrace, living near mount Ismarus, and the mouth of the river Hebrus: where the Bacchanals used to perform their revels. Ovid has assigned a cause of this matron-fury not so honorable for Orpheus:

————Omnem refugerat Orpheus
Femineam Venerem; seu quod male cesserat illi,
Sive fidem dederat. Multas tamen ardor habebat
Jungere se vati: multæ doluere repulsæ.
Ille etiam Thracum populis fuit auctor amorem
In teneros transferre mares, citraque juventam,
Ætatis breve ver, et primos carpere flores.

But such a guilt seems quite inconsistent with his extraordinary passion for Eurydice.

521. *Orgia Bacchi.* The orgies were a mad solemnity sacred to Bacchus, which was celebrated with drunken fury. The word is derived from ὀργη, fury.

524. *Oeagrius Hebrus.* The Hebrus is called Oeagrian, from Oeagrus, the Thracian king, mentioned before to have been the father of Orpheus.

525. *Eurydicen.* Mr. Pope, in his fine imitation of this story of Orpheus, has noticed this repetition:

Eurydice the woods
Eurydice the floods,
Eurydice the rocks and hollow mountains rung.

535. *Napæas.* The Napææ were the nymphs of the groves, from ναπη, *a grove.*

545. *Inferias.* The *inferiæ* were sacrifices offered to the Manes; for which see the note, Æn. III. 66.

545. *Lethæa papavera.* The poppy is called

Placatam Eurydicen vitulâ venerabere cæsâ,
Et nigram mactabis ovem, lucumque revises.
Haud mora, continuò matris præcepta facessit:
Ad delubra venit, monstratas excitat aras,
Quatuor eximios præstanti corpore tauros
Ducit, et intactâ totidem cervice juvencas.
Pòst, ubi nona suos aurora induxerat ortus,
Inferias Orphei mittit, lucumque revisit.
Hìc verò subitum, ac dictu mirabile monstrum
Aspiciunt; liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis,
Immensasq; trahi nubes; jamque arbore summâ
Confluere, et lentis uvam demittere ramis.

Hæc super arvorum cultu pecorumq; canebam,
Et super arboribus: Cæsar dum magnus ad altum
Fulminat Euphratem bello, victorq; volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis otî:
Carmina qui lusi pastorum: audaxque juventâ,
Tityre, te patulæ cecini sub tegmine fagi.

mitigatam Eurydicen occisâ vitulâ, et immolabis ovem nigram, et repetes lucum. Sine morâ, statim exequitur mandata matris; venit ad templa, erigit altaria præscripta, ducit quatuor tauros insignes robusto corpore, et totidem juvencas, collo *nondum* subacto: deinde, postquam nona aurora patefecerat suum ortum, dat inferias Orpheo, et repetit lucum. Illìc verò vident prodigium improvisum et mirabile dictu; apes stridere toto utero inter putrefacta viscera boum, et erumpere fractis costis, et diffundi magnas *earum* nubes; et jam *eas* congregari in cacumine arboris, et è ramis flexibilibus dependere *in modum* uvæ. Hæc cantabam de culturâ agrorum et pecorum, et de arboribus; dum magnus Cæsar tonat circa profundum Euphratem, et victor distribuit leges populis non invitis, et præparat *sibi* viam ad cœlum. Illâ tempestate Neapolis amœna me Virgilium nutriebat, vacantem studiis otii privati: qui lusi versibus pastoralibus; et confidens juventuti, te cecini, ô Tityre, sub umbraculo opacæ fagi.

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Lethæan, because it causes sleep or forgetfulness, from λανθανω, *oblivion*. Poppies were therefore offered to the dead, especially to those whose manes they designed to appease; either because sleep, which they procure, is a lively emblem of death, *consanguineus leti sopor;* or because they produce oblivion of past injuries.

560. *Cæsar dum magnus, &c.* From this an argument is drawn, that Virgil continued the care of his Georgics as long as he lived; for the time here mentioned is the year before his death. It was then that Augustus was at the head of the Roman legions in person, on the banks of the Euphrates, and compelled Phraates to restore the eagles which the Parthians had taken from Crassus, and drew the neighbouring nations, and even the Indians, to make a voluntary submission to him.

562. *Illo Virgilium.* Wharton says, "I cannot forbear being of opinion that the four concluding lines of the Georgics, *illo Virgilium*, &c. &c. are of the same stamp and character with the four justly exploded ones which are prefixed to the Æneid." *Audaxque juventâ*, he thinks an expression entirely unworthy Virgil. It is certain, nothing can be a more complete and sublime conclusion than the compliment to Augustus:

——Viamque affectat Olympo.

Holdsworth well observes that each book of the Georgics has a style and colouring different from the rest. The first is *plain*, the second *various*, the third *grand*, and the fourth *pleasing*.

564. *Parthenope.* The original name of the city of Naples.

465. *Audaxque juventâ.* According to Servius, Virgil was twenty-eight years old when he wrote the eclogues.

P. VIRGILII MARONIS

ÆNEIS.

THE hero of the magnificent poem, on which we are entering, was a Trojan. He was reputed the descendent of Venus by Anchises. For his reverential and solicitous attention to his aged father, he obtained the character of PIUS, and for his heroism and adventures in his way to the founding of the Roman empire, is called by the poet *Dux Trojanus;* the leader and conqueror. In addition to the professed aims of every lyric writer, the elevation of the mind and the correction of public morals, our author attempts the gratification of his countrymen, by tracing their origin to a divine power; and stating the conflicts of Æneas and his victorious associates to be a laborious but natural commencement of an empire destined to rise the mistress of the world. The names of several of the most distinguished families of Rome are ingeniously traced to the heroes who accompanied Æneas in his memorable expedition. All the charms of measure, all the magnificence of imagery, all the elegant invention of a mind delicate, correct and grateful, are employed to give dignity and immortality to the imperial throne. If the importunities of Mæcenas and the equity of Octavius restored lands to Virgil, the poet has amply remunerated them by the nobler donations of his epic muse. Dryden is of opinion that "Augustus is shadowed in Æneas."

Dr. Blair observes, that the distinguishing excellence of Virgil is *tenderness.* Endowed by nature with exquisite sensibility,

he felt every circumstance which he describes, and knows how by a single stroke to reach the heart. The Æneid is an unfinished work. The will of the poet contained an injunction that the whole should be burned. This Augustus forbade. In its books, the reader will perceive different grades of merit, and perhaps feel himself constrained to acknowledge the marked superiority of the first, second and third, the sixth, seventh and eighth books, and the final one. Many of the beauties of this transcendent poem will be exhibited in the notes.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER I.

INTERPRETATIO.

Ego ille *sum*, qui olim cecini cantilenas tenui calamo:

ILLE ego, qui quondam gracili modulatus avenâ

NOTES.

The first book of the Æneid is reckoned by commentators among the most finished, and particularly admired for the harmony and structure of its verse, the disposition of its subject, the beautiful and sublime prospect with which the scene opens, and, above all, the poet's art in throwing so much matter together in so few words; the proposition, the invocation, the reasons that kindled Juno's resentment against the Trojans, the discontent of that goddess at seeing the fleet of Æneas sailing towards Italy, her address to Æolus, the description of the storm, the anger of Neptune, his chiding the winds, their flight, and the calm that immediately succeeded, being all contained in about 150 lines. As instances of particular beauties, they mention that admirable description of the storm, which, they say, is capable of transporting the dullest, and warming the coldest imagination; the image of Discord bound up in chains by Peace; and that fine episode of the pictures which Æneas surveys in the temple of Carthage, where the poet himself appears pleased, as well as in the song of Iopas. But it is to be observed, though these passages have a particular sublimity, this is not to be understood as if the rest were not of a piece. Virgil is not like some poets, who soar very high for a while, and afterwards sink as low: he flies always far above the earth; sometimes his flight is more rapid and daring, and sometimes, having mounted to heaven, he reposes himself in the sublimity of his flight; but his genius never flags, nor is at any time unequal to his subject.

Ille ego, &c. It is generally admitted the first four lines are not Virgil's. Dryden says, they are inferior to any four others in the whole poem. He thinks the interval between *vicina* and its substantive *arva* too great for our author to admit. *Ut quamvis avido* he considers too ambitious an ornament to be Virgil's, *gratum opus* are words unnecessary, and *horrentia* more suited to the flatness of the verses of Tully than the style of Virgil. *Arma, virumque* are by ancient writers, particularly by Ovid, Martial and Persius, cited as the first lines of the Æneid.

1. *Arma, virumque cano, &c.* Fulvius Ursinus is of opinion, that Virgil, in these first lines of his poem, had an eye to the beginning of the Odyssey; of which the reader may judge by comparison.

Ανδρα μοι εννεπε, Μουσα, πολυτροπον, ος μαλα πολλα
Πλαγχθη, επει Τροιης ιερον πτολιεθρον επερσε.

The man, for wisdom's various arts renown'd,
Long exercis'd in woes, oh Muse! resound
Pope's Odyssey.

The third line in particular,

——multum ille et terris jactatus et alto,

comes very near to Homer's,

Πολλα δε γ' εν πονλω παθεν αλγεα.

On stormy seas unnumber'd toils he bore.

But Virgil always shows his judgment in knowing what to take, and what to leave. Our author, Dryden says, seems to sound a charge and begin like the clangor of a trumpet.

" Arma virumque cano, Trojæ qui primus ab oris,"

Scarce a word without an *r*, and the vowels sonorous. Certainly the translator has but feebly imitated the original:

" Arms and the man I sing, who forced by fate."

1. *Primus venit, &c.* The first who came, &c. Antenor arrived in Italy before Æneas, v. 246. But Æneas was the first who came from Troy to Lavinium.

1. *Fato profugus.* *Fato* may very well have a reference to the whole sentence: for as Æneas left his country in obedience to the

Carmen; et egressus sylvis, vicina coëgi
Ut quamvis avido parerent arva colono:
Gratum opus agricolis: at nunc horrentia Martis

et egressus è sylvis coëgi propinquos agros, ut obedirent agricolæ quantumlibet cupido; *quod* opus jucundum *fuit* rusticis. Sed jam horrida Martis

ARMA, virumque cano, Trojæ qui primus ab oris
Italiam, fato profugus, Lavinaque venit
Litora: multùm ille et terris jactatus et alto,
Vi superûm, sævæ memorem Junonis ob iram.
Multa quoq; et bello passus, dum conderet urbem,
Inferretq; Deos Latio: genus unde Latinum,
Albanique patres, atque altæ mœnia Romæ.
Musa, mihi causas memora: quo numine læso,
Quidve dolens regina Deûm, tot volvere casus

Cano bella et hominem, qui pulsus fatis, primus venit è regione Trojanâ in Italiam, et *ad* litus Lavinum. Ille multùm agitatus *fuit* terrâ et mari *per* potentiam Deorum, et propter iram memorem crudelis Junonis. Multa quoque toleravit prætereà *in* bello, donec fundaret urbem, et induceret Deos in Latium; ex quo *facto* populus Latinus, et cives Albani, et muri altæ Romæ *orti sunt*. O Musa, suggere mihi causas *earum rerum:* quo Deorum violato, vel quo *scelere* offensa regina Deorum coëgerit hominem pietate illustrem

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will of the gods, so it was by the particular appointment of heaven that he came to Italy, and settled in Lavinium. A circumstance which redounds to the honour both of Æneas, and of the Romans, whom the poet makes to be descended from him: and therefore he is careful to mention it in the beginning of his poem, as well as in several other places. See v. 205. of this book.

Tendimus in Latium, sedes ubi fata quietas
Ostendunt:

And 381.

Phrygium conscendi——æquor, data fata secutus:

And B. IV. v. 340.

Me si fata meis, &c.

2. *Lavinaque litora.* Lavinium stood about eight miles from the shore, according to Servius; but the neighbouring coast might be distinguished by the name of that city.

3. *Terris jactatus et alto.* The first six books describe the dangers of Æneas on his voyage to Italy.

4. *Vi superûm.* By the power of the gods; or we may take the expression to signify no more than simply *Superis, by the powers above;* for so *vis* is used, Æn. VII. 432.

Cœlestûm vis magna jubet.

The awful majesty of heaven commands. It is the same idiom with the Greeks; thus Homer says, βιη Ἡρακληειη, *vi Herculeâ*, for Hercules, Il. II. 658. And in the third book of the Iliad, v. 105. Αξειε δε Πριαμοιο βιην, *adducite vim Priami*, i. e. *bring Priam;* or, as we would say in English, *bring the king's majesty.* In like manner Virgil, Æn. XI. 376, uses *violentia Turni*, for *Turnus himself.*

5. *Bello.* The last six books state his actions and conflicts on shore.

6. *Genus unde Latinum.* Æneas found the Latins in Italy: how then could they be derived from him? Some solve the difficulty by referring *unde* to *Latio; from which country sprang the Latin race;* but, because *unde* seems better referred to the action of Æneas, Servius offers another solution; that Æneas, who, instead of using a conqueror's right to change or abolish the Latin name, incorporated them and his Trojans into one body, under the common name of Latins, may justly be called the founder of a race he thus saved from ruin and extinction.

7. *Albanique patres.* Ascanius, the son of Æneas, after the death of his father, quitted Lavinium, and having built Alba, made that the seat of his kingdom. It was here that Romulus, the founder of the Roman empire, was born. Thus the Albans were the fathers or ancestors of the Romans.

8. *Musa, mihi causas memora.* Virgil differs a little from Homer in putting the invocation after the proposition of his subject, which shows it to be indifferent which of them should be first. Homer, again, invokes the muse for the subject of his poem in general, Virgil only mentions a particular part—*Causas memora.* As the causes of his pious hero's sufferings were the secrets of heaven, to be known only by inspiration, he therefore prays the muse to inform him as to these; but that this is not to be understood exclusive of her general assistance through the whole poem, appears from his using the word *cano* at the beginning, which was properly applied to prophets, oracles, and those that spoke by inspiration.

Gallos in limine adesse canebat.
Æn. VIII. 656.

Atque hæc deinde canit divino ex ore sacerdos. Æn. III. 373.

Extemplò tentanda fuga canit æquora Calchas. Æn. II. 176.

8. *Quo numine.* Some read *quo nomine læsa*, in what particular Juno had been offended.

9. *Tot volvere casus.* The commentators would have *volvere casus* to be for *volvi ca-*

agitari tot calamitatibus, *et* suscipere tot labores. Tantusne furor *inest* mentibus divinis? Fuit urbs vetus, *quam* colonia Tyriorum incoluit, Carthago *nomine*, procul ex adverso Italiæ et ostiorum Tiberis; abundans opibus, et acerrima belli artibus. Juno dicitur hanc unam habitâsse præ cæteris regionibus, *etiam* Samo postpositâ. Illic Junonis arma, illic currus fuit: jam tunc Dea contendit ut illa imperet populis, protegitque *eam in hanc spem*, si fatum *id* quo modo permittat. Enimverò audierat prolem deduci è stirpe Trojanorum, quæ aliquando dirueret mœnia Tyriorum. Inde per cladem Africæ, gentem *illam* futuram ubique dominam, et bello gloriosam:

Insignem pietate virum, tot adire labores
Impulerit. Tantæne animis cœlestibus iræ?
Urbs antiqua fuit, Tyrii tenuere coloni,
Carthago, Italiam contra, Tiberinaque longè
Ostia; dives opum, studiisque asperrima belli:
Quam Juno fertur terris magis omnibus unam
Posthabitâ coluisse Samo. Hìc illius arma,
Hic currus fuit: hoc regnum Dea gentibus esse,
Si quà fata sinant, jam tum tenditque fovetque.
Progeniem sed enim Trojano à sanguine duci
Audierat, Tyrias olim quæ verteret arces.
Hinc populum latè regem belloq; superbum,

NOTES.

sibus, and *volvi* again for *involvi*, which they own to be exceedingly harsh, and think to justify Virgil by the authority of Statius, who uses a parallel expression. But is it not more natural, as well as more poetical, to take it in the active sense? *Volvere casus* veluti *molem quandam*, says H. Stephanus; *to struggle with a load of misfortunes*. For *volvere* is a word that imports labour and difficulty, like that of a person straining to roll forward a ponderous stone, as,

Saxa quoque infesto volvebant pondere.
Æn. IX. 512.

Or, *a river bearing down opposing bodies*, Georg. IV. 525. And at the same time it implies duration and continuance in struggling: hence it is applied to a beech, that stands through a revolution of ages, in spite of storms and injuries of weather;

——immota manet, multosque per annos
Multa virûm volvens durando sæcula vincit.
Georg. II. 295.

Volvere casus then differs from *volvi casibus*, as *to push*, and *to be pushed* or *driven along;* the last would show Æneas quite vanquished and subdued by his misfortunes, the other shows him in great labour, but still superior to his sufferings, and in prospect of victory.

10. *Tot adire labores.* *Labores* is a much stronger word than *casus*, and therefore this other expression shows the rise and gradation of Æneas' sufferings. Besides, *volvere casus* may possibly refer to the long series of dangers which Æneas underwent in his seven years' voyage. *Adire labores* again may denote the toils and hardships of war which he came to in Italy. But whatever be in that, the word *adire* has a great propriety, and implies the fortitude and resolution with which Æneas bore his trials; for it signifies properly to brave danger, to look an enemy in the face, or advance boldly to the encounter. Thus Virgil, speaking of Dares, the redoubted champion in the boxing match, says,

——nec quisquam ex agmine tanto
Audet *adire* virum. Æn. V. 379.

And to the same purpose in the eleventh book, v. 636.

Orsilochus Remuli, quando ipsum horrebat *adire*,
Hastam intorsit equo.

11. *Tantæne animis.* Milton has imitated this line:

"In heavenly minds can such perverseness dwell?"

14. *Dives opum* answers to αφνειος βιοτοιο in Homer, Il. V. 544.

14. *Studiisque asperrima belli.* Though Carthage was a wealthy city, yet her riches had not debauched the minds of her citizens, and rendered them effeminate; they were rough and warlike as well as rich; unless we choose to understand by *opum* not riches, but power, as the word may signify. *Studium* in Latin signifies not only the love or desire of a thing, but a diligent application to it.

15. *Magis omnibus.* Juno had many cities of which she was fond, such as Argos, Sparta, Mycenas, and especially Samos.

16. *Posthabitâ coluisse Samo.* Samos, an island in the Icarian sea, where Juno had her education, or according to some her birth, and where she was married to Jupiter; and for that reason she had a magnificent temple at Samos, with a statue representing her in the habit of a bride; and there nuptial ceremonies were solemnized in her honour. Yet so great was her regard to Carthage, that she preferred it to Samos.

17. *Hìc currus fuit.* Juno had two kinds of chariots; one wherein she was wafted through the air by peacocks; another for battle, drawn by horses of celestial breed, which Homer describes, Iliad V. It is the chariot of the last kind that is here meant.

18. *Si quà fata sinant.* For Juno, Jupiter and all the gods were under the control of fate, or an immutable and eternal *cause* of all things.

21. *Latè regem.* So Horace, *latè tyrannus;* both of them from Homer's ευρυκρειων, Il. I. 102.

Venturum excidio Libyæ, sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro charis gesserat Argis.
Necdum etiam causæ irarum, sævique dolores

ita statuisse Parcas. *Audierat hoc* Juno, hoc *ipsum* timens, et reminiscens prætériti belli quod prima susciderat contra Trojanos pro Argis *sibi* dilectis. Prætereà causæ iracundiæ et sæva indignatio non abierant adhuc ex animo:

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22. *Venturum excidio.* Modicius takes excidio to be in the ablative case; excidio pro per excidium, with this sense that the Roman people were about to become the possessors of extensive authority and dominion, by the overthrow of Africa. It is commonly understood to be in the dative, excidio pro ad excidium, as, it clamor cœlo, for ad cœlum. Either interpretation is good; the first the more subtle, the second the more common.

22. *Sic volvere Parcas.* The word *fortunas*, or *vices*, is understood, as Æn. III. 375.

——sic fata Deûm rex
Sortitur, volvitque vices.

In this place there is an allusion to the office of the Destinies, who were the ministers of Jove to spin or measure out the fates of men, which they *rolled* or *wound up* in clues, to image the dependence that all events have upon the first cause, and with what close connexion things were linked together. The Parcæ were three in number; Clotho, Lachesis, and Atropos. Clotho, the youngest, presides over our birth; Lachesis spins out the events of our lives; and Atropos, the eldest of the three, cuts the thread of human life with a pair of scissars.

The ancient verse should by boys be committed to memory.

Clotho colum retinet, Lachesis net et Atropos occat.

23. *Id metuens.* Dr. Trapp explains this as if it were *id metuens erat*, which, besides that he brings no authority to support such an odd way of speaking, would make this a detached, disjointed sentence; whereas it stands in close connexion both with what goes before and after; it being assigned as one of the causes, and indeed the principal one, of Juno's persecuting Æneas, and therefore seems necessarily to refer to *arcebat longè Latio;* as if the poet had said, Juno's concern for Carthage, and the fear of another long war with the Trojans, like that which she had waged with them before for Argos, were the principal causes of her barring the Trojans out of Italy. And the four lines from *Necdum etiam causæ irarum*, to *His accensa super*, containing the causes of her personal resentment, are thrown in by way of parenthesis, and but cursorily mentioned, to show how much the poet hastens to the action of his poem, according to the rule given by Horace:

Semper ad eventum festinat, et in medias res
——auditorem rapit.

23. *Veterisque belli*, may either signify the late or former war; as Dido calls her former love,

——veteris vestigia flammæ:
Æn. IV. 23.

or rather the war which had lasted so long, and which cost Juno so much trouble to finish.

23. *Veterisque memor belli.* This, it is plain, cannot be understood as one of the causes of Juno's anger against the Trojans, but it is a very just ground of her fear and jealousy for Carthage, and a good reason for barring the access of the Trojans from Italy: for she remembered that long war which had cost her so many anxieties, so many quarrels with Jupiter and the gods of the opposite faction, such hard struggles; and therefore was afraid that she might be involved in such another war with the Trojans, or their race, in defence of Carthage. This seems to be the plain sense of the passage; for Virgil mentions first Juno's fears for Carthage, *Id metuens, veterisque, &c.* and then he mentions, as distinct from these, the causes of her anger and personal resentment against the Trojans, *Necdum etiam causæ irarum;* and then both her fears and personal resentments, as the concurring causes of her afflicting Æneas, and endeavouring to exclude him from Italy; *His accensa super—Troas arcebat longè Latio.*

24. *Prima—gesserat. Prima* may be taken adverbially,—which she had before carried on,—or rather, *prima* for *princeps*,—whereof she was the principal manager. For Homer represents Jupiter neuter in the war, or rather favourably inclined to the Trojans, and acting against them only by Juno's instigation. See his speech to Juno, Iliad IV. 30. So that the war was chiefly conducted by Juno and Pallas, Juno still having the leading and direction.

24. *Charis—Argis.* Argos was one of the cities where Juno had her particular residence; whence she had the name of Ἥρη Ἀργεία, Il. IV. 8. and Juno Argiva, Æn. III. 547. and in the same book of the Iliad, v. 52. she names Argos among her favourite cities.

25. *Necdum.* This line and the three following are generally understood as included in a parenthesis.

Exciderant animo. Manet altâ mente repôstum
Judicium Paridis, spretæque injuria formæ,
Et genus invisum, et rapti Ganymedis honores.
His accensa super, jactatos æquore toto
Troas, relliquias Danaûm atque immitis Achillei,
Arcebat longè Latio: multosque per annos
Errabant acti fatis maria omnia circum.
Tantæ molis erat Romanam condere gentem.
Vix è conspectu Siculæ telluris in altum
Vela dabant læti, et spumas salis ære ruebant;
Cùm Juno, æternum servans sub pectore vulnus,
Hæc secum: Méne incepto desistere victam,
Nec posse Italiâ Teucrorum avertere regem?

resident infixum profundâ in mente judicium Paridis, et contumelia contemptæ pulchritudinis *suæ*, et familia *sibi* odiosa, et munus Ganymedis *à Jove* rapti. His insuper irritata, repellebat procul à Latio Trojanos, reliquias Græcorum et crudelis Achillis, agitatos per totum mare: et *illi* à multis annis vagabantur impulsi fatis circa maria omnia. Tanti erat momenti fundare Romanum populum. Vix vela faciebant læti è conspectu Siculæ terræ in altum mare, et *rostris* æratis secabant spumas maris; cùm Juno servans sub pectore plagam immortalem, hæc mente *volvebat:* Egóne ut victa cessem à cœpto, nec possim arcere *ab* Italiâ regem Trojanorum?

NOTES.

26. *Repôstum*, for repositum, a syncope frequent among the poets.

27. *Judicium Paridis.* This refers to the known story of the dispute for the prize of beauty, between the three goddesses, Juno, Minerva, and Venus; the decision whereof was left to Paris, who gave it in favour of Venus.

28. *Et genus invisum.* Juno hated the whole Trojan race from the beginning, upon account of their original; for Dardanus, the founder of the race, was the son of Jupiter by Electra. And it is well known what irreconcilable enmity Juno bore to all the offspring of her husband's stolen embraces.

28. *Rapti Ganymedis.* The office of cupbearer to the gods was transferred from Hebe, Juno's daughter, to Ganymede, the son of Tros, a beautiful boy, who was carried up to heaven by an eagle.

30. *Danaûm.* Many of the Greeks are supposed to have been the descendents of Danaus, who was himself the son of Belus and Anchinoe. Leaving Egypt, where he reigned conjointly with his brother, he came to Greece. His ship was the first that had ever appeared there. He is said to have been the inventor of pumps. For his talents and services, he was held in high veneration through all the Grecian states.

30. *Achillei*, the genitive for Achillis. Achilles was the son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war. Thetis, during his infancy, plunged him into the Styx, and made every part of his body invulnerable, excepting the heel by which she held him. He was taught the art of war by Chiron the centaur, and eloquence by Phœnix. When young, his mother asked him whether he would prefer a long life in obscurity, or a short one famed for military glory. He chose the latter. He slew Hector, the bulwark of Troy; and was slain himself by an arrow from Paris, which pierced his vulnerable heel.

34. *Vix è conspectu, &c.* We shall here transcribe a note that relates to this place, from Mr. Addison's criticism on Milton, Spect. Vol. IV. No. 267. After he has shown how Homer, to preserve the unity of his action, hastens into the midst of things, and opens his poem with the dissension of his princes, artfully interweaving, in the several succeeding parts of it, an account of every thing material which relates to them, and had passed before the fatal dissension, he adds: "After the same manner Æneas makes his first appearance in the Tyrrhene seas, and within sight of Italy, because the action proposed to be celebrated was that of his settling himself in Latium. But because it was necessary for the reader to know what had happened to him in the taking of Troy, and in the preceding parts of his voyage, Virgil makes his hero relate it by way of episode in the second and third books of the Æneid; the contents of both which books come before those of the first book in the thread of the story, though, for preserving of this unity of action, they follow them in the disposition of the poem."

34. *Siculæ telluris.* Sicily is the largest island in the Mediterranean. It is situated at the foot of Italy. It was anciently called Sicania, Trinacria, and Triguetra. The poets feign that the Cyclops were the original inhabitants. The inhabitants were so fond of luxury, that *Siculæ mensæ* became proverbial.

35. *Ære*, i. e. *æratis proris*, with their brazen prows, as Æn. IX. 122.

Quot prius æratæ steterant ad litora proræ.

38. *Teucrorum.* The Teucri was a name given to the Trojans from Teucer, their king.

Quippe vetor fatis. Pallásne exurere classem
Argivûm, atque ipsos potuit submergere ponto,
Unius ob noxam et furias Ajacis Oïlei?
Ipsa, Jovis rapidum jaculata è nubibus ignem,
Disjecitque rates, evertitque æquora ventis:
Illum expirantem transfixo pectore flammas
Turbine corripuit, scopuloque infixit acuto.
Ast ego, quæ Divûm incedo regina, Jovisque
Et soror et conjux, unâ cum gente tot annos
Bella gero: et quisquam numen Junonis adoret
Prætereà, aut supplex aris imponat honorem?
Talia flammato secum Dea corde volutans,
Nimborum in patriam, loca fœta furentibus Austris,
Æoliam venit. Hìc vasto rex Æolus antro
Luctantes ventos, tempestatesque sonoras

scilicet impedior fatis! An Pallas potuit incendere naves Græcorum, et ipsos submergere mari, propter culpam et furorem solius Ajacis Oïlei? Ipsa vibrans è nubibus rapidum fulmen Jovis, et dissipavit naves, et turbavit mare ventis, ipsumque *Ajacem* evomentem flammas è transfosso pectore, involvit turbine, et impegit rupi acutæ. Ego verò quæ gradior regina Deorum, Jovisque et soror et uxor, bellum facio à tot annis adversùs unicum populum; et aliquis posteà colet divinitatem Junonis, aut supplex imponet victimam altaribus? Talia volvens Dea privatim animo ardente, venit in Æoliam, regionem temperatum, et loca plena furiosis ventis. Illìc rex Æolus spatiosâ in cavernâ continet auctoritate *suâ* ventos pugnantes et tempestates sonantes,

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40. *Argivûm.* The Argivi were properly the inhabitants of the city Argos and the surrounding country; but the word is applied, by the poets, indiscriminately to the whole of the inhabitants of Greece.

41. *Ajacis Oïlei.* There were two Ajaxes; the son of Telamon, and the son of Oïleus. He went with 40 ships to the Trojan war. The night that Troy was taken he offered violence to Cassandra, who fled into Minerva's temple. Pallas avenged the crime in the manner the poet states. His body was afterwards found by the Greeks, and black sheep were offered on his tomb.

46. *Incedo.* Move majestic. Servius observes that the word *incedo* is properly applied to persons of rank and distinguished characters, and that it signifies to walk with dignity and in state, cum dignitate aliquâ ambulare. Hence it is again used in describing queen Dido advancing to the temple in graceful majesty; Regina ad templum forma pulcherrima Dido incessit. Juno was believed to have a very remarkable majestic gait; hence we read in Athenæus, Ἡραιον βαδίζει, i. e. She walks with Juno's gait. And in like manner Propertius, Lib. II. El. 2.

Et incedit vel Jove digna soror.
She walks with all the dignity of the sister of Jove.

42. *Jovis.* Other divinities could thunder, as Juno, Vulcan and Pallas; but none so terribly as Jupiter.

48. *Gero.* I have been waging.

48. *Et quisquam.* Rollin, in his Belles Lettres, vol. I. chap. 2. has given a fine critique on this animated speech of Juno. The pupil will do well to read it. We shall merely make a few remarks on it. The poet calls her resentment *vulnus*, a wound, which the goddess was *servans*, cherishing. *Mene incepto* suits admirably with a person full of rage and haughtiness. Shall she be prostrated, *incepto desistere*, vanquished, *victam;* impotent, *nec posse;* and this when the opposer is merely a poor unfortunate king, *Teucrorum regem.* Shall it be said the fates forbid, *quippe vetor fatis.* Pallas despised fate—she burned and burned up, *exurere;* not a ship but a fleet, *classem;* and this for a simple fault, *noxam;* committed in the heat of passion, *furias;* and only by an individual, *unius.* Pallas gratified her revenge by hurling the thunder herself, *ipsa;* and this *è nubibus*, from the very regions of Juno, and fixed or transfixed Ajax to a rock. The whole address is full of spite and indignation, selfreproach and fire.

49. *Honorem.* This word is used by Virgil to denote the sacrifices and other ceremonies of religion that were performed in honour of the gods. See v. 632.

—— Divûm templis indicit honorem.
And 736.

——— in mensâ laticum libavit honorem.

51. *Fœta.* Big, teeming, pregnant, more than abounding.

51. *Austris.* Properly, southwinds; but here used promiscuously for all.

52. *Æoliam.* The Æolian islands, situated between Italy and Sicily, which were seven in number. Here Æolus, the son of Hippotas, reigned, reputed king of the winds, because, from a course of observations, he had acquired some knowledge of the weather, and was capable of foretelling at times what wind would blow for some days together, as we learn from Diodorus and Pliny.

52. Hic vasto rex Æolus antro
Luctantes ventos, tempestatesque sonoras.

The sound of these verses is remarkably adapted to the sense. They labour, move slowly, and are incumbered with spondees,

eosque coerceat catenis et carcere. Illi impatientes tumultuantur circa obices, magno cum fragore montis; Æolus sedet in summo monte, tenens sceptrum, et mitigat animos, et moderatur furorem. Nisi *id* faceret, scilicet *venti* rapidi secum raperent maria ac terras et cœlum intimum, eaque per aërem traherent. Sed Deus omnipotens id timens clausit *eos* in antris obscuris, et super imposuit moles altarum rupium, præfecitque regem, qui constanti lege sciret et *eos* coërcere, et iis permittere laxiora frena, *quoties* juberetur. Apud quem Juno tunc supplicans usa est his verbis: Æole (nam parens Deorum et rex mortalium tibi dedit, et mitigare, et concitare vento fluctus) Natio mihi infensa currit per mare Tyrrhenum, in Italiam ferens Trojam et Penates domitos. Adde impetum ventis, et obrue naves submersas, aut impelle *in* diversas *partes*, et disperge corpora mari. Ego habeo quatuordecim Nymphas formoso corpore: è quibus Deïopeiam, quæ specie elegantissima *est*, sociabo *tibi* firmo conjugio, et propriam addicam: ut pro tali officio transigat tecum omnes annos, et efficiat te patrem formosâ sobole. Æolus hæc vicissim *respondit:* Tua cura est, ô regina, considerare quid velis; æquum est me exequi tua mandata. Tu mihi demereris Jovem,

Imperio premit, ac vinclis et carcere frænat.
Illi indignantes magno cum murmure montis
Circum claustra fremunt. Celsâ sedet Æolus arce,
Sceptra tenens; mollitq; animos, et temperat iras.
Ni faciat, maria ac terras cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris,
Hoc metuens: molemque et montes insuper altos
Imposuit: regemque dedit, qui fœdere certo
Et premere, et laxas sciret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est:
Æole (namq; tibi Divûm pater atq; hominum rex
Et mulcere dedit fluctus, et tollere vento.)
Gens inimica mihi Tyrrhenum navigat æquor,
Ilium in Italiam portans, victosque Penates.
Incute vim ventis, submersasque obrue puppes:
Aut age diversas, et disjice corpora ponto.
Sunt mihi bis septem præstanti corpore Nymphæ:
Quarum, quæ formâ pulcherrima, Deïopeiam
Connubio jungam stabili, propriamque dicabo:
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchrâ faciat te prole parentem.
Æolus hæc contrà: Tuus, ô regina, quid optes,
Explorare labor: mihi jussa capessere fas est.
Tu mihi quodcunq; hoc regni, tu sceptra, Jovemq;

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to show the restraint which Æolus lays on his imprisoned winds, and their impatience under it. On the other hand, when their prison is opened to give them vent, their eruption and impetuous career are represented in the structure of the verse, that runs away in a flood of dactyls:

Unà Eurusque Notusque ruunt, creberque procellis, v. 85.

Virgil abounds with instances of this kind, for which the curious reader may consult Dr. Clarke's note on the Iliad, L. III. v. 363.

56. *Arce.* Minelius says, *in solio suo*, on his throne. Rocks however are sometimes called *arces*. G. 4. 461. *Flerunt Rhodopeïa arces.*

59. *Verrant.* Dr. Trapp observes, that "some critics who love to be sharp upon Virgil, say, If the winds had force enough to carry the world before them, how could rocks and caves confine them? They might as well have asked, 'how did Æolus get his boisterous subjects back again into the prison after he had once let them out?' They take no notice of *at pater omnipotens speluncis abdidit*, &c. *Regem dedit.* It is not the rock only, but the omnipotence of their creator that confines them. Besides they might at any time have seen the physiology of the matter explained by a bottle of small beer, which shows the great difference between air which has not vent given to it and air that has."

61. *Molemque et montes.* Instead of *molem montium*, a figure which Virgil often uses.

71. *Sunt mihi bis septem.* This passage is in imitation of Homer, who makes the same goddess entice the god of sleep to grant her a favour, by promising him the marriage of one of the Graces:

Αλλ' ιθ' εγω δε κε τοι χαριτων μιαν οπλοτεραων
Δωσω οπυιεμεναι και σην κεκλησθαι ακοιτιν
Πασιθεην, ης αιεν ελδεαι ημαρα παντα.

Hear, and obey the mistress of the skies,
Nor for the deed expect a vulgar prize:
For know, thy lov'd one shall be ever thine,
The youngest Grace, Pasithæ the divine.
Il. XIV. 301.

77. *Fas est.* It is lawful, or rather, it is fit and just.

78. *Tu mihi.* This Servius understands in an allegorical sense, and thinks no more is meant by Æolus' receiving his kingdom and sceptre from Juno, than that the winds are

Concilias: tu das epulis accumbere Divûm,
Nimborumque facis tempestatumque potentem.
Hæc ubi dicta, cavum conversâ cuspide montem
Impulit in latus: ac venti, velut agmine facto,
Quà data porta, ruunt, et terras turbine perflant.
Incubuere mari, totumque à sedibus imis
Unà Eurusq; Notusque ruunt, creberque procellis
Africus, et vastos volvunt ad litora fluctus.
Insequitur clamorque virûm, stridorq; rudentum.
Eripiunt subitò nubes cœlumque, diemque,
Teucrorum ex oculis; ponto nox incubat atra.
Intonuere poli, et crebris micat ignibus æther:
Præsentemq; viris intentant omnia mortem.
Extemplò Æneæ solvuntur frigore membra.
Ingemit, et duplices tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati,

et imperium, et eam quamlemcumque auctoritatem: tu facis ut accumbam mensis Deorum, et reddis *me* dominum nubium ac tempestatum. Postquàm hæc dicta *sunt*, concussit cavernosum montem ad latus intortâ cuspide: ac venti quasi turmatim erumpunt, quà via aperta *est*, et agitant flatu terras. Insederunt mari, ac simul Eurusque, Notusque, et frequens tempestatibus Africus, evertunt totum mare ab ipso fundo: et propellunt ad litora magnos fluctus. Sequitur et clamor hominum, et stridor funium. Statim nubes auferunt cœlum et lucem ex oculis Trojanorum: nox obscura insidet mari: poli tonuere, et aër splendet frequentibus fulguribus: et omnia ingerunt hominibus præsentem necem. Continuò membra Æneæ frigore dissolvuntur: Ingemit, et attollens ad astra ambas manus, talia ore pronunciat: O ter et quater felices,

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formed by the motion of the air or Juno. But such allegorizing would quite destroy the poetical beauty.

79. *Epulis accumbere Divûm.* The word *accumbere*, to lie, or recline, refers to the ancient manner of lying or reclining on couches at table. And to be admitted to the table of the gods, imports deification. Hence an expression of the same import is used by Horace to denote Hercules' divinity, Lib. IV. Ode VIII. 29.

———sic Jovis interest
Optatis epulis impiger Hercules.

80. *Potentem.* The same with *dominum; regem.*

81. *Hæc ubi dicta.* Those who are curious may consult Scaliger's Poetics, Lib. V. where this description of the storm is particularly examined, and compared with that of Homer in the fifth of the Odyssey.

82. *Impulit.* Minelius says, *fregit et aperuit*, he broke and opened. Trapp renders it: "He *push'd* the hollow mountain's side;" and understands the poet as intimating that by the effort the mountain was elevated, and the winds found a passage at its foot.

85. *Unà Eurusque, Notusque, &c.* "Heyday," say some critics, "did the wind blow from all quarters at once? I answer, first, there are such things as hurricanes; secondly, in storms, the wind sometimes shifts so frequently, in so short a time, that a poet might be allowed to say they blow at once. In the great storm, in England, in 1703, trees and houses were blown down to all points of the compass."

In the book of Job we are informed, that "as his sons and daughters were eating and drinking in their brother's house, there came a great wind from the wilderness and smote the four corners of the house." The tornadoes of the West Indies, and the tyfoons in China, are distinguished from all other winds by their instantly shifting round to every point of the compass. It is this tremendous, sudden and conflicting violence that dismasts or sinks the strongest ships in an instant, and entirely prostrates the tallest edifices.

92. *Extemplò Æneæ solvuntur.* To those who here arraign Æneas of cowardice and pusillanimity, it is sufficient to observe, that his fear arises not from a view of death, but only from the apprehension of dying in an inglorious manner. He laments that he had not died like a brave man in the bed of honour,

(—pulchrumque mori succurrit in armis,)

fighting for his friends and country, rather than to be reserved for so ignoble, not to say an accursed death; for so drowning was reckoned by the ancients, not only as it deprived their bodies of the rights of sepulture, but also because, as it is in Servius, this kind of death was thought as contrary to the principle of the human soul, as water is to fire; as Æn. VI. 730.

Igneus est ollis vigor, &c.

"Achilles, merely for a personal affront, and the loss of a mistress, runs away crying and tells his mother, and she comes with her τεκνον, τι κλαεις; and yet the same critics never object against the courage of that hero."

94. *O terque quaterque beati.* It may be rendered *thrice happy ye*, by way of apostrophe, which is surely more animated and poetical.

94. *O terque quaterque beati.* Macrobius, in his dissertation upon the number seven, alleges that Virgil makes Æneas call them

quibus accidit mori in oculis parentum, ad muros excelsos Trojæ: ô generosissime nationis Danaorum, fili Tydei, egonè non potui mori in campis Trojanis, et amittere hanc vitam tuâ manu? Ubi durus Hector periit armis Achillis, et magnus Sarpedon: ubi Simoïs volvit inter aquas tot correptos clypeos hominum, et galeas, et generosa corpora. Talia dicenti, tempestas stridens *ab* Aquilone percutit *ex* oppositâ *parte* velum, et propellit fluctus ad astra. Rumpuntur remi, deinde prora detorquetur, et objicit latus undis: succedit mons aquæ altitudine præruptus. Alii pendent è summo fluctu; mare hians pandit aliis terram inter fluctus: mare ebulliens turbatur arenis. Notus affligit tres *naves* abreptas ad scopulos occultos; scopulos *inquam illos*, quos Itali in medio mari appellant Aras,

Queis ante ora patrum, Trojæ sub mœnibus altis, 95
Contigit oppetere! ô Danaûm fortissime gentis
Tydide, menè Iliacis occumbere campis
Non potuisse? tuâq; animam hanc effundere dextrâ?
Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon: ubi tot Simoïs correpta sub undis 100
Scuta virûm, galeasque, et fortia corpora volvit.
Talia jactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi: tum prora avertit, et undis
Dat latus: insequitur cumulo præruptus aquæ mons.
Hi summo in fluctu pendent, his unda dehiscens 106
Terram inter fluctus aperit: furit æstus arenis.
Tres Notus abreptas in saxa latentia torquet;
Saxa vocant Itali, mediis quæ in fluctibus Aras,

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terque quaterque beati, or seven times happy, to express the most full and consummate felicity, *plene et per omnia beatos exprimere volens;* seven, according to the doctrine of the Pythagoreans, being a perfect number, *numerus rerum omnium fere nodus*, as Cicero calls it; which mystery those who would see more fully explained, may consult Macrob. in Somn. Scrip. Lib. I. Cap. 6.

99. *Sævus.* In a good sense, brave, terrible in arms.

99. *Æacidæ.* Achilles, the grandson of Æacus.

99. *Hector;* the son of Hecuba and Priam; general of the Trojan forces. Thirty-one of the most valiant Greeks perished by his hand. He was at last killed by Achilles. Old Priam, his father, begged his body. The Thebans, in the age of the geographer Pausanias, boasted that they had his ashes preserved in an urn, by order of the oracle. The epithet of Hectoreus is applied to the Trojans, as expressive of their valour and intrepidity.

102. *Jactanti* signifies while he is throwing away his words; that is, mourning or complaining in vain. See Virgil, second Eclogue, v. 5.

——— ibi hæc incondita solus
Montibus et sylvis studio jactabat inani.

Hence it comes that *jacto* signifies to boast or bluster, which is but throwing away words.

104. *Prora avertit.* Some copies have it *proram avertit, procella* being understood: but the common reading with *se* understood is better. It yields and leans sideways, so that *undis dat latus.*

105. *Insequitur cumulo, &c.* The same image is represented, Geor. III. 237.

Fluctus ut, in medio cœpit cum albescere ponto,
Longius ex altoque sinum trahit; utque volutus
Ad terras, immane sonat per saxa, nec ipso
Monte minor procumbit.

Insequitur may signify, The next scene is, *cumulo præruptus aquæ mons;* i. e. wave on wave, *cumulo*, tumbling along, and still gathering bulk, till it grows to *præruptus aquæ mons;* i. e. a broken, overhanging mountain of water. The structure and sound of the verse show the image, *cumulo* expresses the tumbling of the waves, *præruptus* their ruggedness and threatening aspect, and *mons* the weight and noise with which they break.

107. *Terram inter, &c.* It will appear that there is nothing exaggerated in this circumstance of the description, if we consider that the fleet was near shoals and sand-banks, v. 115. where there was no great depth of water.

109. *Aras.* These rocks are thought to be the islands Ægates, between Africa, Italy, and Sicily, where the Romans and Carthaginians struck up a treaty of peace, which put an end to the first Punic war. Hence they obtained the name of the *Altars*, because of the mutual oaths which the two nations had here taken after the defeat of the Carthaginian army by Luctatius Catulus, A. U. C. 512.

Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urget, miserabile visu;
Illiditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Orontem,
Ipsius ante oculos ingens à vertice pontus
In puppim ferit: excutitur pronusque magister
Volvitur in caput: ast illam ter fluctus ibidem
Torquet agens circùm, et rapidus vorat æquore vortex.
Apparent rari nantes in gurgite vasto:
Arma virûm, tabulæq; et Troïa gaza per undas.
Jam validam Ilionei navem, jam fortis Achatæ;
Et quâ vectus Abas, et quâ grandævus Alethes,
Vicit hyems: laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.
Interea magno misceri murmure pontum,
Emissamque hyemem sensit Neptunus, et imis
Stagna refusa vadis: graviter commotus, et alto
Prospiciens, summâ placidum caput extulit undâ.
Disjectam Æneæ toto videt æquore classem,
Fluctibus oppressos Troas, cœlique ruinâ.
Nec latuere doli fratrem Junonis, et iræ:

quæ sunt quasi grande dorsum *in* superficie maris. Eurus tres *naves* impellit à pleno *mari* in brevia et syrtes, res visu miserabilis: *easque* impingit in vada et circumdat vallo arenæ. Ingens fluctus ante oculos ipsius *Æneæ* percutit à prorâ in puppim, unam *navem*, quæ ferebat Lycios et fidelem Orontem: concidit gubernator, et pronus subvertitur in caput: navem verò fluctus ter eodem in loco circùm involvens torquet, et præceps vortex absorbet mari. Videntur pauci enatantes in immenso mari: *et* arma hominum, et tabulæ, et Trojanæ opes per aquas. Jam tempestas superavit firmam navem Ilionei, jam *navem* generosi Achatæ, et *eam* quâ portabatur Abas, et quâ senior Alethes: et omnes solutis juncturis laterum admittunt perniciosam aquam, et rimis dehiscunt. Interea Neptunus animadvertit mare magno tumultu agitari et immissam tempestatem, et profunda *maris* ab imis vadis revoluta; graviter iratus, et mari providens, sustulit caput tranquillum è superficie aquæ. Cernit naves Æneæ dispersas toto mari, Trojanos obrutos fluctibus et aëris fulminibus. Nec fraudes et iræ Junonis ignotæ fuerunt fratri *Junonis:*

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113. *Lycios.* The Lycians inhabited a country of Asia Minor, bounded north by Phrygia, south by the Mediterranean, east by Pamphylia, and west by Caria. It was anciently called Milyas and Tremile. Apollo had there his celebrated oracle, at Patyra. The country is often called Hyberna, because the god was said to pass the winter in his temple.

113. *Orontem,* a king of the Lycians. Possibly he is the same with Leucaspis. Æn 6. 334.

114. *A vertice,* according to Servius, is from the north, taking *vertex* for the north pole. Ruæus and others explain it as the prow, head, or fore-part of the ship. But the most natural sense seems to be that of La Cerda, who understands by it *from above,* or *from the top* of the ship. And in like manner he interprets the same expression in the second Georgic, 310.

Præsertim si tempestas à vertice sylvis
Incubuit.

114. *Pontus.* As if a whole sea had been breaking upon the ship at once.

118. *Gurgite vasto.* Gurges is properly a part of the sea or of a deep river, absorbing the water with a great noise. The poets, however, use it for the whole ocean itself in a storm.

119. *Troïa,* an adjective of three syllables, *troïus, troïa, &c.*

119. *Gaza.* Originally a Persian word, which signifies any kind of rich furniture, as well as treasures of silver and gold.

121. *Abas.* Is a very frequent name among the classic writers. It is used for a river and a mountain; and for several chiefs and philosophers. The *Abas* here referred to is supposed to be the same who was killed by Lausus, the son of Mezentius.

122. *Hyems.* Indicating the power of the tempest: as if all the fury of winter were at once poured forth, though in the midst of summer, v. 539.

Thomson uses the word winter for a single storm:

——foul and fierce
All winter drives along the darken'd air.

123. *Imbrem* signifies sometimes water in general, as in Lucretius, Lib. I. 715.

Ex igni, atque anima procrescere, et imbri.

125. *Neptunus,* the brother of Jupiter and Pluto, sovereign of the sea. He had Amphitrite for his wife. According to Cicero, his name is derived from *nando,* swimming. Varro derives it from *nubendo,* because he covers the earth with clouds.

127. *Placidum caput.* How is this consistent with his being *graviter commotus,* put in violent commotion? In answer to this, *placidus* is an epithet that denotes Neptune's natural character, the other only an occasional commotion and disturbance: or, he was peaceful and mild with respect to the Trojans, however offended he was at the winds: or, lastly, *placidum* may denote the effect which his aspect had to still the sea, and produce a calm.

appellat ad se Eurum ac Zephyrum, deinde hæc ait: Tantáne vos cepit confidentia ex vestrâ origine? Jam audetis, ô venti, absque meâ auctoritate, confundere cœlum et terram, et attollere tantos cumulos *fluctuum?* Vos ego *puniam.* Sed melius est sedare turbatas aquas. Deinceps non luetis crimina tali pœnâ. Celerate fugam, et dicite ista vestro regi: Non illi concessam *esse* dominationem maris, et potentem tridentem: sed mihi per sortem. Habet ille rupes ingentes, *quæ sunt* vestræ domus, ô Eure: Æolus glorietur in illâ aulâ, et clauso carcere ventorum exerceat imperium. Sic dixit, et celeriùs *quàm* dixerat sedat inflatum mare, et pellit nimbos congregatos, et *rursus* inducit Solem. Simul *cum eo* Cymothoë, et Triton connitens, depellunt naves *ab* acuto scopulo: ipse *Neptunus* sublevat *eas* tridente, et recludit immensas syrtes, et sedat mare, et perstringit superficiem aquarum levibus rotis. Et quemadmodum sæpe, cùm in populo numeroso

Eurum ad se Zephyrumq; vocat: dehinc talia fatur;
Tantáne vos generis tenuit fiducia vestri?
Jam cœlum terramque, meo sine numine, venti,
Miscere, et tantas audetis tollere moles?
Quos ego—Sed motos præstat componere fluctus. 135
Pòst mihi non simili pœnâ commissa luetis.
Maturate fugam, regique hæc dicite vestro:
Non illi imperium pelagi, sævumq; tridentem;
Sed mihi sorte datum: tenet ille immania saxa,
Vestras, Eure, domos: illâ se jactet in aulâ 140
Æolus, et clauso ventorum carcere regnet.
Sic ait, et dicto citiùs tumida æquora placat,
Collectasque fugat nubes, Solemque reducit.
Cymothoë simul, et Triton adnixus, acuto
Detrudunt naves scopulo: levat ipse tridenti; 145
Et vastas aperit syrtes; et temperat æquor,
Atque rotis summas levibus perlabitur undas.
Ac veluti magno in populo cùm sæpe coorta est
Seditio, sævitque animis ignobile vulgus;
Jamq; faces et saxa volant, furor arma ministrat; 150
Tum, pietate gravem ac meritis si fortè virum quem
Conspexere, silent, arrectisq; auribus astant:
Ille regit dictis animos, et pectora mulcet.
Sic cunctus pelagi cecidit fragor: æquora postquàm
Prospiciens genitor, cœloque invectus aperto, 155
Flectit equos, curruque volans dat lora secundo.

commota est seditio, et plebs vilis furit animis: et jam tædæ ac lapides volant, ira suppeditat tela: tunc si fortuitò viderint virum aliquem insignem virtute ac meritis, tacent, et stant attentis auribus: ille temperat animos et placat corda sermone. Ita omnis tumultus maris cessavit, statim atque pater videns mare, et vectus per aërem serenum, impulit equos, et currens immisit habenas currui facili.

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132. *Generis fiducia.* The winds, according to Hesiod, were the offspring of Aurora and Astræus, one of the Titans. Neptune therefore by this reproof insinuates, that if they imitated the rebellion of the giants their ancestors, they might expect also to share their doom.

133. *Numine.* Numen is properly *nutus* or a nod, or a certain motion of the eyes and head, by which to a suppliant it is signified that his desires are granted. So Æn. II. 777.

"Non hæc sine numine eveniunt."

Minelius interprets *numine* here by "*nutu et voluntate.*"

135. *Quos ego.* The figure called aposiopesis is here used, and the words "*si corripuero, probe ulscisar,*" "*punirem, si quidem vacaret,*" or some such expressions, are understood.

137. *Maturate.* Meaning *celeriter remeate;* back again instantly.

138. *Non illi.* "Poetically speaking, the fields of air are under the command of Juno and her vicegerent Æolus: why then does Neptune call them his? I answer, because being god of the seas, Æolus could raise no tempest in the atmosphere above them without his leave. But why does Juno address herself to her own substitute? I answer, Æolus had an immediate power over the winds, whom Juno desires to employ for her revenge. That power was absolute by land, which Virgil plainly insinuates, for when Boreas and his brethren are let loose he says, at first, '*terras turbine perflant,*' then adds '*incubuere mari,*' an usurpation on the prerogative of Neptune. Besides, they who are in a passion are apt to assume to themselves more than their due."

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144. *Cymothoë.* One of the sea-nymphs: the name is very proper to an inhabitant of the sea, who glides nimbly along the waves, being compounded of κυμα, *a wave,* and θειν, *to run.*

148. *Ac veluti.* This simile is exceedingly natural, just, and particularly exact. What can be more proper to represent the disorder and havoc produced by a violent hurricane, than the fury and desolation of an incensed mob? as, on the other hand, the suddenness with which the noisy waves subside, and sink into a perfect calm, so soon as Neptune appears, is finely marked by the awe and silence with which the se-

Defessi Æneadæ, quæ proxima litora cursu
Contendunt petere, et Libyæ vertuntur ad oras.
Est in secessu longo locus: insula portum
Efficit objectu laterum: quibus omnis ab alto
Frangitur, inque sinus scindit sese unda reductos.
Hinc atque hinc vastæ rupes, geminiq; minantur
In cœlum scopuli: quorum sub vertice latè
Æquora tuta silent: tum sylvis scena coruscis
Desuper, horrentique atrum nemus imminet umbrâ.
Fronte sub adversâ scopulis pendentibus antrum:
Intus aquæ dulces, vivoque sedilia saxo;
Nympharum domus: hìc fessas non vincula naves
Ulla tenent, unco non alligat anchora morsu.
Huc septem Æneas collectis navibus omni
Ex numero subit: ac magno telluris amore
Egressi, optatâ potiuntur Troës arenâ,
Et sale tabentes artus in litore ponunt.
Ac primùm silici scintillam excudit Achates,
Suscepitque ignem foliis, atque arida circùm
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis, Cerealiaq; arma
Expediunt fessi rerum: frugesque receptas
Et torrere parant flammis, et frangere saxo.

Trojani fatigati conantur assequi cursu litora quæ vicina *sunt*, et deflectunt ad plagas Africæ. Est locus in longo recessu, *ubi* insula format portum oppositu laterum, quibus omnis è mari *veniens* fluctus frangitur, et finditur in sinus replicatos. Hinc et inde rupes immanes et duo scopuli eminent ad cœlum: quorum sub cacumine undique mare placidum quiescit: prætereà umbraculum arborum micantium, et nemus obscurum horrentibus tenebris desuper impendet. Ex oppositâ parte, caverna *est* in scopulis suspensis: in *cavernâ* sunt aquæ dulces, et sedilia è vivo lapide; domus *videtur* Nympharum. Illìc nulla retinacula continent naves lassatas, anchora non affigit *eas* unco dente. Illuc intrat Æneas congregatis navibus septem ex totâ multitudine; et Trojani *ex iis* egressi *cum* magno terræ desiderio, obtinent arenam desideratam, et sternunt in litore corpora salsis *undis* fluentia. Et primò Achates excussit scintillam è lapide, et recepit ignem in frondibus, et circumjecit sicca alimenta, et suscitavit flammam in foco. Tum fatigati casibus educunt frumenta infecta undis, et instrumenta pistoria: incipiuntque et coquere igne, et comminuere lapide, frumenta erepta *è naufragio*.

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ditious multitude are immediately struck, at the sight of a person of superior merit and authority. The two ideas of a rough sea and a noisy multitude are brought finely together in the book of Psalms: He "stilleth the noise of the seas, the noise of their waves and the tumult of the people."

157. *Cursu.* The ancient dative for *cursui.*

159. *Est in secessu, &c.* This description is very beautiful in itself, and seasonably introduced to relieve the reader, and compose his mind into an agreeable tranquillity, after having dwelt on the former images of horror and distress. Livy gives an account of a port in Spain belonging to New Carthage, very like to this which Virgil here describes: Sinus est maris media fere Hispaniæ ora, maxime Africo vento oppositus, et quingentos passus introrsus retractus, paululo plus passuum in latitudinem patens. Hujus in ostio sinus, parva insula objecta ab alto, portum ab omnibus ventis, præter Africum, tutum facit.

164. *Scena.* Minelius says *inumbratio.* Scena is derived from σκηνη, *umbraculum*, a place to shade one in, and that from σκιὰ *umbra*, a shadow.

164. *Coruscis.* This word sometimes signifies splendor, as Georg. I. 238.

"Corusco semper sole rubens."

Sometimes motion, as Æn. XII. 919.

"Telum Æneas fatale coruscat;"

that is, moves, vibrates. Ruæus interprets it "*umbraculum arborum micantium.*" Trapp translates it "trembling."

170. *Septem.* Æneas left Troy with twenty vessels, see v. 385. One had just perished in the waves, v. 117. Twelve had been separated and scattered, but returned safe, v. 397. Consequently Æneas had only seven with him.

172. *Optatâ;* wished for during the storm:

——— "with love of land
Eager, the Trojans gain the welcome shore."

177. *Cererem.* Ceres is put for corn, as is Venus for love, Bacchus for wine, &c. &c.

177. *Cerealia arma;* baking utensils.

178. *Fessi rerum.* Virgil uses the word *rerum* to signify distresses, as in the 462d verse of this book of the Æneid:

Sunt lachrymæ rerum, et mentem mortalia tangunt.

179. *Et torrere.* Ruæus thinks, there should be a transposition here. For, he says, corn must be ground before bread can

Interim Æneas conscendit rupem, et petit omnem undique prospectum *in* mare, si alicubi Antheum cernat agitatum vento, et Phrygias naves, vel Capyn, vel arma Caïci in altis puppibus. Nullam videt navem ante oculos, *sed* tres cervos vagantes in litore: hos toti greges sequuntur à tergo, et turba pascitur per valles. Illic stetit, et cepit manu arcum et sagittas veloces, quæ arma fidelis Achates ferebat. Ac primò interficit ipsos duces, tollentes capita sublimia cornibus ramosis: deinde persequens telis per frondosam sylvam turbat vulgus et reliquam multitudinem. Nec cessat antè quàm victor affligat ad terram septem magna corpora, et *eorum* numerum æqualem faciat numero navium. Posteà redit in portum, et distribuit inter omnes socios. Deinde dividit vina, quæ largus Acestes imposuerat cadis *in* litore Siculo, dederatque heros discedentibus: et solatur verbis mœsta corda. O socii (nam non obliti sumus malorum præteritorum) ô qui tolerástis acerbiora! Deus ponet his quoque terminum. Vos accessistis ad rabiem Scyllæ, et ad rupes intus

Æneas scopulum intereà conscendit, et omnem
Prospectum latè pelago petit, Anthea si quà
Jactatum vento videat, Phrygiasque biremes,
Aut Capyn, aut celsis in puppibus arma Caïci.
Navem in conspectu nullam, tres litore cervos
Prospicit errantes: hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hìc, arcumque manu celeresque sagittas
Corripuit, fidus quæ tela gerebat Achates.
Ductoresque ipsos primùm, capita alta ferentes
Cornibus arboreis, sternit: tum vulgus, et omnem
Miscet agens telis nemora inter frondea turbam.
Nec priùs absistit, quàm septem ingentia victor
Corpora fundat humi, et numerum cum navibus æquet.
Hinc portum petit, et socios partitur in omnes.
Vina bonus quæ deinde cadis onerârat Acestes
Litore Trinacrio, dederatq; abeuntibus heros,
Dividit, et dictis mœrentia pectora mulcet:
O socii (neque enim ignari sumus antè malorum)
O passi graviora: dabit Deus his quoque finem.
Vos et Scyllæam rabiem, penitusque sonantes

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be baked. Trapp actually transposes the passage:

"Corn rescued from the wreck they then prepare
To grind with stones and bake upon the fire."

But, Dryden naturally and amply vindicates the order of Virgil, giving to the word the sense *to dry*, not *to bake*.

"Some dry their corn infected with the brine,
Then grind with marbles, and prepare to dine."

185. *Sequuntur à tergo.* Though *à tergo* here may seem superfluous, and mere tautology, it is agreeable to the genius of the purest Latin, and is used the same way by Cicero, 1 Tuscul. Adolescentes in cursu à tergo insequens, nec opinantes assecuta est senectus. Besides *à tergo* signifies their following close behind, as it is the manner of those timorous animals to adhere close to their leaders.

186. *Agmen.* This word signifies a moving body, as an army marching; a circumstance that makes the prospect more delightful and picturesque, to see a herd of deer extended through a long valley, and in motion.

190. *Cornibus arboreis.* This finely marks the *ductores* or leaders from the rest, on whose lofty heads tall branching horns shoot up like trees.

190. *Et omnem miscet. Miscere* here signifies to make them fly before him in the utmost fear and disorder, as Æn. X. 721.

Hunc ubi miscentem longè media agmina vidit.

It answers to Homer's ἀλαπαζοντα στιχας ἀνδρων.

196. *Litore Trinacrio.* Sicily was denominated Trinacria from its triangular form; the three promontories in which its angles terminated were called Pachynus, Pelorus, and Lilybæum.

198. *Antè malorum*, i. e. *Malorum* quæ *antè* fuerunt, former or past ills.

198. *O socii—O passi graviora.*

O fortes pejoraque passi Hor. Ode I. 7. And both of them are from Homer, Odyss. XII.

200. *Scyllæam rabiem.* Scylla was a rock in the western part of Italy, adjoining to the promontory of Cænis, now Capo de Passolo. The violence of the waves, and the whirling eddies in that narrow sea, having often proved fatal to ships, gave the poets a pretence for transforming it into a hideous monster, the upper parts of whose body resembled a beautiful virgin, and the mid-

Accêstis scopulos; vos et Cyclopea saxa
Experti: revocate animos, mœstumque timorem
Mittite: forsan et hæc olim meminisse juvabit.
Per varios casus, per tot discrimina rerum,
Tendimus in Latium; sedes ubi fata quietas
Ostendunt: illic fas regna resurgere Trojæ.
Durate, et vosmet rebus servate secundis.
Talia voce refert: curisque ingentibus æger,
Spem vultu simulat, premit altum corde dolorem.
Illi se prædæ accingunt dapibusque futuris:
Tergora diripiunt costis, et viscera nudant:
Pars in frusta secant, verubusq; trementia figunt.
Litore ahena locant alii, flammasque ministrant.
Tum victu revocant vires: fusique per herbam,
Implentur veteris Bacchi, pinguisque ferinæ.
Postquàm exempta fames epulis, mensæque remotæ:
Amissos longo socios sermone requirunt,
Spemq; metumq; inter dubii: seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.

latrantes: vos experti estis quoque rupes Cyclopum: resumite animos, et pellite tristem metum: fortassè gratum erit aliquando recordari harum etiam *rerum*. Per casus diversos, per tam multa pericula rerum, tendimus in Latium; ubi fata monstrant sedes tranquillas: in illo *loco* licebit regnum Trojanum excitari. Perseverate, et reservate vos ipsos ad res prosperas. Hæc dicit ore *quidem tenus*, et anxius gravi solicitudine spem fronte fingit; *sed* comprimit corde profundum dolorem. Trojani parant se ad prædam et ad futuras epulas, detrahunt pelles è costis, et detegunt carnes: alii scindunt in partes, et trajiciunt verubus *eas adhuc* palpitantes: alii disponunt ærea *vasa in* litore, et subjiciunt ignem. Tum reficiunt vires cibo: et discumbentes in gramine satiantur vino veteri et pingui *carne* ferarum. Postquàm fames pulsa est cibo, et mensæ sublatæ *fuerunt*, inquirunt longo colloquio de sociis amissis, inter spem ac timorem incerti, utrùm putare *debeant eos* vivere, an in extremis versari, nec jam audire *quamvis* inclamentur.

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dle that of a wolf, while it terminated in a fish's tail: book III. 424.

At Scyllam cæcis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa trahentem.
Prima hominis facies, et pulchro pectore virgo,
Pube tenus: postrema immani corpore pristis,
Delphinum caudas utero commissa luporum.

201. *Accéstis*, for accessistis. So extinxem for extinxissem, Æn. 4. 686. and direxti for direxisti, Æn. 6. 57.

201. *Cyclopea saxa.* The Cyclops were the primitive inhabitants of Sicily, and had their chief residence near mount Ætna. They were reputed to be savage and inhospitable. Hence the poets fabled that they were a race of monstrous giants, who had but one eye, which was in their forehead, and that they fed upon human flesh; and from their vicinity to mount Ætna, they were given out to be Vulcan's servants, who employed them in forging Jupiter's thunderbolts.

205. *Latium.* A description of Latium is given Æn. 7. 54.

206. *Resurgere.* This neuter verb has the sense of a passive one. Minelius interprets it by *reparari et renasci.*

207. *Durate.* Harden yourselves for suffering with the hope of better times.

211. *Tergora*, the skins.

215. *Bacchi:* poetically for vini.

219. *Sive extrema pati.* The Romans had a shyness and aversion to hear, or pronounce in direct words, that a person was dead; and therefore chose to make use of some word that implied as much, as *fuit*, *vixit;* or to express it by a circumlocution, as in the instance before us. *Pati* here hath the signification of the preterite, as in this same book Dido says, *Teucrum memini venire* for *venisse*, v. 619.

219. *Nec jam exaudire vocatos.* This is an allusion to the ancient custom of calling upon the dead, which was the last ceremony performed in funeral obsequies, as appears from several passages in the Æneid, particularly in the description of Polydorus' sepulchre, B. III. 67.

animamque sepulcro
Condimus, et magna supremum voce ciemus.

After the body was interred, the friends three times called aloud on the deceased by his name and after thrice expressing the word *vale*, as the last farewell, they departed. The same ceremony of invocating the dead was also performed towards those who perished in shipwreck, and whose bodies could not be recovered in order to their

Imprimis pius Æneas, nunc dolet privatim *fortunam* generosi Orontis, nunc fortunam Amyci, nunc duram sortem Lyci, et fortem Gyan, et fortem Cloanthum. Et jam erat finis, cùm Jupiter ex alto cœlo despectans mare navigabile, et terras humiles, et litora, et diffusas gentes, tali *situ* stetit in supremâ *parte* cœli, et fixit oculos in regnis Africæ. Venus autem tristior, et *habens* pulchros oculos lachrymis

Præcipuè pius Æneas, nunc acris Orontei
Nunc Amyci casum gemit, et crudelia secum
Fata Lyci, fortemq; Gyan, fortemq; Cloanthum.
Et jam finis erat: cùm Jupiter æthere summo
Despiciens mare velivolum, terrasque jacentes,
Litoraque, et latos populos; sic vertice cœli
Constitit, et Libyæ defixit lumina regnis.
Atque illum tales jactantem pectore curas,

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interment. To them a cenotaph, or *tumulus inanis*, was raised, and their departed ghosts were three times solemnly called:

Tunc egomet tumulum Rhæteo in litore inanem
Constitui, et magnâ manes ter voce vocavi.
Æn. VI. 505.

Pliny derives the origin of this custom from a just precaution against burying persons alive. For it having been observed that some were reputed dead who were only in a swoon or deliquium, it was thought proper to preserve the body for seven days, during which time, the friends used to call upon the deceased at certain intervals, and after the last invocation the body was carried out to be buried, or laid on the funeral pile. Hence the phrase *conclamatum est* came to signify, It is given up for lost, it is past all hope; as in Terence, Eun. Ac. II. Sc. III. 56.

220. *Præcipuè pius Æneas.* The most exalted and heroic minds are most susceptible of humanity and compassion. Therefore Virgil says, *Præcipuè pius Æneas;* he was moved with generous concern; especially for the fate of those of distinguished valour:

fortemque Gyan, fortemque Cloanthum.

But at the same time he conducts his grief with prudence, carefully avoids what might dispirit the rest, and therefore *gemit secum*, he keeps his anxiety to himself; showing his men an example only of magnanimous fortitude, which rises superior to dangers and misfortunes. This is evident from the whole strain of his speech aforementioned, and particularly from what is said, verse 209.

Spem vultu simulat; premit altum corde dolorem.

222. *Fortemque Gyan.* Virgil has been censured for a want of variety in his characters. It is said the faithful Achates, the brave Gyas and the brave Cloanthus, the same over and over again are of no material use in the poem, and only fill up a gap in the verse. Voltaire thought otherwise. "I am apt to think," says he, "such an objection turns a great deal to the advantage of the Æneid. Virgil sung the action of Æneas, and Homer the idleness of Achilles. The Greek poet lay under the necessity of supplying the absence of his first hero with some other warriors; but what was judicious in Homer would have been preposterous in Virgil. He knew too much of his art to immerse his principal character in the crowd of other heroes, indifferent to the main action. Thus he found the way to center our concern in Æneas. He interests us for him by never losing sight of him; while Homer, presenting us with the shifting scenes of so many shining characters, interests us for none.

223. *Finis erat*, of the supper, the conversation and the day.

224. *Mare velivolum.* In this beautiful epithet *velivolum*, the poet considers the sails of a ship under the notion of wings, wherewith it flies upon the sea. Sailing and flying have indeed so great a resemblance to each other, that Virgil, the justest copier of nature, uses them interchangeably. Thus Æn. III. 520. *Velorum pandimus alas;* We expand the wings of our sails. And, speaking of Dædalus' flight, he says, *Gelidas enavit ad arctos;* He sailed through the air to the frozen north. And the balanced motion of his wings, whereby he had sped his flight, is called *remigium alarum*, the steerage of his wings.

224. *Terrasque jacentes.* The earth or lands are said to be *jacentes*, lying still, dead, and at rest, in opposition to the sea, which is restless, *velivolum*, always in motion, agitated by sailing ships, winds, and tides. Or *jacentes* may signify *low lying*, in point of situation; thus the word is used, Æn. III. 689.

Tapsumque jacentem.

226. *Defixit lumina.* Dr. Trapp observes, that nothing to him breathes the soul of poetry, and of Virgil's in particular, more than this delightful passage, in which the majesty of Jupiter and the beautiful grief of Venus are so finely contrasted. She still remembers, in all the abruptness of extreme sorrow, that she is addressing the omnipotent thunderer and governor, and yet maintains all the sweetness of female complaint and tender expostulation.

Tristior, et lachrymis oculos suffusa nitentes,
Alloquitur Venus: O, qui res hominumq; Deûmque
Æternis regis imperiis, et fulmine terres:
Quid meus Æneas in te committere tantum,
Quid Troës potuere? quibus tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis?
Certè hinc Romanos olim volventibus annis,
Hinc fore ductores, revocato à sanguine Teucri,
Qui mare, qui terras omni ditione tenerent,
Pollicitus: quæ te, genitor, sententia vertit?
Hoc equidem occasum Trojæ tristesque ruinas
Solabar, fatis contraria fata rependens.

perfusos, illum alloquitur volventem animo tales curas: *O tu*, qui sempiternâ potentiâ moderaris res hominum ac Deorum, et fulmine terribilis es: Quid meus Æneas tam grave peccare contra te *potuit*, quid Trojani potuere? Quibus, jam oppressis tam multiplici clade, totus orbis terrarum clauditur propter Italiam? Sanè promiseras hinc aliquando, annis labentibus, Romanos, hinc duces orituros esse è stirpe Teucri instauratâ, qui mare et terras regerent omni auctoritate: quodnam consilium mutavit te, ô pater? Hâc spe lenibam *dolorem* de interitu Trojæ et tristi excidio, compensans *his* fatis fata adversa.

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228. *Tristior, &c.* This is the first time Venus is introduced, and a very charming appearance she makes. That air of melancholy with which her looks are clouded, the tears that dim the lustre of her eyes, together with her tender anxiety for her son, show her in a fine situation, and cannot but heighten her charms in the reader's eye. So Helen is drawn in tears the first time she appears in the Iliad, III. 142. where her charms extort even from the venerable fathers of Troy one of the highest encomiums that ever were pronounced on beauty. We have also another admirable picture of beauty in distress drawn by Milton, towards the beginning of the fifth book of his *Paradise Lost*, where he describes Eve sorrowful and dejected, for having dreamed of eating the forbidden fruit. There are in that description several parallel circumstances which make it probable that Milton had this passage in his eye. I shall only transcribe those lines where Eve is seen in tears:

So cheer'd he his fair spouse, and she was cheer'd,
But silently a gentle tear let fall
From either eye, and wip'd them with her hair;
Two other precious drops, that ready stood,
Each in their crystal sluice, he, ere they fell,
Kiss'd, &c.

That fine circumstance in the fourth and fifth lines, is almost a literal translation of Virgil's *Lachrymis oculos suffusa nitentes.*

233. *Cunctus ob Italiam.* Ruæus says, *ob* here does not, as Servius dreams, mean *circum*, but *propter.*

234. *Volventibus.* It has happened to this word as to few others, that the active voice has a passive force. See also Georg. I. 163. Æn. 9. 7.

235. *Revocato à sanguine Teucri.* The commentators are puzzled in explaining this passage, because Teucer was not originally from Italy. La Cerda's solution, taken from Corradus, appears the easiest and most natural. By the *sanguine Teucri revocato*, he understands the Trojans, Teucer's offspring, restored to their pristine liberty, power, and grandeur, in the same sense with what Venus says in the end of her speech, *Sic nos in sceptra reponis?*

239. *Fatis contraria, &c.* If Venus knew that Æneas' future settlement in Italy was promised by Jupiter, and destined by fate, why was she afraid of its not being accomplished? The answer is, that the opposition which that event met with from Juno, made her waver, and remain in doubt; for Jupiter alone had a perfect insight into futurity, and the other deities knew no more of it than he was pleased to reveal to them:

Quæ Phœbo pater omnipotens, mihi Phœbus Apollo
Prædixit. Æn. III. 251.

They do Virgil injustice, who allege that he makes Jupiter dependent on fate or destiny; whereas it appears plain from a variety of passages, that his notion of fate is strictly just and philosophical; for he makes fate to be nothing else than the counsels or decrees pronounced by the mouth of Jove, as the very etymology of the word implies, *fatum* à *fari.* Thus he is represented as the great dispenser of fate in the third book of the Æneid:

sic fata Deûm rex
Sortitur, volvitque vices: is vertitur ordo.

Hence we see, in this very passage, Jupiter's promise, and fate, are mentioned in synonymous places: *Certe hinc—pollicitus:* and therefore, says Venus,

Solabar, fatis contraria fata rependens.

And Jupiter in his answer opens to her more plainly the fate of her race, and assures her it was unalterably fixed and certain,

manent immota tuorum
Fata tibi.

For his purpose was not changed, *Neque me sententia vertit.* And he concludes, *Sic placitum*, such is my will, these are my de-

Nunc *tamen* idem infortunium persequitur homines agitatos tot casibus: quem ponis terminum laborum, ô magne rex? Antenor, cùm effugisset è medio Græcorum, potuit securus intrare in sinum Illyricum et intima regna Liburniæ, et transgredi fontem Timavi: unde per novem scaturigines, magno cum sonitu montis exit *quasi* profusum mare, et aquis strepentibus operit agros. Nihilominùs ille fundavit illic urbem Patavium,

Nunc eadem fortuna viros tot casibus actos
Insequitur; quem das finem, rex magne, laborum?
Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus, atque intima tutus
Regna Liburnorum et fontem superare Timavi:
Unde per ora novem vasto cum murmure montis
It mare proruptum et pelago premit arva sonanti.
Hìc tamen ille urbem Patavî sedesque locavit
Teucrorum, et genti nomen dedit, armaque fixit
Troïa: nunc placidâ compôstus pace quiescit.
Nos, tua progenies, cœli quibus annuis arcem,
Navibus (infandum) amissis, unius ob iram

et sedes Trojanorum, et imposuit populo nomen, et suspendit arma Trojana, jamque quiescit fruens dulci pace. Nos, *qui sumus* tua soboles, quibus promittis regiam cœli, amissis navibus, (horrenda *res*) prodimur propter furorem solius *Junonis*,

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crees. To make this still more evident, Virgil often calls destiny *fata Divûm*, which can signify nothing but the divine counsels or decrees; and if he gives fate the epithets of *inexpugnabile*, *inexorabile*, he must mean, that the laws and order of nature, in a word, all events whatever, are fixed and immutable, as being the reult of consummate wisdom and foresight, and having their foundation in the divine mind, which is subject to none of those changes that affect impotent and injudicious mortals. As to that passage in the tenth book of the Æneid, where Jove, to comfort Hercules for the death of Pallas, tells him,

Trojæ sub mœnibus altis
Tot nati cecidere Deûm; quin occidit una
Sarpedon mea progenies: etiam sua Turnum
Fata vocant, metasque dati pervenit ad ævi;

whence Mr. Dryden infers, that the king of the gods himself acknowledges he could not alter fate, nor save his own son, and prevent the death which he foresaw; Mr. Pope has given a satisfactory answer, importing that this passage amounts to no more than that Jupiter gave way to destiny.

242. *Antenor.* He was a Trojan prince related to Priam. He is said, during the Trojan war, to have kept up a secret correspondence with the Greeks, and chiefly with Menelaus and Ulysses. After the destruction of Troy he fled to Italy, near the Adriatic, and built Padua.

245. *Per ora novem.* The river Timavus bursts out at once from the bottom of a mountain, and, before it falls into the Adriatic, divides itself into nine streams. The Italians now call it *la madre del mare*, as if all the sea were supplied from it. Hot springs abound on the islands at its mouth.

245. *Montis.* Some mountain in the vicinity.

246. *It mare proruptum.* Monsieur Catrou contends that this should be understood literally; but in that opinion he is (and it is probable always will be) singular. Though the Timavus is now but a pitiful rivulet, yet Servius assures us, from Varro, that it was formerly so large a river, as actually to obtain the name of a sea from the neighbouring inhabitants. The French translator's criticism would destroy all the beauty of two of the finest lines in Virgil. They bring to the mind the description of a river swollen over all its banks, by torrents of rain, in Mr. Thomson's winter:

At last the rous'd up river pours along,
Resistless, roaring; dreadful down it comes
From the chapt mountain, and the mossy wild,
Tumbling thro' rocks abrupt, and sounding far;
Then o'er the sanded valley floating spreads,
Calm, sluggish, silent; till again constrain'd
Betwixt two meeting hills, it bursts away,
Where rocks and woods o'erhang the turbid stream;
There gathering triple force, rapid and deep,
It boils, and wheels, and foams, and thunders through.

248. *Genti nomen dedit.* Livy tells us he called the place Troy where they first landed.

250. *Nos.* Venus speaks in the name of Æneas, to show how nearly she had his interest at heart.

251. *Infandum.* This word is thrown in like an interposing sigh, when she comes to the most moving part of her complaint; and the artful pauses in this and the two following lines, together with the abrupt manner in which the speech breaks off, show her quite overpowered by the tide of her grief.

251. *Unius;* of Juno.

Prodimur, atque Italis longè disjungimur oris.
Hic pietatis honos? Sic nos in sceptra reponis!
Olli subridens hominum sator atque Deorum,
Vultu, quo cœlum tempestatesque serenat,
Oscula libavit natæ: dehinc talia fatur:
Parce metu, Cytherea: manent immota tuorum
Fata tibi: cernes urbem et promissa Lavinî
Mœnia, sublimemque feres ad sidera cœli
Magnanimum Æneam, neq; me sententia vertit.
Hic (tibi fabor enim, quando hæc te cura remordet;
Longiùs et volvens fatorum arcana movebo)
Bellum ingens geret Italiâ, populosque feroces
Contundet, moresque viris et mœnia ponet:
Tertia dum Latio regnantem viderit æstas,
Ternaq; transierint Rutulis hyberna subactis.
At puer Ascanius, cui nunc cognomen Iülo
Additur (Ilus erat, dum res stetit Ilia regno)
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavinî
Transferet, et longam multâ vi muniet Albam.
Hic jam tercentum totos regnabitur annos
Gente sub Hectoreâ: donec regina sacerdos
Marte gravis, geminam partu dabit Ilia prolem.
Inde lupæ fulvo nutricis tegmine lætus

et procul ejicimur ab Italis litoribus. Hoc præmium est virtutis? Sic restituis nos in regna! Pater hominum ac Deorum illi subridens, *eâ* facie quâ serenat aërem et tempestates, tetigit labra filiæ: deinde hæc dicit: Abstine metu, Cytherea: fata tuorum stant tibi immota: videbis urbem et muros promissos Lavinii, et sublimem extolles ad astra cœli generosum Æneam, neque *aliud* consilium mutavit me. Ille (dicam enim tibi, siquidem ea cura te sollicitat; et explicabo secreta fatorum *ea* longè revolvens) faciet grave bellum *in* Italiâ, et domabit gentes asperas, et dabit viris leges et urbes: donec tertia æstas eum viderit dominantem, et tres hyemes fluxerint post Rutulos domitos. At puer Ascanius, cui modò adjicitur agnomen Iüli, *qui* dicebatur Ilus, dum res Iliacæ vigebant regno; traducet imperando triginta magnos annos, mensibus labentibus: et transportabit regnum ab urbe Lavinio, et multo labore ædificabit Albam longam. Illic deinde regnum erit *per* annos trecentos integros sub stirpe Trojanâ; donec Ilia, regii *sanguinis* sacerdos, Marte gravida edet partu binam sobolem. Posteà Romulus, gaudens rufo tegmine lupæ altricis *suæ*,

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255. *Cælum tempestatesque*, for *tempestates cæli*, as *molemque & montes* are used above for *molem montium*.

256. *Oscula*. Minelius conceives oscula to mean a religious salutation; basia and suavia, the kisses of desire. Terence uses the last of these words for a mistress herself: "meum *suavium!* quid agitur?"

256. *Natæ*. Not the dative, but the genetive.

257. *Metu*. The old dative for *metui*.

257. *Cytherea*. This surname of Venus is derived from Cythera, now Cerigo, where the Phenicians erected her a magnificent temple.

258. *Lavinî;* for Lavinii.

262. *Movebo*. Reveal, or remove them from their obscurity. *Moveo* implies the greatness of the undertaking.

263. *Bellum ingens geret*. The poet, by putting these predictions in the mouth of Jove himself, gives his readers a very exalted idea of his hero, and of the dignity of the Romans; while at the same time it furnishes him with a fine opportunity of celebrating the more remarkable periods of their history, particularly the victories of Cæsar, and the glories of the peaceful reign of Augustus, which he considers as a second golden age, in those admired lines,

Aspera tum positis mitescent sæcula bellis, &c.

266. *Terna*. By the third summer and three winters, three years are intended.

266. *Rutulis*. The Rutuli were a people of Latium, known, as well as the Latins, by the name of *Aborigines*. When Æneas came to Italy, Turnus was their king. The capital of their dominions was called *Ardea*.

266. *Hyberna*. The noun *tempora* is understood.

267. *Ascanius*. Ascanius was the son of Æneas by Creüsa. He was saved from the flames of Troy by his father. His descendents reigned in Alba upwards of 420 years. According to Dionysius, the son of Æneas by Lavinia, was also called Ascanius.

267. *Cui nunc cognomen Iulo*. This circumstance is thrown in to show the origin of the Julian family, and the important occasion of changing its founder's name from Ilus to Iulus or Julius.

269. *Orbes;* years; because *in se, sua per vestigia* volvitur annus, Georg. II. 420.

273. *Sacerdos*. Ilia, or Rhea Sylvia, a daughter of Numitor, king of Alba, consecrated by her uncle Amulius to the service of Vesta, which required perpetual chastity. This was done by Amulius to secure to himself the crown. He was, however, disappointed. Ilia became with child, it was said, by Mars. She was the mother of Romulus and Remus. For violating the Vestal laws, Amulius buried her alive. Because her tomb was near the Tiber, she was said to have married the god of that river.

succedet *in curam* gentis, statuet urbem Martiam, et appellabit Romanos de suo nomine. Ego illis nec definio limites ditionis, nec durationem: concessi imperium absque termino. Immò acerba Juno, quæ nunc timore commovet mare et terras et cœlum, mutabit sententiam in melius, et mecum promovebit Romanos dominos rerum, et populum togatum. Ita placuit. Veniet fluentibus temporibus ætas, quando familia Assaraci subjiciet servituti Phthiam, nobilesque Mycenas, et imperabit Argis superatis. Orietur Cæsar, Trojanus illustri origine, qui definiet ditionem *suam* Oceano, famam sideribus, *isque erit* Julius, *quod* nomen deductum *est* à magno Iülo. Tu olim secura illum excipies *in* cœlo, onerátum spoliis Orientis: ille etiam invocabitur per vota. Tunc dura tempora mansuescent compositis bellis. Cana Fides, et Vesta, Romulus cum fratre Remo jus distribuent: odiosæ portæ belli claudentur ferro et strictis campagibus: intus sceleratus Furor sedens supra arma crudelia, et ligatus post terga centum æreis catenis, frendebit horrens ore sanguinolento. Hæc dicit, et mittit è cœlo filium Majæ: ut regio, et ut mœnia novæ Carthaginis aperiantur ad

Romulus excipiet gentem, et Mavortia condet
Mœnia, Romanosq; suo de nomine dicet.
His ego nec metas rerum, nec tempora pono:
Imperium sine fine dedi. Quin aspera Juno,
Quæ mare nunc terrasque metu cœlumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos rerum dominos, gentemque togatam.
Sic placitum. Veniet lustris labentibus ætas,
Cùm domus Assaraci Phthiam clarasque Mycenas
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchrâ Trojanus origine Cæsar,
Imperium Oceano, famam qui terminet astris,
Julius, à magno dimissum nomen Iülo.
Hunc tu olim cœlo, spoliis Orientis onustum,
Accipies secura: vocabitur hic quoque votis.
Aspera tum positis mitescent sæcula bellis.
Cana Fides, et Vesta, Remo cum fratre Quirinus,
Jura dabunt: diræ ferro et compagibus arctis
Claudentur belli portæ: Furor impius intus
Sæva sedens super arma, et centum vinctus ahenis
Post tergum nodis, fremet horridus ore cruento.
Hæc ait, et Majâ genitum demittit ab alto:
Ut terræ, utque novæ pateant Carthaginis arces

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276. *Mavortia*, dedicated to Mars. It signifies martial, victorious.

278. *Metas rerum*. Virgil uses the word *res* for dominion or empire, both here and in many other places. See above, verse 268, and Æneid III. 1.

Postquam res Asiæ, &c.

Milton elegantly translates these lines, in his Paradise Lost, and applies them to the *Messiah*.

282. *Gentemque togatam*. The *toga*, or gown, was the distinguishing dress of the Romans, as the *pallium* was of the Greeks.

283. *Lustris*. The lustrum was so called from the verb *lustror*, *lustrari*; to purify, to expiate; because every fourth year the city was purged or cleansed by means of sacrifices.

284. *Domus Assaraci*. The Romans descended from Assaracus by Æneas, who was his great grandson. Phthia and Mycenæ were the royal seats of Achilles and Agamemnon. This prophecy Servius refers to Mummius, who conquered Achaia: others to Paulus Æmilius, who subdued Macedonia, by which means Thessaly, the country of Achilles, became subject to the Romans.

285. *Argis*. Sing. neut. *Argos*, masc. plur. *Argi* An ancient city of Angolis in Peloponnesus, about two miles from the sea, on the bay called *Argolicus sinus*. It was founded by Inachus 1856 years before the Christian era. Its inhabitants were called Argolici and Argivi. The names have been applied to all the Greeks without distinction.

292. *Cana Fides*. Alluding to the figure of Faith, which was represented with hoary locks, to signify that this was the peculiar virtue of ancient times. Hence that exclamation, *Heu pietas, heu prisca fides!*

294. *Claudentur*. The gates of the temple of Janus were opened in time of war, and shut in time of peace.

294. *Furor impius*. Pliny tells us that the image of warlike rage was drawn in this manner by Apelles, and dedicated by Augustus in his *forum*: but, because that *forum* was not then dedicated, others refer it to the statue of Mars, which the Spartans had in their city bound with chains of brass, as Virgil here describes, and as Mars is represented in Homer, Il. V. 387.

To make a person of fury or war, or almost any thing, is not only an allowed privilege of the poets, but one of the greatest beauties of verse. The last line, abounding with r.s is elegant and appropriate:

—tergum—fremet horridus ore cruento.

297. *Majâ genitum*. Mercury. According to Cicero, there were no fewer than five of this name; but to the son of Maia and Jupiter all the actions of the others have been referred. He was the messenger of the

Hospitio Teucris: ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyæ citus astitit oris:
Et jam jussa facit: ponuntque ferocia Pœni
Corda, volente Deo: imprimis Regina quietum
Accipit in Teucros animum mentemque benignam.
At pius Æneas per noctem plurima volvens,
Ut primùm lux alma data est, exire, locosque
Explorare novos; quas vento accesserit oras,
Qui teneant (nam inculta videt) hominesne, feræne,
Quærere constituit, sociisque exacta referre.
Classem in convexo nemorum, sub rupe cavatâ,
Arboribus clausam circùm atq; horrentibus umbris,
Occulit: ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.
Cui mater mediâ sese tulit obvia sylvâ,
Virginis os habitumque gerens, et virginis arma
Spartanæ: vel qualis equos Threïssa fatigat
Harpalyce, volucremq; fugâ prævertitur Eurum.
Namq; humeris de more habilem suspenderat arcum
Venatrix, dederatq; comam diffundere ventis;
Nuda genu, nodoque sinus collecta fluentes.

hospitium Trojanorum: ne Dido, ignara voluntatis *divinæ*, prohiberet eos à *sua* regione. Ille volat per latum aërem, *utens* alis *quasi* remis, et statim constitit in litore Africæ: et jam exequitur mandata; et Carthaginenses deponunt asperum animum, Deo jubente: præcipuè regina sumit animum lenem et mentem placidam erga Trojanos. Sed pius Æneas multa cogitans per noctem, statim atque lux alma orta est, statuit egredi, et considerare nova loca, et inquirere quasnam in regiones *vi* ventorum venerit, quinam *eas* habitent, an homines, an feræ (nam cernit *loca* inculta) et *statuit* renarrare *ista* sociis, *postquam* inquisiverit. Abscondit in curvo sylvarum, sub spelunca cavâ, naves undique cinctas arboribus et umbrâ nigrante: ipse incedit comitatus solo Achate, quassans manu duo jacula latis cuspidibus *armata*. Huic *Venus* genitrix occurrit obviam in medio sylvæ, *præ se* ferens vultum et amictum virginis, et arma virginis Lacænæ: aut *talis*, qualis Harpalyce Thracia impellit equos, et præcurrit cursu celerem Eurum. Quippe, juxta consuetudinem *venatorum*, suspenderat humeris commodum arcum, *quasi* venatrix, et permiserat ventis diffiare capillos: *habens* nuda genua, et vagos plexus *vestium* diffluentes, coërcitos nodo.

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gods; the patron of travellers and shepherds, and the conductor of the souls of the dead into the infernal regions. The chief ensigns of his office are his *caduceus*, which was a rod entwined at one end with two serpents; his *petasus*, or winged cap, which was presented him by Jupiter; and his *talaria* or wings for his feet.

301. *Remigio alarum.* Thomson alludes to this mode of expression in his Seasons. He uses the words "*oary wings.*"

302. *Pœni*; a name given to the Carthaginians. It seems to be a corruption of the word *Phœni*, or *Phœnices*, as the Carthaginians were of Phenician origin.

305. *At pius Æneas.* This is the idea of a good prince, Il II. v. 24.

Ου χρη παννυχιον ευδειν βουληφορον ανδρα.
Ω λαοι τ' επιτετραφαται, και τοσσα μεμηλε.

Ill fits a chief who mighty nations guides,
Directs in council, and in war presides,
To whom its safety a whole people owes,
To waste long nights in indolent repose.
Pope's Il. II. 27.

In like manner Homer represents Agamemnon awake, and solicitous for the common interest, while the rest of the Grecian princes are enjoying soft repose, Il. X.

Αλλοι μεν παρα νηυσιν αριστηες παναχαιων
Ευδον παννυχιοι, μαλακω δεδμημενοι υπνω·
Αλλ' ουκ Ατρειδην Αγαμεμνονα ποιμενα λαων
Υπνος εχε γλυκερος, πολλα φρεσιν ορμαινοντα.

310. *Convexo*; properly *concavo*. A convex is the exterior of a round surface; a concave, the interior. The word is by the poets used promiscuously. So Æn. IV. 451. *Tædit cœli convexa tueri*, that is *concava*. So also Ovid. Trist. l. 1. 11. 20. *Inque modum tumuli concava surgit aqua*, that is *convexa*.

316. *Spartanæ.* The Lacedæmonian virgins, according to Lycurgus' institution, were trained up to all sorts of manly exercises, such as running, wrestling, throwing the coit, or javelin, but especially to riding and hunting. See Plutarch in the life of Lycurgus.

317. *Fugâ*, that is, *cursu.*

320. *Nodoque.* Heyne says, *nodus* is used for a girdle of any kind.

Et prior ait: Heus juvenes! docete num fortassè videritis hìc vagantem aliquam mearum sororum, instructam pharetrâ et pelle versicoloris lyncis, aut urgentem clamore cursum spumantis apri. Sic *locuta est* Venus: at natus Veneris ita cœpit loqui vicissim: Nec ulla tuarum sororum audita *est*, nec visa *à* me. O virgo, quam te dicam *esse?* non enim habes speciem mortalem, nec vox tua refert hominem. O Dea, certè: an *verò* soror Phœbi, an una è genere Nympharum? Esto propitia, et quæcumque *es*, minue nostram solicitudinem: et doce, quo demum sub cœlo, quâ in regione terrarum versemur: vagamur nescii hominum, et locorum *istorum:* huc impulsi ventis et magnis tempestatibus: Multa hostia occidetur manu meâ, in *honorem* tuum, ante altaria. Tunc Venus *ait:* Non equidem me *judico* dignam tali cultu. Consuetudo est puellarum Tyriarum, ferre pharetram, et cingere altè tibias purpureis ocreis. Cernis regna Punica, Tyrios, et urbem Agenoridum; sed regio Libya *est*, gens bello ferox. Dido tenet *hoc* regnum, quæ exiit *ex* urbe Tyro, fugiens fratrem:

Ac prior: Heus, inquit, juvenes, monstrate mearum
Vidistis si quam hìc errantem fortè sororum,
Succinctam pharetrâ et maculosæ tegmine lyncis,
Aut spumantis apri cursum clamore prementem.
Sic Venus: at Veneris contrà sic filius orsus:
Nulla tuarum audita mihi, neq; visa sororum,
O (quam te memorem!) Virgo; namque haud tibi vultus
Mortalis, nec vox hominem sonat. O Dea certè:
An Phœbi soror, an Nympharum sanguinis una?
Sis felix, nostrumque leves quæcunque laborem:
Et quo sub cœlo tandem, quibus orbis in oris
Jactemur, doceas: ignari hominumq; locorumq;
Erramus, vento huc et vastis fluctibus acti.
Multa tibi ante aras nostrâ cadet hostia dextrâ.
Tunc Venus: Haud equidem tali me dignor honore.
Virginibus Tyriis mos est gestare pharetram,
Purpureoque altè suras vincire cothurno.
Punica regna vides, Tyrios, et Agenoris urbem;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyriâ regit urbe profecta,
Germanum fugiens: longa est injuria, longæ
Ambages: sed summa sequar fastigia rerum.
Huic conjux Sichæus erat, ditissimus agri
Phœnicum, et magno miseræ dilectus amore:
Cui pater intactam dederat, primisque jugârat
Ominibus: sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor: ille Sichæum,
Impius ante aras, atque auri cæcus amore,

longa est *ea* injuria, longi circuitus: sed perstringam summa rerum capita. Huic maritus erat Sichæus, inter Phœnices agris ditissimus, et magno amore dilectus ab infelici *Didone:* huic *Sichæo* pater *eam* dederat *adhuc* virginem, et primis auspiciis conjunxerat: sed frater *Didonis* Pygmalion tenebat regnum Tyri, crimine crudelior præ cæteris omnibus. Hos inter medios odium ortum est. Ille sacrilegus, et obcæcatus cupidine divitiarum,

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323. *Maculosæ tegmine lyncis.* It was the custom in ancient times for hunters to wear the skins of the animals they had killed in the chase.

329. *An Phœbi soror.* Diana. She was the goddess of hunting, &c. Her names, power, and functions have been beautifully expressed in these two verses:

Terret, lustrat, agit; Proserpina, Luna, Diana;
Imas, supremas, feras; sceptro, fulgore, sagittâ.

330. *Sis felix.* Not, be thou happy; but, be propitious. Minelius, sis *auxiliatrix.*

338. *Agenoris urbem.* Agenor was one of Dido's ancestors; her great grandfather, say some.

343. *Sichæus.* Little is known respecting him besides what Virgil here states. It is a little singular that Justin should represent him as Dido's uncle.

345. *Pater,* Belus, king of Tyre.

345. *Primisque jugârat ominibus.* As in most other actions of life, so particularly in marriages, the Romans consulted omens and presages, to know whether they would prove happy or unfortunate.

348. *Quos inter medius venit furor.* Virgil seems to ascribe Pygmalion's bloody deed not to the instigation of a furious passion, but to the covetousness of his wicked heart.

Impius—atque auri cæcus amore.
Servius therefore, and others, join the *quos inter medius venit furor* with the former verse; which makes the sense turn out, *that* Pygmalion had deliberately committed a more horrid and atrocious crime, than any had ever been prompted to by the sudden impulse of furious enmity or outrageous passion.

349. *Ante aras.* An aggravation of the crime. Sichæus was the priest of Hercules.

Clam ferrò incautum superat, securus amorum
Germanæ: factumque diu celavit; et ægram,
Multa malus simulans, vanâ spe lusit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis, ora modis attollens pallida miris:
Crudeles aras, trajectaque pectora ferro
Nudavit, cœcumque domûs scelus omne retexit.
Tum celerare fugam, patriâque excedere suadet:
Auxiliumque viæ veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota, fugam Dido sociosque parabat.
Conveniunt, quibus aut odium crudele tyranni
Aut metus acer erat; naves, quæ fortè paratæ,
Corripiunt, onerantque auro: portantur avari
Pygmalionis opes pelago: dux fœmina facti.
Devenere locos, ubi nunc ingentia cernes
Mœnia, surgentemque novæ Carthaginis arcem:
Mercatique solum facti de nomine Byrsam,
Taurino quantum possent circundare tergo.
Sed vos qui tandem? quibus aut venistis ab oris?
Quòve tenetis iter? Quærenti talibus ille
Suspirans, imoque trahens à pectore vocem:
O Dea, si primâ repetens ab origine pergam,

clam occidit ipsum gladio ante altaria improvidum, non curans amores sororis: *et* diu abscondit scelus, et plurima malitiosè simulans, inutili spe fefellit mœstam conjugem. At umbra ipsa mariti insepulti apparuit ei in somno, mirum in modum erigens caput pallidum; revelavit fatalia altaria, et pectus gladio confossum, et declaravit omne crimen ignotum familiæ. Deinde suadet, ut celeret fugam, et excat *è* patria: et ad subsidium itineris, aperit antiquos thesauros in terrâ, incognitum pondus auri et argenti. His *rebus* concitata Dido instruit fugam et socios. Concurrunt, quibus erat aut odium crudelis tyranni, aut gravis metus: invadunt naves, quæ casu instructæ *erant*, easque onerant auro: vehuntur mari divitiæ avari Pygmalionis: mulier auctor *est* facti. Pervenerunt *ad ea* loca, ubi mox videbis magnos muros, et arcem novæ Carthaginis

se attollentem: et emerunt agrum, *dictum* Byrsam, nomine ab *ipsâ* fraude *deducto; tanti spatii*, quantum possent includere pelle tauri. Vos verò, quinam *estis* denique, aut quânam è regione profecti estis? aut quem in locum habetis iter? Æneas *huic* talibus *verbis* interroganti *respondit* suspirans, et educens vocem *ex* intimo pectore: O Dea, si revolvens à primâ causâ progrediar;

NOTES.

350. *Securus amorum.* Regardless of his sister's love; so Horace, 2 Ep. II. 17.

Ille ferat pretium pœnæ securus.

353. *Inhumati*; unburied: another circumstance aggravating the crime and the cruelty of Pygmalion; for the ghosts of persons unburied were destined to wander 100 years on the banks of the Styx. See Æn. 7. 304.

354. *Ora modis attollens pallida miris.* Not *attollens miris modis*, as Ruæus explains it, but *miris modis pallida;* as in Lucretius, from whom Virgil has borrowed the expression.

Sed quædam simulacra modis pallentia miris. Lib. I. 124.

355. *Crudeles aras.* The altar where the cruel deed was perpetrated. Sichæus, whom Justin calls Acerbas, was priest of Hercules, and was murdered when serving the altar.

359. *Ignotum, &c.* This is illustrated by what we read in the same author: Huic (Acerbæ sive Sichæo) magnæ, sed dissimulatæ opes erant; aurumque metu regis non tectis, sed terræ crediderat; quam rem etsi homines ignorabant, fama tamen loquebatur. Lib. XVIII. Cap. 4. The other particulars of the history are also related in the place here referred to, and in the following chapter.

367. *Byrsam.* Byrsa was the name of a citadel in the middle of Carthage, on which stood the temple of Æsculapius. Asdrubal's wife burnt it when the city was taken. When Dido came to Africa, she purchased of Iarbas king of the Getulians as much ground as could be encompassed by a bull's hide. The agreement being made, she cut the hide into small thongs, and inclosed a large piece of territory, on which, not the whole of Carthage but the citadel, "Surgentemque novæ Carthaginis arcem," was built. This was called Byrsa from Βυρσα, a hide. Some think that the story means no more than that money was given, curiously cut from a bull's hide, and stamped after the manner of the ancients. Such is the opinion of Donatus; but if this were the case, the "ignotum argenti pondus et auri," must have been less valuable than leather.

et *si tibi* otium sit audire historiam nostrarum calamitatum; priùs Hesperus clauso cœlo sepeliet diem. Tempestas, casu solito, projecit ad litus Africæ nos, pulsos per varia maria è Trojâ vetere (si fortassè nomen Trojæ venit ad aures vestras.) Sum pius Æneas, famâ super cœlum cognitus, que fero mecum navibus Penates ereptos è *potestate* hostium. Quæro Italiam patriam, et originem *familiæ meæ, quæ est* à supremo Jove. Conscendi mare Phrygium viginti navibus, genitrice Deâ iter ostendente, obsecutus fatis *mihi* positis. Vix septem *naves* supersunt concussæ fluctibus et Euro. *Ego* ipse incognitus, egenus, erro per

Et vacet annales nostrorum audire laborum:
Antè diem clauso componet vesper Olympo.
Nos Trojâ antiquâ (si vestras fortè per aures
Trojæ nomen iit) diversa per æquora vectos,
Forte suâ Libycis tempestas appulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum, famâ super æthera notus.
Italiam quæro patriam, et genus ab Jove summo.
Bis denis Phrygium conscendi navibus æquor,
Matre deâ monstrante viam, data fata secutus:
Vix septem convulsæ undis Euroque supersunt.
Ipse ignotus, egens, Libyæ deserta peragro,
Europâ atque Asiâ pulsus. Nec plura querentem
Passa Venus: medio sic interfata dolore est:
Quisquis es, haud (credo) invisus cœlestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginæ ad limina perfer.

solitudines Africæ, ejectus ex Asiâ et Europâ. Nec Venus sustinuit eum longiùs queri: medio in dolore sic interlocuta est: Quicumque es, non odiosus superis ducis spiritum vitalem, opinor, si quidem appulisti urbi Tyriæ. Perge tantummodo, et hinc confer te ad palatium reginæ.

NOTES.

373. *Annales;* or yearly adventures. These might well be called annual ones; the siege of Troy had lasted ten years, and the navigation of Æneas seven. The *annales* properly signify the tablets in which the transactions of each year were recorded by the Pontifex Maximus. See Macrobius, book 3. chap. 2.

374. *Diem clauso componet vesper Olympo.* The night was supposed by the ancients to have the charge of shutting up the gates of heaven, and the day of opening them; of which many examples occur in the poets. This then is the meaning of *clauso Olympo. Componet diem,* shall bury, or seal up the day, alludes to the poetical way of conceiving the morning as the birth of a new day, and the evening as its death: *Dies quidem jam ad umbilicum dimidiatus est mortuus,* says Plautus in Menæch. *Componere diem,* therefore, is to seal or close up the expired day, *ut reliquias in urna,* as the bones and ashes of the dead used to be shut up in an urn.

374. *Vesper.* The evening star.

374. *Olympo.* A mountain of Thessaly, now *Lacha.* The ancients thought it touched the heavens, and from this circumstance have placed on its summit the court of heaven. It is about a mile and a half in height. According to the poets, its summit has neither winds nor clouds; but a sky forever lucid, and a spring in eternal bloom.

377. *Forte suâ.* Ruæus says, *casu suo.* Minelius adds *vi suâ.*

378. *Sum pius Æneas, famâ super æthera notus. Pius* may be considered as a title or name commonly given to Æneas, as expressive of his character, and that name by which he was best known; as Aristides was styled *Justus,* and Antoninus, *Pius.* In this sense there is no vanity in his taking that appellation to himself. Besides, he was then in a strange country, and addressing himself to one whom he took for a Tyrian lady of the first distinction, which made it necessary for him to make her acquainted with his personal merit and exalted character, that she might treat him and his followers with the greater regard. After all, it must be acknowledged, that the manners of the age wherein Æneas lived, were not near so delicate in this respect as those of modern times. Homer's heroes are every where forward to commend themselves, and set their virtues to show. See particularly the ninth book of the Odyssey, verse 20, where Ulysses speaks in the same strain of self-commendation.

378. *Penates.* Inferior deities who presided over houses and domestic concerns. They had their name from their situation, which was generally in the innermost parts of the house, *in penitissimâ ædium parte.* The place where they stood was called Penetralia. They were originally the manes of the dead. In the early ages of Rome, human sacrifices were offered them. They were made of wax or of clay, of ivory or of silver.

381. *Phrygium . . . . equor.* The sea washing Phrygia Minor.

382. *Matre deâ monstrante viam.* This perhaps is only a poetical embellishment of an historical circumstance related by Varro, Lib. II. Rer. Div. Ex quo de Trojâ est egressus Æneas, Veneris eum per diem quotidie stellam vidisse, donec ad agrum Laurentum veniret, in quo eam non vidit ulterius; qua re cognovit terras esse fatales.

384. *Ignotus.* Notwithstanding "famâ super æthera notus, &c. he was not known to the Africans.

385. *Europâ atque Asiâ.* From Italy in Europe, and Troy in Asia.

Namque tibi reduces socios classemque relatam
Nuntio, et in tutum versis Aquilonibus actam:
Ni frustrà augurium vani docuere parentes.
Aspice bis senos lætantes agmine cycnos,
Æthereâ quos lapsa plagâ Jovis ales aperto
Turbabat cœlo: nunc terras ordine longo
Aut capere, aut captas jam despectare videntur.
Ut reduces illi ludunt stridentibus alis,
Et cœtu cinxere polum, cantusque dedêre:
Haud aliter puppesque tuæ, pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo.
Perge modò, et quà te ducit via dirige gressum.
Dixit; et avertens roseâ cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere: pedes vestis defluxit ad imos,
Et vera incessu patuit Dea. Ille ubi matrem
Agnovit, tali fugientem est voce secutus:

Tibi enim annuncio socios rediisse, et naves reductas *esse*, et provectas in securum *locum* Aquilonibus mutatis: nisi mendaces parentes *mei* frustrà *me* docuerunt *artem* auspiciorum. Aspice duodecim cycnos turmatim exultantes, quos avis Jovis labens è cœli partibus agitabat vacuo *in* aëre: jam videntur longâ serie, vel eligere *sedes* in terrâ; vel jam electas considerare propiùs. Quemadmodum illi redeuntes ludunt alis strepitantibus, et turmatim circumiere aërem, et emisere cantus: non alio modo, et naves tuæ, et flos tuorum, vel portum occupat, vel inflatis velis intrat ostia *portûs*. Perge tantummodo, et dirige passus quà via te ducit. Sic locuta est, et recedens resplenduit pulchrâ cervice, et capilli ambrosiâ *delibuti* exhalaverunt è capite divinum odorem: vestis decidit ad pedes infimos, et gressu apparuit vera Dea. Æneas, statim atque agnovit genitricem *suam*, prosecutus est abeuntem talibus verbis:

NOTES.

392. *Vani*, i. e. *Qui res inanes docent;* or it may signify ignorant, as Æn. X. 630.

aut ego veri
Vana feror.

Or deluding, as Æn. II. 80.

—vanum etiam mendacemque improba finget.

394. *Jovis ales*, the eagle. Dr. Trapp observes that the interspersing of augury and religion fills the soul with great and awful ideas.

395. *Nunc terras.* The Rev. Mr. Pitt has tolerably well preserved the idea and spirit of the author:

"See those twelve swans, a flock triumphant fly,
Whom lately, shooting from th' ethereal sky,
The imperial bird of Jove dispers'd around,
Some hov'ring o'er, some settling on the ground;
As these returning clap their sounding wings,
Ride round the skies, and sport in airy rings;
So have your friends and ships possess'd the strand,
Or with full-swelling sails approach the land."

Dryden calls the flock of swans "a goodly team."

402. *Avertens.* Æneas detected his mother by four signs: 1st. her rosy-coloured neck; 2d. her ambrosial locks; 3d. the flowing of her vesture; 4th. her divine gait.

402. *Roseâ cervice* answers to Homer's

Θεας περικαλλεα δειρην.

The goddess's beauteous neck,
Il. III. 396.

the poets giving the epithet of *rosy* to almost every beautiful object or feature. Apuleius describes Venus, *totum revincta corpus rosis micantibus.* And Anacreon, in his ode to the rose, has these lines,

Ροδοδακτυλος μεν ηως,
The rosy-finger'd Morn;
Ροδοπηχεες δε νυμφαι,
The nymphs with rosy arms;
Ροδοχρους δ' Αφροδιτη,
The rosy-coloured Venus.

But I see no reason why it may not be taken here literally, as expressive of that particular ruddiness which nearly approaches the colour of the rose.

403. *Ambrosiæque comæ.* Thus Homer gives Jove ambrosial locks:

Αμβροσιαι δ'αρα χαιται επερρωσαντο Ανακτος,
He spoke, and awful bends his sable brows,
Shakes his ambrosial curls, and gives the nod. Pope's Iliad, I. 604.

And describing Juno's dress, he represents her pouring ambrosia and other perfumes all over her body:

Αλειψαλω δε λιτ' ελαιω
Αμβροσιω.
and round her body pours
Soft oils and fragrance, and ambrosial show'rs. Il. XIV. 171.

Ambrosial locks therefore may either signify immortal and divine, or perfumed with ambrosia.

404. *Pedes vestis, &c.* This, they tell us, is one of the poetical characteristics of divinity, a long sweeping train; and therefore Venus, while she chose to appear in disguise, had concealed it, by tucking up the skirts of her robe,

Nuda genu, nodoque sinus collecta fluentes.

405. *Incessu patuit.* It was a current opi-

Cur tu etiam, ô dura, decipis tam sæpe filium *tuum* vanis figuris? quare non permittitur applicare dexteram *meam* dexteræ *tuæ*, atque audire et reddere verba non simulata? Sic queritur *de eâ*, et dirigit passus ad urbem. Sed Venus cinxit cuntes tenebroso aëre et circumdedit multo tegmine nubis, *utpote* Dea, ne quis posset eos videre, néve quis tangere, aut facere moram, aut petere rationem *cur* venissent. Ipsa se attollens abit Paphum, et redit gaudens in regionem suam: ubi templum et centum altaria fervent *in* ejus *honorem* thure Arabico, et redolent flores novos. Interim ingressi sunt viam, quà callis ostendit. Et jam conscendebant collem, qui valdè impendit urbi, et desuper aspicit turres oppositas. Æneas admiratur magnitudinem *urbis, ubi erant* olim casæ: admiratur portas, et tumultum, et pavimenta viarum. Festinant ardentes Tyrii: pars extendit muros, et erigit arcem, et manibus rotat lapides: pars eligit locum *ad* tectum, et cingit fossâ: eligunt jura, et magistratus et sacrum concilium. Illic alii excavant portus, illic alii ponunt profunda fundamenta theatri, et secant è rupibus ingentes columnas, *quæ sint* alta ornamenta futurarum scenarum. *Talis est eorum labor*, qualis labor occupat apes

Quid natum toties crudelis tu quoque falsis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incusat, gressumque ad mœnia tendit.
At Venus obscuro gradientes aëre sepsit,
Et multo nebulæ circùm Dea fudit amictu:
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit
Læta suas: ubi templum illi, centumque Sabæo
Thure calent aræ, sertisque recentibus halant.
Corripuere viam intereâ, quâ semita monstrat.
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque aspectat desuper arces.
Miratur molem Æneas, magalia quondam:
Miratur portas, strepitumque, et strata viarum.
Instant ardentes Tyrii: pars ducere muros,
Molirique arcem, et manibus subvolvere saxa:
Pars optare locum tecto, et concludere sulco.
Jura magistratusque legunt, sanctumq; senatum.
Hìc portus alii effodiunt: hìc alta theatris
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, scenis decora alta futuris.
Qualis apes æstate novâ per florea rura

NOTES.

nion among the heathens, that their divinities did not not walk upon the ground like mortals, but skimmed along the surface with a gentle gliding motion like that in Milton:

So saying, by the hand he took me rais'd,
And over fields and waters, as in air,
Smooth sliding without step—
Paradise Lost, VIII. 300.

411. *At Venus obscuro.* This is borrowed from Homer, Odyss. VII. near the beginning, where Pallas spreads a veil of air round Ulysses, and renders him invisible, as Venus Æneas. If the reader would see the two compared, he may consult Scaliger in the fifth book of his poetics. May not the apostle Paul allude to such a divine concealment and security from injury, when he speaks of "the power of Christ resting upon" him. So protected, he might well say, "When I am weak, then am I strong."

415. *Paphum.* Paphos was a city in Cyprus dedicated to Venus.

417. *Thure calent aræ.* Incense, flowers, and perfumes, were the only offerings presented to Venus, as we learn from Tacitus, 2 Hist. 2. Hostiæ, ut quisque vovisset, mares deliguntur. Certissima fides hœdorum fibris. Sanguinem aræ affundere vetitum; precibus et igne puro altaria adolentur. From this passage it appears, that though victims were slain by her votaries, particularly in order to consult the entrails, yet they were neither allowed to burn any part of the sacrifice upon her altars, nor sprinkle them with the blood. Hence Catullus calls Venus the goddess whose altars were never stained with blood:

Divam
Sanguinis expertem. *De Com. Ber.*

421. *Magalia*, cottages. Virgil, alluding most probably to the same kind of low building in Georg. 3. 340:

"raris habitata mapalia tectis."

Lucan says, they were built round like ovens. Sallust informs us that "Ædificia Numidarum quæ *mapalia* illi vocant, oblonga, incurvis lateribus tecta, quasi navium carinæ sunt."

426 *Jura.* "Jura," says Heyne, "sunt judicia, usu solenni, ideoque h. l. ipsi judices."

427. *Hìc portus.* The buildings which Virgil had selected to make mention of, were, 1st. a temple for public worship; 2d. a senate house to dispense justice; 3d. walls and a citadel for defence. 4th. houses of particular inhabitants. 5th. a theatre for public spectacles. Pausanias adds, to complete the perfection of a great city, and a reservoir of water for public use.

430. *Qualis apes.* The first simile in Homer's Iliad is taken from bees, to which

Exercet sub Sole labor, cùm gentis adultos
Educunt fœtus, aut cùm liquentia mella
Stipant, et dulci distendunt nectare cellas,
Aut onera accipiunt venientûm, aut agmine facto
Ignavum fucos pecus à præsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
O fortunati, quorum jam mœnia surgunt!
Æneas ait, et fastigia suspicit urbis.
Infert se septus nebulâ, mirabile dictu,
Per medios, miscetque viris: neque cernitur ulli.
Lucus in urbe fuit mediâ, lætissimus umbrâ;
Quò primùm jactati undis et turbine Pœni
Effodêre loco signum, quod regia Juno
Monstrârat, caput acris equi: sic nam fore bello
Egregiam, et facilem victu per sæcula gentem.
Hìc templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine Divæ:
Ærea cui gradibus surgebant limina, nexæque
Ære trabes, foribus cardo stridebat ahenis.
Hoc primùm in luco nova res oblata timorem
Leniit: hìc primùm Æneas sperare salutem
Ausus, et afflictis meliùs confidere rebus.
Namque, sub ingenti lustrat dum singula templo

ad Solem, æstate incipiente, per agros floridos: quando emittunt grandiorem sobolem generis, aut cùm densant mella liquidiora, et implent alvearia suavi nectare, aut excipiunt onera venientium *è pastu*, aut collectâ turmâ expellunt à stabulis *suis* fucos, pigrum gregem. Fervent *omnes in* opere, et mella odorata olent thymum. O felices, quorum muri jam eriguntur: inquit Æneas, et spectat altitudinem urbis. Immittit se in medios *cives* clausus nube, *quod* admirabile *est* dictu: miscet se viris, nec videtur à quoquam. Erat in mediâ urbe sylva *sacra*, gratissima *propter* umbram: quo loco Pœni, agitati fluctibus et ventis, primùm fodiendo *repererunt* signum, quod regina Juno *eis* ostenderat; *nempe* caput bellicosi equi: ita quippe *ostenderat*, populum *illum* futurum esse nobilem bello, *et* aptum vivere æternâ famâ. Hoc *loco* Tyria Dido ædificabat Junoni magnum templum, splendidum muneribus, et præsentiâ Deæ: cui limen æreum impositum erat gradibus, et trabes compactæ ære, et cardo stridebat *in* portis æreis. In hâc *sacrâ* sylvâ nova res occurrens primò minuit metum: hìc Æneas primo ausus est sibi promittere salutem, et meliùs sperare de rebus malè affectis. Nam dum circumspicit singula magno in templo,

NOTES.

Macrobius compares this in Virgil, and allows it to have the preference.

Ηὑΐε εθνεα, &c. Il. II. 87.

The following host,
Pour'd forth by thousands, darkens all the coast.
As from some rocky cleft the shepherd sees
Clust'ring in heaps on heaps the driving bees,
Rolling, and black'ning, swarms succeeding swarms,
With deeper murmurs and more hoarse alarms;
Dusky they spread a close embody'd crowd,
And o'er the vale descends the living cloud.
So, &c. *Pope.*

But it is evident these two comparisons are applied to quite different purposes, and agree in nothing but that they are both taken from bees Homer designed to image the numbers, the tumult, and the perpetual egression of the Grecian troops from their tents and ships, by a swarm of bees pouring out of a rock. Virgil, on the other hand, intended to represent the labour, skill, and assiduity, of the Carthaginian builders, by the industry and art with which those curious animals carry on their works. Thus each simile may be deemed equally just; but the two cannot properly be compared, since their designs are so different.

433. *Nectare.* Nectar was the drink of the gods. It is here used for honey.

444. *Caput acris equi.* Justin says (b. 18. cap. 5.) In the first foundation, a bull's head was found; a token of a fertile land, but also of labour and servitude; for which reason the site was changed. Finding afterwards the head of a horse, which, signifying the people would become warlike and powerful, determined the auspicious spot where the city should rise.

447. *Numine Divæ* probably refers to some rich statue of the goddess Juno that was set up in the temple; for so *numen* is used, Æn. II. 178. where the word is applied to the Palladium:

Omina ni repetant Argis, numenque reducant.

449. *Trabes* may here mean the door-posts and threshold, since the poet is only describing the entry and gates of the temple.

expectans reginam: dum admiratur quæ sit felicitas *illius* urbis, et manus opificum invicem *concordes*, et difficultatem operum, cernit prælia Trojana per ordinem: et bellum jam famâ cognitum per omnes terras, et Atrei filios, et Priamum, et crudelem utrisque Achillem. Substitit et flens: Quis jam locus est, ait, ô Achate! quæ plaga in terris non plena nostrorum casuum? Ecce Priamus: hìc quoque datur virtuti sua merces, est commiseratio calamitatum, et casus hominum movent corda. Depone timorem, hæc fama afferet tibi aliquam salutem. Sic locutus est: et oblectat mentem vanis picturis, multùm gemens, et irrigat faciem copioso fletu.

Reginam opperiens; dum, quæ fortuna sit urbi
Artificumque manus inter se operumq; laborem
Miratur: videt Iliacas ex ordine pugnas,
Bellaque jam famâ totum vulgata per orbem;
Atridas, Priamumq; et sævum ambobus Achillem.
Constitit, et lachrymans: Quis jam locus, inquit, Achate,
Quæ regio in terris nostri non plena laboris?
En Priamus: sunt hìc etiam sua præmia laudi,
Sunt lachrymæ rerum, et mentem mortalia tangunt.
Solve metus: feret hæc aliquam tibi fama salutem.
Sic ait: atque animum picturâ pascit inani
Multa gemens, largoq; humectat flumine vultum.
Namq; videbat, utì bellantes Pergama circum
Hâc fugerent Graii, premeret Trojana juventus;
Hâc Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Agnoscit lachrymans: primo quæ prodita somno

Nam cernebat, quemadmodum pugnantes circa Trojam Græci hàc fugerent, *et* Trojana juventus persequeretur *eos:* hàc Trojani *fugerent:* et Achilles cristâ insignis immineret è curru. Non longè hinc agnoscit plorans tabernacula Rhesi è candidis velis prodita: quæ in primâ nocte

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455. *Artificumque manus.* La Cerda understands by these words, not literally the hands of the workmen all busily employed together in cutting, polishing, or laying the stones of the temple; but what we call the style and art of the several masters in painting, with whose works the temple was adorned, which sense raises, and gives a dignity to, the expression, that would otherwise appear but mean. Mr. Strahan is the only English translator, we believe, who has taken it in this sense:

And now compares the hands
Of famous artists, now admires their works.

456. *Videt Iliacas.* There never, says Dr. Trapp, was a finer picture of a picture than this Virgil in a few verses selects the most striking and beautiful scenes in the Iliad that are proper for painting.

458. *Ambobus.* Mention is made of three, Agamemnon, Menelaus, and Priam; but they may be considered only as two, the cause and the interests of the two brothers being one and the same; or *ambobus* may refer to both armies. La Cerda however reads *Atridem.*

462. *Sunt lachrymæ rerum.* Here *res* must be taken in the same sense as above, v. 178. *Fessi rerum,* and 204. *Discrimina rerum.* Dr. Young has chosen this line as the motto for his *Night Thoughts.*

"Ev'n here compassion reigns; and human minds
Are touch'd with human mis'ry."

466. *Pergama.* Pergămus (Pergăma, pl.) not the town of Mysia on the banks of the Caycus, where "*charta pergamena*" *parchment* was invented; but the citadel of Troy, situated in the most elevated part of the town, on the shores of the Scamander. Xerxes mounted to the top of this citadel when he reviewed his troops as he marched to invade Greece.

468. *Cristatus Achilles.* The poetic painting here is exquisitely delicate; *cristatus* Achilles; *niveis velis,* Tydides *cruentus;* Pulvis *inscribitur hasta,* crinibus *passis* Diva *solo fixos oculos aversa; tendentemque manus Priamum,* &c. &c.

469. *Rhesi.* Rhesus, a king of Thrace, a son of the Strymon and Terpsichore, after many martial exploits in Europe, marched to the assistance of Priam. He was expected with great impatience, as an oracle had declared, that Troy should never be taken, if the horses of Rhesus drank the waters of the Xanthus, and fed upon the grass of the Trojan plains. The Greeks, having become acquainted with this oracle, commissioned two of their best generals, Diomedes and Ulysses, to intercept his coming. They, with their troops, entered his camp in the night, slew him, and carried away his horses to the Grecian camp.

470. *Primo somno.* Dr. Trapp translates this,—*In the first repose by night betray'd;* and Mr. Strahan,—*Betray'd in their first sleep.* But this gives one an idea of the beginning of the night; whereas Homer says it was towards the approach of the morning,—ἐγγυθι δ' ἠοος, Il. X. 251. And that Virgil was not forgetful of this circumstance, appears from the episode of Nisus and Euryalus, which is plainly an imitation of that of Diomede and Ulysses in Homer, where he particularly marks the time of their adventure to have been about the dawn of the morn-

Tydides multâ vastabat cæde cruentus:
Ardentesque avertit equos in castra, priusquàm
Pabula gustâssent Trojæ, Xanthumque bibissent.
Parte aliâ fugiens amissis Troïlus armis,
Infelix puer atque impar congressus Achilli,
Fertur equis, curruque hæret resupinus inani,
Lora tenens tamen: huic cervixq; comæq; trahuntur
Per terram, et versâ pulvis inscribitur hastâ.
Intereà ad templum non æquæ Palladis ibant
Crinibus Iliades passis, peplumque ferebant
Suppliciter tristes, et tunsæ pectora palmis.
Diva solo fixos oculos aversa tenebant.
Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.
Tum verò ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici,
Tendentemq; manus Priamum conspexit inermes.
Se quoque principibus permixtum agnovit Achivis,
Eoasque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis

filius Tydei populabatur multâ strage, sanguinolentus, et abduxit acres equos in castra *Græcorum*, antequàm carpsissent pabula Trojæ, et potassent *aquam* Xanthi. Parte aliâ Troïlus, fugiens, dilapsis armis, miser adolescens, et *quanquam* inæqualis *ausus* pugnare in Achillem, trahitur *ab equis*, et pendet resupinus è curru vacuo, retinens tamen habenas: huic et cervix et capilli raptantur per humum, et pulvis sulcatur hastâ inversâ. Intereà Trojanæ sparsis capillis ibant ad templum Palladis non *ipsis* amicæ, et portabant *ei* pallam: mœstæ *more* supplicantium, et percutientes pectus palmis. Dea infensa tenebat oculos defixos in terram. Achilles traxerat Hectorem ter circa muros Trojanos, et vendebat auro cadaver exanimum. Tunc autem *Æneas* emittit ex intimo pectore magnum gemitum, ut vidit spolia, et currum, et ipsum cadaver amici, et Priamum tendentem manus exarmatas. Animadvertit etiam se mixtum principibus Græcis, et exercitus orientales, et arma nigri Memnonis. Penthesilea furens ducit turmas Amazonum *instructas* scutis lunatis,

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ing,—*lux inimica propinquat.* Æn. XI. 355. Therefore Ruæus, more consistently, takes *primo somno* to mean *the first night*, namely, *the first night that Rhesus slept in the Trojan camp; somnus* being put for night, Georg. I. 208.

Libra die somnique pares ubi fecerit horas.

471. *Tydides.* A patrynomic of Diomedes, as son of Tydeus. He was king of Ætolia, and, by repeated acts of valour, gained himself great military glory. He lived to an extreme old age. His death was greatly lamented by his companions, who in their excess of grief were turned into birds, called the birds of Diomedes, resembling swans.

473. *Xanthum.* Xanthus, or Xanthos, was a river of Troas. According to Homer, it was called Xanthus by the gods, and Scamander by men. It originates at the foot of Ida, and empties itself in the Hellespont.

474. *Troïlus.* Scarcely an individual is mentioned in the Æneid, of whom so little is said with certainty and confidence as of Troïlus. Virgil represents him a boy: Homer, a young man; and Hyginus, advanced in life. He is represented by different individuals as dying for love; in battle; by violence; by treachery.

478. *Versâ—hastâ.* The inverted spear, not of Troïlus, for he had dropped his arms, v. 474. but of Achilles, which was sticking in the body of Troïlus; and consequently, as he lay *resupinus*, upon his back, it was inverted, or had its point downwards.

479. *Intereà, &c.* This story is related in the sixth book of the Iliad, v. 286. where Hecuba and the other Trojan matrons carry the *peplum* in solemn procession to the temple of Minerva, to entreat the goddess to remove Diomede from the fight. All that Homer says of this *peplum* is, that it was the richest vestment in Hecuba's wardrobe, embroidered by the Sidonian women, and brought by Paris from Sidon.

480. *Crinibus Iliades.* The poet alludes to the custom of the Roman females, who went abroad, when in distress, with their heads bare, and their hair dishevelled. Plutarch observes that the Grecian ladies, when in great distress, cut off their hair.

486. *Ut spolia, ut currus, utque ipsum corpus amici.* The languishing turn of this verse, the artificial pauses, and, above all, the *ut* repeated at every pause, show us Æneas tracing these several affecting objects, and every now and then heaving a sigh; it is of the same kind with that tender line in the eighth Eclogue, 41.

Ut vidi, ut perii, ut me malus abstulit error!

489. *Eoas*, oriental, from ἠώς, Aurora.

490. *Amazonidum.* The Amazons were a nation of famous women, who lived near the Thermodon in Cappadocia. Their right breast was burnt off that they might hurl a javelin with the greater force. Hence their name, from α *without*, μαζα, *a breast.* They were such expert archers, that to denote

et ardet inter media millia, nectens cingulum aureum sub nudato ubere, *utpote* bellatrix, et audet puella certare *cum* viris. Dum ista mirabilia conspiciuntur ab Æneâ Trojano, dum stupet, et stat defixus in hoc solo aspectu; regina Dido specie clarissima venit in templum, magnâ juvenum turbâ ambiente. Talis Diana in ripis Eurotæ, vel per culmina Cynthi, miscet choreas: quam secutæ mille Oreades hinc atque inde congreguntur: Diana gestat humero pharetram, et incedens extat supra cæteras Nymphas. Lætitia tacitè mulcet animum Latonæ. Talis erat Dido, talem se attollebat læta inter medios, urgens opus, et regna futura. Deinde sedit ad fores Junonis, sub medio fornice templi,

Penthesilea furens, mediisque in millibus ardet,
Aurea subnectens exertæ cingulæ mammæ,
Bellatrix, audetque viris concurrere virgo.
Hæc dum Dardanio Æneæ miranda videntur,
Dum stupet, obtutuque hæret defixus in uno; 495
Regina ad templum formâ pulcherrima Dido
Incessit, magnâ juvenum stipante catervâ.
Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros, quam mille secutæ 499
Hinc atque hinc glomerantur Oreades: illa pharetram
Fert humero, gradiensq; Deas supereminet omnes:
Latonæ tacitum pertentant gaudia pectus.
Talis erat Dido, talem se læta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus Divæ, mediâ testudine templi, 505

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the goodness of a bow or a quiver, it was usual to call it Amazonian. From a report that characters of such a description were to be found in South America, a large tract of that country is called Amazonia.

496. *Pulcherrima Dido.* This is agreeable to the truth of history, as we read in Justin: *Interim rex Tyro decedit, filio Pygmalione, et Elissa filia,* insignis formæ virgine, *hæredibus institutis.* Just. XVIII. Cap. 4.

498. *Eurotæ.* This was a river of Laconia, flowing by Sparta. It was called by way of eminence *Basilipotamos,* or king of rivers, and worshipped by the Spartans as a powerful god. Laurels, reeds, myrtles, and olives grew on its banks in great abundance.

498. *Qualis in Eurotæ.* This simile is borrowed from the sixth book of the Odyssey, v. 102. where Homer applies it to Nausicaa with her maids sporting on the green. Gellius writes, that Valerius Probus was of opinion, that no passage had been more unhappily copied by Virgil than this comparison. The reader may see his objections, and Scaliger's answer, in Mr. Pope's note upon that place in Homer, where both are very fairly stated. We shall only copy those words of Scaliger that point to the particulars wherein the comparison holds between Diana and Dido: *Quemadmodum igitur Diana in montibus; ita Dido in urbe. Illa inter Nymphas, hæc inter Matronas. Illa instans venatibus, hæc urbi.* And this is all the use to which Virgil intended the comparison, as appears from his application of it, *Talis erat Dido, &c.*

498. *Cynthi.* Cynthus was a mountain in Delos, Diana's native island; but it is not so easy to assign the reason why the banks of Eurotas are mentioned as one of the haunts of Diana and her nymphs, unless it is that Sparta, near which the Eurotas runs, was a famous country for hunting.

499. *choros.* A *Chorus* is properly a multitude dancing and singing

500. *Oreades.* Nymphs of the mountains. (from ὄρος, a mountain, Ecl. 2. 46.) They were daughters of Phoroneus and Achate. Some call them Orestiades, and make Jupiter their father. They generally attended upon Diana, and ever accompanied her when hunting.

502. *Latonæ.* Latona was a daughter of Ceus, the Titan, and Phœbe. She was admired by all for her great beauty, excepting Juno, who, jealous of her husband's attachment, sent Python the serpent to disturb and persecute her. Driven from heaven by Juno, and refused, when in a state of pregnancy, by Terra, any place where she might be delivered, Neptune, moved with compassion, struck, with his trident, the island Delos, which before was floating under the waters, and made it immoveable. She there became the mother of Apollo and Diana.

502. *Pertentant* signifies the brisk vibrating motion of the strings of a musical instrument, hence applied by easy analogy to the brisk motion excited in the animal spirits by an object of joy, and the pleasant sensation with which it is accompanied:

Nonne vides ut tota tremor pertentet equorum
Corpora— Geor. III. 250.

505. *Foribus.* Cicero says, "geminæ erant, usitatius igitur in plurali."

505. *Foribus Divæ.* In the inner part of the heathen temples was an apartment, separated from the rest by a wall or veil, which answered to the *Sanctum Sanctorum* in the temple of Jerusalem, and was called *Adytum* or *Penetrale.* Here Virgil supposes Juno to have had a statue, or some sacred symbol of her presence, and therefore calls the gate that led to her sanctuary *Fores Divæ,* the gate of the goddess.

505. *Mediâ testudine;* that is, in the midst

Septa armis solioque altè subnixa, resedit.
Jura dabat legesque viris, operumque laborem
Partibus æquabat justis, aut sorte trahebat:
Cùm subitò Æneas concursu accedere magno
Anthea Sergestumque videt, fortemq; Cloanthum,
Teucrorumque alios: ater quos æquore turbo
Dispulerat, penitùsque alias avexerat oras.
Obstupuit simul ipse, simul perculsus Achates
Lætitiâque metuque; avidi conjungere dextras
Ardebant: sed res animos incognita turbat.
Dissimulant, et nube cavâ speculantur amicti,
Quæ fortuna viris, classem quo litore linquant,
Quid veniant: cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.
Postquam introgressi, et coràm data copia fandi,
Maximus Ilioneus placido sic pectore cœpit:
O regina, novam cui condere Jupiter urbem,
Justitiâque dedit gentes frænare superbas:
Tröes te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos à navibus ignes,
Parce pio generi, et propiùs res aspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere prædas.
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperiam Graii cognomine dicunt:
Terra, antiqua, potens armis atq; ubere glebæ:
Oenotrii coluere viri; nunc fama, minores
Italiam dixisse, ducis de nomine, gentem.
Huc cursus fuit:

cincta militibus, et altè suffulta solio. Distribuebat jus et leges civibus, et dividebat in æquas partes laborem operum, aut ducebat sorte. Cùm repentè Æneas videt accedere *cum* ingenti multitudine Antheum, et Sergestum, et generosum Cloanthum, et alios Trojanorum, quos nigra tempestas mari disjecerat, et abstulerat ad litora omnino diversa. Obstupuit continuò ipse, *et* continuò Achates *quoque* commotus est gaudio et timore; capiebant avidè sociare dextras *cum iis*, sed successus incertus turbat mentes. Dissimulant *adhuc*, et obtecti cavâ nebulâ considerant, quæ sociorum sors, quo *in* litore reliquerint naves, cur veniant: veniebant autem electi singulis è navibus, poscentes veniam, et lamentando accedebant ad templum. Postquam ingressi *sunt*, et data est facultas loquendi coram *Reginâ*: spectatissimus *intra socios* Ilioneus sic incepit sedatâ mente: O Regina, cui Jupiter permisit exstruere urbem novam, et coërcere æquitate populos feroces: Nos miseri Trojani acti ventis per omnia maria, precamur te: propelle dira incendia à navibus, ignosce religiosæ genti, et beniniùs aspice miserias nostras. Nos non venimus, aut vastare gladio domos Africanas, aut abducere ab litore prædas raptas: non inest menti ea violentia, nec tanta ferocitas victis Est regio, *quam* Græci vocant nomine Hesperiam: regio antiqua, potens bello et fertilitate terræ: Oenotrii populi *ipsam* incoluerunt: nunc rumor *est*, posteros eam regionem appellavisse Italiam de nomine ducis. Illuc direximus cursum:

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of the temple, whose roof was hollow and arched after the manner of a shell.

506. *Septa armis.* Surrounded with guards.

519. *Veniam. Venia* does not always suppose crime. It frequently intends no more than peace and good-will.

519. *Templum.* The temple of Juno raised by Dido.

521. *Placido pectore.* This expression is both more elegant and more comprehensive, than if the poet had said, *placido ore* or *vultu;* for the calm composed mind regulates the voice, the speech, and forms the whole deportment.

523. *Gentes frænare superbas;* the Numidians, and other fierce nations in her neighbourhood, who are thus described, Æn. IV. 40.

Hinc Getulæ urbes, genus insuperabile bello,
Et Numidæ *infræni* cingunt, et inhospita Syrtis;
Hinc deserta siti regio, latèque furentes Barcæi.

527. *Libycos populare Penates.* The Penates were either the tutelar gods of a whole province or kingdom, of whom this passage is to be understood; or they were the protectors of particular cities, as Æn. II. 293.

Sacra, suosque tibi commendat Troja Penates.

Or, lastly, they were the domestic gods, the guardian deities of private families:

Cura penum struere, et flammis adolere Penates.
Æn. I. 704.

Et sparsos fraternâ cæde Penates.
Æn. IV. 21.

These last were called *parvi Penates:*

Hesternumque Larem parvosque Penates
Lætus adit. Æn. VIII. 543.

as the others were styled *Magni.*

Per *magnos*, Nise, Penates.
Æn. IX. 258.

As the gods and religious ceremonies of a country have always been reckoned the most sacred branches of its property, to of-

cùm repentè oriens è mari procellosus Orion impulit *nos* in vada latentia, et petulantibus ventis, *ac* mari superante, funditùs disjecit, perque aquas, perque rupes inaccessas: pauci enatavimus huc ad vestra litora. Quodnam *est* hoc genus hominum? aut quæ regio tam crudelis tolerat hanc consuetudinem? negatur *nobis* arena *pro* hospitio; bella movent, et impediunt *quominùs* manea-

Cùm subitò assurgens fluctu nimbosus Orion
In vada cæca tulit, penitùsq; procacibus Austris
Perque undas, superante salo, perque invia saxa
Dispulit: huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quæve hunc tam barbara morem
Permittit patria? hospitio prohibemur arenæ:
Bella cient, primâque vetant consistere terrâ.
Si genus humanum et mortalia temnitis arma;
At sperate Deos memores fandi atque nefandi.
Rex erat Æneas nobis, quo justior alter

mus *in* primo litore. Si despicitis genus humanum, et vindictam hominum: at expectate Deos memores æqui et iniqui. Regem habebamus Æneam, quo non fuit

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fer violation to them comprehends every act of hostility.

535. *Assurgens—Orion.* Segrais infers from this passage, that Æneas arrived at Carthage in the month of July, when this constellation rises *heliacally*, i. e. about the same time that the sun rises; and that he stayed at Carthage till the end of winter, when he set sail for Italy,

Quin etiam hyberno moliris sidere classem,

where he arrived some time in the spring, as appears from those lines in the seventh book, which beautifully paint that season:

Aurora in roseis fulgebat lutea bigis,
Cum venti posuere, omnisque repentè resedit
Flatus, et in lento luctantur marmore tonsæ.
Variæ circumque supraque
Assuetæ ripis volucres, et fluminis alveo,
Æthera mulcebant cantu, lucoque volabant. Æn. VII. 26.

535. *Orion.* A celebrated giant, who, it was pretended, sprung from the urine of Jupiter, Neptune, and Mercury. He was at first called Urion from *Urina.* The corruption of a letter changed his name. Ovid says,

"Perdidit antiquum litera prima sonum."

On his death, he was changed into a constellation, and because he rose about the 9th of March, the season of rain and storm, he was called aquosus and nimbosus.

536. *Procacibus Austris.* To the same purpose Lucretius, Lib. VI. 110.

Interdum perscissa furit *petulantibus Euris.*

And Horace, Ode I. 26.

Tradam protervis—portare ventis.

537. *Salo.* Virgil uses *sal* and *salum* for the sea. Æn. V. 866. Sale saxa sonabant.

538. *Adnavimus.* An escape as perilous as though they had swam ashore.

543. *Sperate*, i. e. Expectate. The fine sentiment here expressed is very similar to that of Horace:

Rarò antecedentem scelestum deseruit pede pœna claudo.

544. *Quo justior alter Nec pietate fuit, nec bello major et armis.* This is the sum of Æneas' character, piety and valour,

pietate insignis et armis.
Æn. VI. 402.

And answers to Homer's

Αμφοΐεγον, Βασιλευς γ' αγαθος κρατερος τ' αιχμητης.
Il. III. 179.

And it is obvious to remark, that the first of these, *insignis pietate*, agreeably to the genius of the Latin tongue, comprehends not only devotion to the gods, but all the branches of benevolence and humanity. As Æneas was perfectly resigned to the will of heaven,—*Ille Jovis monitis immota tenebat lumina;* so he was a zealous patriot, and firmly attached to the interest of his country, which was always first in his thoughts, and nearest his heart:

Me si fata meis paterentur ducere vitam
Auspiciis, et sponte mea componere curas;
Urbem Trojanam primum dulcesque meorum
Relliquias colerem Priami tecta alta manerent,
Et recidiva manu posuissem Pergama victis. Æn. IV. 340.

This piety exerts itself towards all his relatives, and shows him a tender son, father, husband. He bears his aged sire upon his shoulders through the flames of Troy, and leads his little son, his wife following. What a beautiful image has Virgil given of his hero's tender affection, in those words he puts into his mouth!

Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii,
Nunc omnes terrent auræ, sonus excitat omnis
Suspensum, et pariter comitique onerique timentem. Æn. II. 726.

He shows the same tenderness towards his wife, when, having lost her in the general hurry and confusion, he ventures back into the midst of the enemies to find her, and leaves not his pursuit till her ghost appears

Nec pietate fuit, nec bello major et armis,
Quem si fata virum servant, si vescitur aurâ
Æthereâ, neq; adhuc crudelibus occubat umbris;
Non metus, officio nec te certâsse priorem
Pœniteat. Sunt et Siculis regionibus urbes,
Armaque, Trojanoq; à sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,

ullus justior, nec pietate, nec bello et armis insignior. Si fata virum hunc servant, si spirat aërem cœlestem, nec adhuc cecidit *sub* sævas umbras; nullus *est* timor *nobis*, neque pœnitebit te provocâsse priùs *eum* beneficiis. Sunt etiam *nobis* urbes *in* terrâ Siculâ, et arma, et

Acestes illustris è Trojanâ origine. Permittatur *nobis* detrahere *ad terram* naves ventis fractas,

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to forbid his farther search. And as for his son, he is the darling of his soul, and engrosses all his affections:

Omnis in Ascanio cari stat cura parentis.

Many instances of the same kind will occur to the observation of every reader in the course of the poem; and to insist on all of them would be tedious. Those, who would see this beautiful character more fully illustrated and vindicated from objections, may consult Mr. Segrais' Preface to his Translation of the Æneid, Mr. Dryden's Preface to his, and Mr. Pope's Note on Iliad V. verse 212. From the last we shall transcribe two or three sentences: "If we take a view of the whole episode of this hero (Æneas) in Homer, where he makes but an under-part, it will appear that Virgil has kept him perfectly in the same character in his poem, where he shines as the first hero. His piety and his valour, though not drawn at so full a length, are marked no less in the original than in the copy. As to his valour, he is second only to Hector, and in personal bravery as great in the Greek author as in the Roman.—He is the first that dares resist Achilles himself, at his return to the fight in all his rage for the loss of Patroclus. He indeed avoids encountering two at once, and shows upon the whole a sedate and deliberate courage, which, if not so glaring as that of some others, is yet more just. It is worth considering how thoroughly Virgil penetrated into all this, and saw into the very idea of Homer; so as to extend and call forth the whole figure in its full dimensions and colours from the slightest hints and sketches, which were but casually touched by Homer, and even in some points too, where they were rather left to be understood than expressed. And this, by the way, ought to be considered by those critics who object to Virgil's hero the want of that sort of courage which strikes us so much in Homer's Achilles. Æneas was not the creature of Virgil's imagination, but one whom the world was already acquainted with, &c." We will only make these two remarks. One is, that as Virgil, with the greatest justness of thought, unites piety towards the gods, with all the proper acts of humanity, in the person of Æneas; so in the character of Mezentius, which is the reverse of the other, he shows that impiety and inhumanity are inseparable. As that prince is *contemptor Divûm*, so he is an implacable tyrant, and a monster of cruelty:

Mortua quin etiam jungebat corpora vivis,
Componens manibusque manus, atque oribus ora,
Tormenti genus; et sanie taboque fluentes
Complexu in misero, longa sic morte necabat. Æn. VIII. 485.

Another remark is, that Virgil seems to have failed in the propriety of his hero's character, by studying in some things too closely to imitate Homer. Particular instances of this occur in the ninth book, where he makes Æneas sacrifice eight Rutulians to the manes of Pallas, as Achilles had done twelve Trojans to the ghost of Patroclus. This practice, however it may suit with the furious temper of Achilles, is quite incongruous to the mild, humane disposition of Æneas. The same may be said of his insulting his enemies even in their death, and accompanying the wounds he gives them with bitter reproaches and taunts. See Æneid X. verses 556, 592, 600. But these, and the like, may be considered among the blemishes which Virgil's accurate judgment would probably have corrected, had he lived to finish this poem to that perfection he designed.

545. *Bello—et armis, &c.* This is not tautology, as it may seem; the first refers to the whole art or conduct of war, the other to prowess and bravery in the field of battle.—*Servius.*

546. *Quem si fata, &c.* Virgil makes Ilioneus dwell on this circumstance, in order to make the stronger impression. Besides, such repetitions of the same idea in different expressions, are common to all poets:

Ει πῃ ετι ζωει και ορα φαος ηελιοιο.
If he still lives, and sees the light of the sun. *Homer.*

Vivit, et ætherias vitales suscipit auras.
He lives, and draws the vital air.
Lucretius.

550. *Acestes.* He was king of the country near Drepanum in Sicily. He assisted Priam in the Trojan war, and Æneas on his voyage.

et accommodare trabes è sylvis, et abscindere remos. Ut læti eamus in Italiam et Latium, si conceditur ire in Italiam, sociis et rege recepto: si verò salus extincta *est*, téque mare Africæ tenet, ô pater optime Trojanorum, nec jam superest spes Ascanii: at saltem *ut* eamus ad mare Siciliæ, et *ad* paratas urbes, ex quibus huc pulsi *sumus*, et *ad* regem Acesten. His verbis Ilioneus *orabat*: interèà Trojani omnes murmure approbabant. Tum Dido, vultu demisso, breviter loquitur: Ejicite metum *ex* animo, ô Trojani: expellite solicitudinem. Difficilis *status* rerum *mearum*, et novitas dominationis, cogunt me facere talia, et circùm munire terminos custodibus. Quis ignoret familiam Æneæ, et Trojam urbem, et virtutes, et populos, et incendia tanti belli? *Nos* Pœni non habemus adeò crassa ingenia, nec Sol alligat equos *currui* tam remotus ab urbe Carthagine. Seu vos

Et sylvis aptare trabes, et stringere remos.
Si datur Italiam, sociis et rege recepto,
Tendere; ut Italiam læti Latiumque petamus:
Sin absumpta salus, et te, pater optime Teucrûm,
Pontus habet Libyæ, nec spes jam restat Iüli;
At freta Sicaniæ saltem sedesque paratas,
Unde huc advecti, regemque petamus Acesten.
Talibus Ilioneus; cuncti simul ore fremebant
Dardanidæ.
Tum breviter Dido, vultum demissa, profatur:
Solvite corde metum, Teucri, secludite curas.
Res dura, et regni novitas me talia cogunt
Moliri, et latè fines custode tueri.
Quis genus Æneadûm, quis Trojæ nesciat urbem?
Virtutesque, virosque, et tanti incendia belli?
Non obtusa adeò gestamus pectora Pœni:
Nec tam aversus equos Tyriâ Sol jungit ab urbe.
Seu vos Hesperiam magnam, Saturniaque arva;
Sive Erycis fines, regemque optatis Acesten;
Auxilio tutos dimittam, opibusque juvabo.
Vultis et his mecum pariter considere regnis?
Urbem quam statuo, vestra est; subducite naves:
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse Noto compulsus eodem
Afforet Æneas! Equidem per litora certos

appetitis magnam Italiam, et agros Saturni, sive regionem Erycis, et regem Acesten: dimittam *vos* securos præsidio, et reficiam opibus. Vultisne etiam manere mecum pariter *in* hoc regno; urbs quam condo, vestra est: trahite *in terram* naves: Trojanus et Tyrius à me tractabitur *sine* ullâ diversitate. Atque utinam ipse rex Æneas adesset, pulsus eodem vento! Sanè mittam

NOTES.

552. *Stringere remos*—that is, *cut off and form.*

561. *Tum breviter Dido.* Dr. Trapp remarks, that in this speech no beauty is particularly remarkable; but that which is the foundation of all others, perfect propriety. Heyne says, in this address modesty shines in conjunction with dignity, and prudence with humanity.

565. *Quis genus.* Three principal reasons may be assigned why people are unacquainted with what happens in the world; either, in the first place, because the events are not of importance enough to be blazed abroad; or the people are stupidly unconcerned about the affairs of others, and have no curiosity to inquire after them; or, lastly, they live in so remote a corner of the globe, that news cannot reach them. In this light we may consider Dido in this and the three following lines, obviating any unfavourable opinion Ilioneus might have conceived of the Carthaginians as ignorant and insensible. Think us not such a set of barbarians, says Dido, as to be ignorant of the Trojan war, and the exploits of its famous heroes: these are events too important not to be universally celebrated. *Quis genus Æneadum, &c.* Nor are we Carthaginians so stupid as not to concern ourselves about other states and kingdoms: *Non obtusa adeò, &c.* Nor are we in so remote a climate as to be cut off from commerce and correspondence with the rest of mankind: *Nec tam aversus, &c.* Others however consider the two last lines in another light, as if Dido were proving that her people could not be imagined barbarous, since they were not far removed from the sun. You ought not to think us, says she, obdurate, inhuman, or insensible; this is the disposition of those nations on whom the sun seldom shines, or but with faint and distant rays; but our breasts are softened by his warmer influences: alluding to the notion of some philosophers, that the inhabitants of the colder climates are less susceptible of humanity and compassion than those who reside in warmer countries.

569. *Hesperiam magnam.* Called *magnam*, or as the word imports, *potentem*, to distinguish it from Spain.

570. *Erycis.* Eryx was king of Sicily, Æn. V. 24.

573. *Urbem quam, &c.* The construction is, Urbs, *quam urbem statuo, vestra est.*

576. *Equidem.* Servius observes that *equidem* in Virgil always signifies *ego quidem.*

Dimittam, et Libyæ lustrare extrema jubebo;
Si quibus ejectus sylvis aut urbibus errat.
His animum arrecti dictis, et fortis Achates,
Et pater Æneas, jamdudum erumpere nubem
Ardebant: prior Æneam compellat Achates:
Nate Deâ, quæ nunc animo sententia surgit?
Omnia tuta vides, classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum: dictis respondent cætera matris.
Vix ea fatus erat, cùm circumfusa repentè
Scindit se nubes, et in æthera purgat apertum.
Restitit Æneas, clarâque in luce refulsit,
Os, humerosque Deo similis: namq; ipsa decoram
Cæsariem nato genitrix, lumenque juventæ
Purpureum, et lætos oculis afflârat honores.
Quale manus addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.
Tum sic reginam alloquitur, cunctisque repentè
Improvisus ait: Coràm, quem quæritis, adsum
Troïus Æneas, Libycis ereptus ab undis.
O sola infandos Trojæ miserata labores!
Quæ nos, relliquias Danaûm, terræque marisque
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo socias. Grates persolvere dignas
Non opis est nostræ, Dido: nec quicquid ubiq; est
Gentis Dardaniæ, magnum quæ sparsa per orbem;

fidos *homines* circa litora, et mandabo *ut illi* pervestigent extremam Africam: si *fortè* naufragus vagatur aliquibus in sylvis, aut urbibus. His sermonibus excitati, et generosus Achates, et pater Æneas, jamdiu optabant exire è nube. Prior Achates alloquitur Æneam: Fili Veneris, quod consilium jam venit in mentem? cernis omnia tuta, et naves et socios recuperatos; unus tantùm deest, quem ipsi conspeximus mediis in undis submersum: reliqua conveniunt *cum* sermone matris *tuæ*. Vix ea locutus erat, cùm subitò nebula circumjecta rumpit se, et solvitur in vacuum aërem. *Visus* est stans Æneas, et emicuit claro splendore, similis Deo *secundùm* vultum et humeros. Ipsa enim mater aspiraverat filio decorum in comâ, et egregiam lucem juventutis, et hilarem pulchritudinem oculis. Qualem pulchritudinem ars adjicit ebori, aut quando argentum, vel marmor Parium cingitur rutilo auro. Tunc sic alloquitur reginam, et statim omnibus inexpectatus inquit; Adsum præsens, *ego* quem quæritis, Trojanus Æneas, servatus à fluctibus Africæ. O *quæ* sola miserta *es* infandarum calamitatum Trojæ! Quæ nos excipis urbe et domo, *nos qui sumus* reliquiæ Græcorum, fracti jam omnibus infortuniis terræ et maris, indigentes omnium *rerum*. Non est nostræ facultatis tibi referre gratias debitas, ô Dido: nec quodcumque usquam est nationis Trojanæ, quæ dissipata est toto mundo, tibi reddere *possit* præmia merita:

NOTES.

584. *Unus abest.* Orontes, v. 177.

586. *Vix ea fatus erat, cùm circumfusa repente Scindit se nubes, &c.* This passage Milton seems to have had in his eye, Book X. 447, where Satan passed invisible through the midst of the infernal council, seated himself on his throne, viewed all around him unseen, then surprised them with his unexpected appearance:

Down awhile
He sat, and round about him saw unseen;
At last, as from a cloud, his fulgent head
And shape star-bright appear'd; or brighter clad
With what permissive glory since his fall
Was left him, or false glitter.

587. *Scindit se nubes.* Here again Virgil imitates Homer, who, in the same manner, discovers Ulysses to Alcinous, in the seventh book of the Odyssey; but it is acknowledged that Virgil has improved upon his original, particularly in that fine addition at the end of the verse, *et in æthera purgat apertum*, than which nothing can more strongly paint the image of a cloud just vanishing and blending with the air.

588. *Restitit Æneas.* Mr. Pitt says, "This discovery is extremely beautiful. It equally surprises and delights the reader. I shall scarce ever forget the pleasure I felt upon first reading it. One may affirm that Aristotle, who appears so fond of surprises and discoveries in his poetics, would have been charmed with it."

588. *Claràque in luce refulsit.* Shone or appeared conspicuous, as Lucr. V. 12. speaking of Epicurus:

quique per artem
Fluctibus è tantis vitam, tantisque tenebris,
In tam tranquillo, et tam clarâ luce locavit.

592. *Manus: artificis* understood.

593. *Parius lapis;* or marble from Paros, an island of the Cyclades. The quarries were so deep that the workmen by daylight used lamps. Hence the Greeks called the marble *Lychnites*, worked by lamp-light. They are admired as the sources whence the labyrinth of Egypt and the porticoes of Greece received their splendour. The Parian marbles, better known by the name of Arundelian, were worked in this island.

sed soli Dii, si aliqui Dii respiciunt pios, si est ullo in loco aliquid justitiæ; *sed* et *tua* mens conscia sibi æquitatis. Quæ tam fortunata tempora te protulerunt! qui tanti parentes talem produxere? Quamdiu amnes current in mare, quamdiu umbræ *arborum* circuibunt cacumina *in* montibus, quamdiu cœlum alet astra: semper gloria, et nomen tuum, et laudes durabunt: quæcumque regio trahat me *ad se.* Sic locutus apprehendit *manu* dextrâ carum Ilioneum, et sinistrâ Serestum, posteà alios, et generosum

Dii tibi (si qua pios respectant numina, si quid
Usquam justitiæ est) et mens sibi conscia recti,
Præmia digna ferant. Quæ te tam læta tulerunt
Sæcula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbræ
Lustrabunt convexa, polus dum sidera pascet:
Semper honos, nomenq; tuum, laudesq; manebunt:
Quæ me cunque vocant terræ. Sic fatus, amicum
Ilionea petit dextrâ lævâque Serestum:
Pòst alios, fortemque Gyan, fortemq; Cloanthum.
Obstupuit primò aspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore locuta est:
Quis te, nate Deâ, per tanta pericula casus
Insequitur? quæ vis immanibus applicat oris?

Gyan, et generosum Cloanthum. Obstupuit primò Tyria Dido ob aspectum, deinde ob tantam calamitatem Æneæ; et sic ore dixit: Quæ te fortuna, ô fili Deæ, persequitur per tot discrimina? Quæ potentia te projecit ad crudelia litora?

NOTES.

603. *Si qua, &c.* This expression implies nothing of doubt, but only puts a certain truth into the form of a supposition, the more to secure and strengthen the conclusion. It amounts to this assertion: You shall be amply rewarded as surely as there are gods above, as surely as there is justice, as there is any sense of virtue in the world. Much like what Mr. Addison says:

If there's a Pow'r above,
—he must delight in virtue.

See also Æn. II. 159.

atque omnia ferre sub auras,
Si qua tegunt:

where it plainly appears that *si qua* cannot imply any doubt, but must signify *whatever*, or some word of the like import. Admitting therefore this to be the signification of *si qua numina*, and *si quid justitiæ*, in this place, why may we not consider it as a prayer, which we are surprised to find none of the commentators have done? *Dii—ferant*, may the gods confer upon you; the verb, which is in the optative mode, naturally leads to this sense, and it is in the same form with that imprecation, B. II. 536.

Dî (si qua est cœlo pietas, quæ talia curet)
Persolvant grates dignas, et præmia reddant
Debita.

603. *Pios.* This word signifies virtuous men in general; especially the kind, the beneficent, the generous. Hence Nisus' generous, disinterested love to Euryalus, is called *pius amor*, Æn. V. 296. See the note on verse 549.

604. *Mens sibi conscia recti.* Some would understand this not of Dido's own conscious approbation of her virtue, but of the divine mind, conscious to every good action; as where Virgil says, *Mens agitat molem*, Æn. VI. 727. But, besides that this sense appears forced, and a mere repetition of the former thought, it is doubtful whether the genius of the language will admit of it. The deity is *conscius recti*, as he is the infallible witness of truth and integrity: he is *conscius sibi recti*, as he is conscious of his own uprightness and sincerity. But this expression admits another sense; for, instead of joining *et mens sibi conscia recti* with *Dii*, as one of the nominatives to *ferant*, we may include it in the parenthesis with *si qua, &c.* Thus, If there be any gods who regard the pious, if justice any where subsists, and a mind conscious of virtue.

605. *Quæ te tam læta tulerunt Sæcula?* It is the same thought with that in the sixth Æneid, 648.

Hìc genus antiquum Teucri, pulcherrima proles,
Magnanimi heroës, *nati melioribus annis.*

It represents Dido as one of the heroines of the happy golden age, whose uncommon worth could only be the production of those better days.

607. *Montibus—convexa.* Either *in montibus*, or *montibus* poetically for *montium*. *Convexa* is seldom used by good authors to signify convex in English, but rather imports the same as *curvus*, bending, shelving, or arched, as Æn. IV. 451. and X. 251.

608. *Polus.* Some by Polus understand the earth, and think it should read *Palus*. It was an opinion of the ancients, that the sun and stars were fed by vapours ascending from the waters of our earth. Heyne thinks it means much the same as if he had said, As long as stars wander through the sky.

611. *Ilionea.* Ilioneus was a Trojan; the son of Phorbas. The penult here, short by nature, is made long for the sake of the metre.

611. *Serestum.* It is not known who Serestus, Gyas or Cloanthus were, beyond the information given by Virgil himself.

613. *Obstupuit.* Here Dido's passion for Æneas begins.

Túne ille Æneas, quem Dardanio Anchisæ
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire,
Finibus expulsum patriis, nova regna petentem
Auxilio Beli. Genitor tum Belus opimam
Vastabat Cyprum, et victor ditione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seq; ortum antiquâ Teucrorum à stirpe volebat.
Quare agite, ô tectis, juvenes, succedite nostris!
Me quoque per multos similis fortuna labores
Jactatam, hâc demum voluit consistere terrâ.
Non ignara mali, miseris succurrere disco.
Sic memorat, simul Ænean in regia ducit
Tecta, simul Divûm templis indicit honorem.
Nec minùs intereà sociis ad litora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pingues centum cum matribus agnos:
Munera, lætitiamque Dei.

Tune *es* ille Æneas, quem alma Venus peperit Anchisæ Trojano prope aquas Phrygii Simoëntis?
Ego quidem recordor Teucrum venisse Sidona ejectum è terminis patriæ, et quærentem nova regna ope Beli. Tunc *meus* pater Belus populabatur pinguem Cyprum, et victor *cum imperio* possidebat. Jam *inde* ab illo tempore nota est mihi ruina urbis Trojanæ, et nomen tuum, et reges Græci. Ipse *Teucer* hostis, extollebat magnis laudibus Teucros, *Trojanos*, et aiebat se oriundum è veteri Teucrorum *illorum* familiâ. Agite ergo, ô juvenes, intrate *in* nostras domos. Similis fortuna voluit, ut ego quoque agitata per multos casus, denique manerem hâc in regione. Non inscia miseriarum didici auxiliari miseris. Sic loquitur: statimque ducit Æneam in regiam domum, et eodem tempore mandat sacra *fieri in* templis Deorum. Interim nec minore *curâ* mittit ad litora sociis Æneæ, viginti tauros, centum corpora hirsuta porcorum, centum agnos pingues, cum *centum* ovibus: *præterea* dona et gaudia Bacchi.

NOTES.

619. *Teucrum expulsum.* This is Teucer, the son of Telamon, and brother of Ajax, who upon his return from Troy was banished by his father, for not preventing his brother's death, as he thought he might have done.

622. *Cyprum.* A large island in the Mediterranean sea, at the south of Cilicia. Here Venus was born, and surnamed Cypris. Here were three renowned temples; two to Venus, and one to Jupiter.

624. *Pelasgi.* Properly the Thessalians; so called, either from Pelasgus, the founder of their nation, or from πελαργος, a crane, because, after the manner of cranes, they were accustomed to migrate and wander. The name is frequently used for the Greeks in general.

625. *Ipse hostis.* Teucer, though a Greek by the father's side, *volebat se ortum*, gave himself out, or would have himself reputed, of Trojan extraction, thus disclaiming relation to his father, and reckoning his lineage from his mother, who was the daughter of Laomedon, king of Troy, descended in a direct line from the ancient Teucer, the founder of the Teucri or Trojan race. The true reason why Teucer valued himself rather on account of his relation to the Trojans by his mother, than to the Grecians by his father, was in resentment of the ill usage he had met with from his father; but the poet, by concealing that circumstance, sets this action in such a light as to reflect no small honour on the Trojans.

628. *Similis fortuna.* Both driven from home; both over the seas, and both in quest of a new country.

632. *Templis indicit honorem.* It was the ancient custom to offer up libations and other acts of thanksgiving to the gods, upon the arrival of strangers, especially to Jupiter Xenius, the god of hospitality, or who presided over strangers. Thus, in Homer, Alcinous, when he receives Ulysses at his court, orders libations to Jove, who guides the wanderer on his way. Pope's Odyssey, VII. 240. Servius takes *indicit honorem* to signify originally to raise, or order contributions to be raised, in honour of the gods, because the ancients, on account of their poverty, were obliged to collect for their sacrifices, or else they applied to that use the goods and effects of condemned malefactors: hence *supplicia*, punishments, came to signify prayers: *supplicationes*, thanksgivings; and *sacer*, both holy and accursed.

636. *Munera, lætitiamque Dei.* The commentators are greatly divided about the meaning of these words. Corradus explains them as an offering and joy, i. e. a grateful offering, to the god (Neptune) who had saved them from shipwreck, taking *munera* in the same sense as Georg. IV. 534.

tu munera supplex
Tende, petens pacem, et faciles venerare Napæas.

Aulus Gellius reads *munera lætitiamque die*, Presents with which they might joyfully pass the day; taking *die* for *diei*, as Georg.

At domus interior *licèt* splendida, ornatur regali pompâ, et sub medio tecto parantur epulæ. *Adsunt* vestimenta perfecta *magno* artificio et purpurâ illustri *tincta:* magna *vasa* argentea *in* mensis, et egregia facinora majorum sculpta in auro, ordo rerum longissimus deductus per tot viros, ab *ipso* ortu veteris familiæ. Æneas (nam affectus paternus non sustinuit *ejus* animum tardare *diutiùs*) mittit celerem Achatem ad naves, *ut* referat ista Ascanio, et adducat eum in urbem. Tota sollicitudo cari patris posita est in Ascanio. Insuper imperat, ut afferat munera servata *ex* Trojano excidio, pallam figuris aureis asperam, et velamen cui croceus acanthus intextus *erat:* ornamenta Argivæ Helenæ, quæ ipsa Mycenis exportaverat, cùm iret Trojam ad vetitum conjugium, dona miranda Ledæ matris *ejus.* Prætereà sceptrum, quod Ilione primogenita filiarum Priami tulerat quondam, et monile ex unionibus *ad ornatum* colli, et coronam duplici *textu* auri et gemmarum: properans ista *afferre* Achates dirigebat iter ad naves.

At domus interior regali splendida luxu
Instruitur, mediisque parant convivia tectis.
Arte laboratæ vestes, ostroque superbo:
Ingens argentum mensis, cœlataque in auro
Fortia facta patrum, series longissima rerum
Per tot ducta viros antiquæ ab origine gentis.
Æneas (neque enim patrius consistere mentem
Passus amor) rapidum ad naves præmittit Achaten:
Ascanio ferat hæc, ipsumque ad mœnia ducat.
Omnis in Ascanio chari stat cura parentis.
Munera prætereà, Iliacis erepta ruinis,
Ferre jubet, pallam signis auroque rigentem,
Et circumtextum croceo velamen acantho:
Ornatus Argivæ Helenæ, quos illa Mycenis,
Pergama cùm peteret, inconcessosque Hymenæos,
Extulerat: matris Ledæ mirabile donum.
Prætereà sceptrum, Ilione quod gesserat olim
Maxima natarum Priami, colloque monile
Baccatum, et duplicem gemmis auroque coronam.
Hæc celerans, iter ad naves tendebat Achates.

NOTES.

I. 208. Servius, and the generality of interpreters, consider it as a poetical circumlocution for wine, which is the gift and joy, or the joyful gift of the god (Bacchus). In Heinsius' edition, there is no stop after *agnos*, but a comma after *munera;* so that the construction runs thus, *Mittit viginti tauros munera;* she sends them presents of twenty bulls, &c. *lætitiamque Dei*, and the joy of the god (Bacchus), i. e. wine. See verse 647, where the word *munera* is construed in the same way.

640. *Argentum—auro.* Gold and silver plate, simply called gold and silver. So *Seneca de vitâ Beat.* Cap. XVII. *Nec temere, et ut libet, collocatur* argentum, *sed perite servitur.* Cic. IV. in Verr. *Cænabat apud Eupolemum,* argentum *ille apposuerat.* And Virgil himself, in the third Æneid, 355:

Impositis *auro* dapibus.

642. *Per tot—viros.* The whole history of the family from Belus, or rather Abibelus, the first Tyrian monarch.

644. *Rapidum—præmittit.* Servius thinks that it is equivalent to *mittit prærapidum,* which appears forced. It may rather be thus—sends him before the entertainment, or before the messenger sent by Dido, verse 633.

647. *Iliacis erepta ruinis.* This shows them to have been things of the greatest value.

648. *Pallam.* This was a kind of stole or long garment, that reached down to the feet:

Fusa sed ad teneros lutea palla pedes.
Tibul. I. Eleg. 7.

Hence Horace gives it the epithet of *honesta:*

Post hunc personæ, pallæque repertor honestæ
Æschylus. De Arte Poët. 278.

It is derived from *palam, openly,* because seen by all, or from παλλω, to vibrate, because it flies loose in the wind.

648. *Signis auroque,* i. e. *Signis aureis,* as above *molemque et montes;* and Georg. II. 192. *Pateris libamus et auro,* i. e. *pateris aureis.*

650. *Helenæ.* Hĕlĕna was the most beautiful woman of her age. She was the daughter of Leda, and wife of Menelaus. Paris seduced her from her home. The conduct of Paris originated the Trojan war. Homer represents her as so incomparably fair, that, at the siege of Troy, she influenced the counsellors of Priam by the exquisite force of her beauty. After her death, she was honoured as a goddess. The Spartans built her a temple at Therapne, which had the power of giving beauty to all the deformed women who entered it.

653. *Ilione.* Ilione was the eldest daughter of Priam: she married Polymnestor, king of Thrace.

656. *Hæc celerans.* After the manner of the Greeks, who used σπευδειν and ταχυνειν in the same sense.

At Cytherea novas artes, nova pectore versat
Consilia: ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat reginam, atque ossibus implicet ignem.
Quippe domum timet ambiguam, Tyriosque bilingues:
Urit atrox Juno, et sub noctem cura recursat.
Ergo his aligerum dictis affatur Amorem:
Nate, meæ vires, mea magna potentia; solus,
Nate, patris summi qui tela Typhoëa temnis:
Ad te confugio, et supplex tua numina posco.
Frater ut Æneas pelago tuus omnia circum
Litora jactetur, odiis Junonis iniquæ,
Nota tibi: et nostro doluisti sæpe dolore.
Hunc Phœnissa tenet Dido, blandisque moratur
Vocibus: et vereor, quò se Junonia vertant
Hospitia: haud tanto cessabit cardine rerum.
Quocircà capere antè dolis et cingere flammâ
Reginam meditor: ne quo se numine mutet;
Sed magno Æneæ mecum teneatur amore.
Quà facere id possis, nostram nunc accipe mentem.
Regius, accitu chari genitoris, ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona ferens pelago et flammis restantia Trojæ.
Hunc ego sopitum somno, super alta Cythera,
Aut super Idalium, sacratâ sede recondam:
Ne quà scire dolos, mediusve occurrere possit.
Tu faciem illius, noctem non ampliùs unam,
Falle dolo: et notos pueri puer indue vultus:

At Venus volvit animo novos dolos, nova consilia: *nempe* ut Cupido, mutatâ formâ et vultu, veniat pro dulci Ascanio, et inflammet muneribus amantem reginam, ac immisceat ignem ossibus *ejus*. Nam metuit domum dubiam, et Tyrios fallaces: angit *eam* aspera Juno, et *hæ* solicitudines per noctem redeunt. Igitur alloquitur alatum Amorem his verbis: Fili, *qui es* meum robur, et magna mea vis: fili, qui solus despicis fulmina supremi Jovis, *quibus vicit* Typhoëum: confugio ad te; et supplex imploro tuam potestatem. Notum tibi *est*, quomodo frater tuus Æneas agitetur mari circa omnia litora, odio Junonis *nobis* infensæ; et sæpe condoluisti mihi dolenti. Hunc Tyria Dido detinet, et retardat dulcibus sermonibus: et dubito quem habitura sint *exitum* hæc hospitia, *quibus præest* Juno: non quiescet in *hoc* flexu tam commodo *rerum*. Quapropter meditor priùs occupare reginam fraude, et ambire igne: ne mutet se *ad* ullius Dei *nutum;* sed *ut* mecum prosequatur Æneam magno amore. Quomodo possis id exequi, audi jam consilium meum. Regius juvenis, quem maximè curo, parat *se* vocatu dilecti patris, *ad* eundem in urbem Carthaginem, portans munera *quæ* supersunt è naufragio, et incendio Trojæ. Ego occultabo illum sopitum somno, sacro *in* loco, super alta Cythera, vel super Idalium *nemus:* ne possit aliquo modo cognoscere fraudes *meas*, et medius intervenire. Tu simula per fraudem formam illius, et puer assume notam faciem pueri, non plùs quàm unâ nocte:

NOTES.

658. *Cupido.* It is generally admitted that there were two Cupids; one of whom is a lively and ingenuous youth, the son of Jupiter and Venus, whilst the other, the son of Erebus and Nox, is distinguished by his debauchery and riot. Cupid is represented as a winged infant, naked and armed with a bow, and quiver full of arrows.

660. *Ossibus.* He insinuates the fire of love into the very cells of the bones of Dido. So that *cæco carpitur igni.—Est* (vel edit) *mollis flamma medullas.*

665. *Bilingues.* So called, either because they used both the Phenician and Libyan languages, or because the Tyrians were notorious for their perfidy. *Punica fides* is a proverb. This last sense best accords with the words "*domum ambiguam.*"

665. *Tela Typhoëa.* The bolts whereby Typhœus and the other giants were overthrown: a very lively poetical expression to denote the power of love.

670. *Phœnissa.* As coming from Phenicia.

671. *Quò*, for *in quem exitum.*

673. *Et cingere flammâ.* A metaphor borrowed from the manner of blocking up a town by planting fires round the walls, so that there was no way left to escape:

Interea vigilum excubiis obsidere portas
Cura datur Messapo, *et mœnia cingere flammis.* Æn. IX. 159.

Interea Rutuli portis circum omnibus instant
Sternere cæde viros, *et mœnia cingere flammis.* Æn. X. 118.

678. *Sidoniam.* Meaning Carthage, called a Sidonian city, because its builders came from Sidon.

680. *Cythera.* An island on the coast of Laconia in Peloponnesus, and sacred to Venus.

681. *Idalium.* Idălus is a mountain of Cyprus: at its foot stands the town Idalium, with a grove sacred to Venus, who is herself called Idalæa.

681. *Sacratâ;* where men sacrifice to me.

684. *Falle dolo.* Dr. Trapp says, "*fallere* for *simulare* in this place is very particular; yet natural and easy, and therefore elegant."

ut cùm Dido læta excipiet te sinu, inter epulas regias et liquorem Bacchicum; cùm ampleetetur *te*, et præbebit *tibi* suavia oscula; insinues *ei* secretam flammam, et decipias *eam* veneno *amoris*. Amor obtemperat mandatis dilectæ matris, et deponit alas, et eundo imitatur incessum Ascanii. Venus autem infundit Ascanio dulcem somnum in membra: et Dea aufert *eum*, compositum *in suo* sinu, in altas sylvas Idaliæ: ubi amaracus suaviter halans cingit illum floribus, et gratâ umbrâ. Et jam ibat Cupido, obediens jussis *Æneæ*, et portabat Carthaginensibus regalia munera, gaudens duce Achate. Quando venit, tum regina discumbit in aureâ spondâ *et* magnificis tapetibus, et media sedet. Tum pater Æneas, et tum juvenes Trojani *simul* accedunt, et discumbunt in lectis purpureis. Ministri infundunt aquam manibus, et proferunt panem è canistris, et gestant mantilia *è* rasis velleribus.

Ut, cùm te gremio accipiet lætissima Dido,
Regales inter mensas laticemque Lyæum,
Cùm dabit amplexus, atque oscula dulcia figet;
Occultum inspires ignem, fallasque veneno.
Paret Amor dictis charæ genitricis, et alas
Exuit, et gressu gaudens incedit Iüli.
At Venus Ascanio placidam per membra quietem
Irrigat: et fotum gremio Dea tollit in altos
Idaliæ lucos, ubi mollis amaracus illum
Floribus et dulci aspirans complectitur umbrâ.
Jamque ibat dicto parens, et dona Cupido
Regia portabat Tyriis, duce lætus Achate.
Cùm venit, aulæis jam se Regina superbis
Aureâ composuit spondâ, mediamque locavit.
Jam Pater Æneas et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantilia villis.

NOTES.

686. *Laticemque Lyæum.* Lyæus is a name given to Bacchus, ἀπο τυ λυειν, because wine dissipates care.

Cura fugit multo diluiturque mero.
Dissipat Evius
Curas edaces. Hor. II. Od. XI. 17.

693. *Mollis amaracus.* The herb marjoram, otherwise called *sampsuchum*, whereof, Pliny tells us, a most excellent kind grew in Cyprus, and that it was baneful to scorpions: Sampsuchum sive amaracus, in Cypro laudatissimum et odoratissimum, scorpionibus adversatur: so that it was a very proper bed for Ascanius to sleep on with safety. It would seem as though the name of sweet-marjoram was as terrific to the translators of Virgil as was the herb itself to scorpions. Dryden substitutes the myrtle:

"Then with a wreath of myrtle crowns his head,
And softly lays him on a flowery bed."

Pitt says, "sweet-marjoram would not sound gracefully in English;" he therefore introduces no peculiar plant:

"There on a flowery bed her charge she laid,
And breathing round him rose the fragrant shade."

While Dr. Trapp, with his customary bluntness and honesty, says, "Amaracus sounds well in Latin, but sweet marjoram would sound ill in English, and so I have changed it to jessamine:"

—"blooming *jessamine* around him breathes."

698. *Aureâ composuit spondâ.* Some take *aurea* in the nominative, to agree with *regina*, but it does better in the ablative, as Æn. VII. 190. *Aureâ percussum virgâ;* where the two last syllables must be pronounced like a diphthong. See more examples of this, Ecl. III. 96. VIII. 81. Æn. X. 487.

698. *Mediamque locavit.* The couches whereon they lay at table were three in number, each of which was made for three to lie upon; hence Triclinium signifies a dining room.

698. *Aureâ spondâ.* The *sponda* is the exterior part of the bed; it is often used for the bed itself. Hence are derived the words *spons*, accord, *sponsum*, a promise; *sponsus et sponsa*, a bridegroom and bride, and *sponsalia*, espousals.

698. *Mediam locavit.* In the arrangement of the guests Dido takes place of Æneas, for the middle was the most honourable place among the Africans. Sallust has expressly marked this; he says, "Ne medius ex tribus quod apud Numidas honori dicitur, Jugurtha foret." The queen's couch was of gold, that of Æneas and the Trojans only of purple. Dido did not give the uppermost place to her guest. A good poet should observe even these trifling decorums.

CATROU.

701. *Dant famuli manibus lymphas Cereremque—Expediant.* It was the ancient custom to wash before meals. We may observe that Virgil, to maintain the dignity of his style in this simple narration, uses the poetical words, *lymphas et Cererem*, for water and bread.

702. *Mantilia;* soft towels, yet of considerable magnitude. The mantile differed from the mappa in that the former served

Quinquaginta intus famulæ, quibus ordine longo
Cura penum struere, et flammis adolere Penates:
Centum aliæ, totidemque pares ætate ministri,
Qui dapibus mensas onerent, et pocula ponant.
Necnon et Tyrii per limina læta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Æneæ, mirantur Iülum,
Flagrantesque Dei vultus, simulataque verba:
Pallamque et pictum croceo velamen acantho.
Præcipuè infelix, pesti devota futuræ,
Expleri mentem nequit, ardescitque tuendo
Phœnissa: et puero pariter donisque movetur.
Ille, ubi complexu Æneæ colloque pependit,
Et magnum falsi implevit genitoris amorem,
Reginam petit: hæc oculis, hæc pectore toto
Hæret, et interdum gremio fovet: inscia Dido,
Insideat quantus miseræ Deus: at memor ille
Matris Acidaliæ, paulatim abolere Sichæum
Incipit, et vivo tentat prævertere amore
Jampridem resides animos desuetaque corda.
Postquam prima quies epulis, mensæque remotæ;
Crateras magnos statuunt, et vina coronant.

Intus *sunt* quinquaginta ministræ: quibus cura est componere longâ serie penum, et suffire igne *domesticos* Deos. *Sunt* aliæ centum, totidem famuli æqualis ætatis, qui imponant mensis cibos, et proferant pocula. Pariter etiam Pœni magno numero congregantur per lætam domum, jussi recubare in lectis pictis. Mirantur munera Æneæ, mirantur Ascanium, et vultum ardentem Cupidinis et picta *ejus* verba, et pallam, et velamen intextum croceo acantho. Præsertim misera Dido, destinata amori futuro, non potest satiare animum, et inflammatur spectando, et æqualiter capitur *pulchritudine* munerum et pueri. Ille, postquam hæsit collo et *in* complexu Æneæ, et satiavat magnum amorem picti patris, it ad reginam. Hæc oculos, hæc totum animum defigit *in puerum*, et aliquando premit *eum in* sinu: ignorans Dido, quantus Deus *sibi* miseræ insideat. Sed ille recordatus *mandatorum* matris *suæ* Veneris, incipit delere paulatim *memoriam* Sichæi, et conatur præoccupare vehementi amore mentem jamdudum otiosam, et corda desueta *amandi*. Postquam cessatum est à primis epulis, et sublati *sunt* cibi, ponunt magna pocula, et coronant vinum.

NOTES.

occasionally for spreading over the table; the latter was merely a napkin for the hand.

704. *Penum, penus, i;* or *penus, ûs*, masculine or feminine; or *penus, ŏris*, neuter, are things necessary for food, preserved in some interior larder or pantry. Hence Ruæus thinks are derived the words *penetrus, penetro* and *penates.*

704. *Flammis adolere Penates.* Adolere signifies properly to burn fragrant incense, as,

Verbenasque adole pingues, et mascula thura. Ecl. VIII. 65.

Or to perfume by incense; as,

Præterea castis adolet dum altaria tædis. Æn. VII. 71.

Hence it signifies to perform acts of worship in general;

Junoni Argivæ jussos adolemus honores. Æn. III. 547.

For the *Penates* see above, verse 527.

713. *Expleri mentem nequit, ardescitque tuendo.*

Ut vidi! ut perii! ut me malus abstulit error! Ecl. VIII. 41.

Nec prius ex illo flagrantia declinavit
Lumina, quam toto concepit pectore flammam
Funditus, atque imis exarsit tota medullis. Catull. in Nupt. Pelei.

719. *Insideat.* This word is very expressive, denoting not only Cupid's situation, but his insidious design upon Dido. Heinsius reads *insidat*, a word of much the same import, and which is applied to bees greedily clinging to the summer flowers, and rioting on the blossoms:

ubi apes æstate serenâ
Floribus insidunt variis. Æn. VI. 707.

719. *Memor; mandatorum* understood.

720. *Acidaliæ.* Acidalia was a surname of Venus, from a fountain of the same name in Bœotia, sacred to her. In this fountain the graces bathed.

721. *Vivo amore* may either mean with an ardent passion, or rather a passion for a living object.

723. *Postquam prima quies epulis, mensæque remotæ.* The Romans, as Servius observes, brought in the several courses on tables, and not by single dishes; hence we read frequently in authors of the *prima mensa* and *secunda mensa*, the first and second service; particularly in Cicero's epistles to Atticus, Lib. XIV. 6. *Hæc ad te scripsi apposita secunda mensa;* this I wrote to you between the first and second service: whence it appears that there was a considerable interval between one and the other. See also his twenty-first letter of the same book, and the thirteenth letter of the fifteenth book.

724. *Vina coronant.* In imitation of Homer, Il. I. 470.

Κουροι μεν κρητηρας επεστεψαντο ποτοιο.

The youths crowned the goblets with wine; which Athenæus explains to mean no more

Fit sonus per domum, et vox volvitur per spatiosa atria: lucernæ accensæ pendent è laquearibus auratis, et faces luce pellunt tenebras. Tunc Regina petiit pateram auro et gemmis gravem, et replevit *eam* vino, quam Belus, et omnes Beli posteri *solebant replere*. Tunc silentium factum *est totâ* domo: Jupiter, *inquit Dido* (nam aiunt te auctorem esse legum hospitalium) fac ut hic dies sit felix Carthaginensibus, et advenis Trojanis: et *ut* posteri nostri hujus recordentur. Adsit Bacchus auctor lætitiæ, et propitia Juno: et vos, ô Carthaginenses, adeste faventes huic convivio. Sic ait, et stillavit in mensam *vinum*, honorem liquorum: et *eo* stillato, prima degustavit *reliquum* summis tantummodo labris: deinde dedit Bitiæ hortans *eum*: ille alacer ebibit pateram spumantem, et conspersit se *vino* aureæ pateræ plenæ; posteà alii proceres: Iopas comatus ludit citharâ, *ea* quæ maximus Atlas docuit. Canit ille errores Lunæ, et defectus Solis:

Fit strepitus tectis, vocemque per ampla volutant
Atria: dependent lychni laquearibus aureis
Incensi: et noctem flammis funalia vincunt.
Hìc Regina gravem gemmis auroque poposcit,
Implevitque mero pateram; quam Belus, et omnes
A Belo soliti. Tum facta silentia tectis;
Jupiter (hospitibus nam te dare jura loquuntur)
Hunc lætum Tyriisque diem Trojâque profectis
Esse velis, nostrosque hujus meminisse minores.
Adsit lætitiæ Bacchus dator, et bona Juno:
Et vos ô cœtum Tyrii celebrate faventes.
Dixit, et in mensam laticum libavit honorem:
Primaque libato, summo tenus attigit ore.
Tum Bitiæ dedit increpitans: ille impiger hausit
Spumantem pateram, et pleno se proluit auro:
Pòst alii proceres. Citharâ crinitus Iopas
Personat auratâ, docuit quæ maximus Atlas.
Hic canit errantem Lunam, Solisque labores:

NOTES.

than to fill them to the brim with wine. But some understand it of adorning the cups with garlands. The ancients upon certain occasions used goblets of a monstrous size. The same author describes one of silver, so large as to contain six hundred *amphoræ*, which amount at least to twenty tons of our measure. And Arrian describes another so capacious as to contain the libations Alexander and nine thousand guests performed to the gods.

726. *Dependent lychni laquearibus aureis.* This passage Milton has finely improved upon in his description of Pandemonium, or the devil's palace, in the first book of his Paradise Lost, verse 726.

From the arched roof,
Pendent by subtle magic, many a row
Of starry lamps, and blazing crescents, fed
With naphtha and asphaltus, yielded light
As from a sky.

726. *Lychni laquearibus.* The lychni or lamps are so called from the Greek Λυχνος, *lucerna*. The *laquearia* are the inner roof of a hall vaulted and channelled with fretwork. The *funalia* were cords dipped in wax.

729. *Belus, et omnes A Belo.* It is plain that the Belus here mentioned cannot refer to Dido's father (otherwise there would be no propriety in saying *omnes à Belo*, all the descendents or successors of Belus); but to one of her ancestors, perhaps the founder of the family.

729. *Belus.* He was one of the most celebrated kings of Babylon. His temple, which was originally the tower of Babel, was the most ancient and magnificent in the world. It was enriched with many statues of gold, among which there was one forty feet high.

730. *Soliti; sunt implere* is understood.

731. *Hospitibus. Jupiter hospitalis* was held in high veneration.

736. *Libavit honorem.* This ceremony of libation consisted in pouring out some drops of the wine, either upon the altar, or sometimes upon the table, as an offering to the gods, in acknowledgment of their bounty. For the phrase *honorem laticum*, see above, verse 632.

737. *Summo tenus.* Virgil often describes the incidents in his poem, in allusion to Roman customs. The ladies of Rome never drank wine but at religious ceremonies; the laws of that city punished with death those who used it at any other time. Thus Dido does not drink it here but as at a ceremony, and does no more than touch her lips with it. CATROU.

740. *Citharâ personat.* In like manner Homer makes Demodocus sing and play at the feast with which Alcinous entertains Ulysses, in the eighth book of the Odyssey. But the subject of the song in Homer, (the actions of Ulysses) how proper soever to the occasion, sinks far below the dignity of this. The song of Iopas is of the sublimest kind; and the sweetness and majesty of the numbers lift the soul with the poet to heaven, like the rapturous music which he describes.

742. *Errantem Lunam.* Dr. Trapp observes, that "To put so much natural philosophy into a song may seem strange to a

Unde hominum genus, et pecudes: unde imber, et ignes:
Arcturum, pluviasque Hyadas, geminosque Triones:
Quid tantùm Oceano properent se tingere soles
Hyberni, vel quæ tardis mora noctibus obstet.
Ingeminant plausum Tyrii, Troësque sequuntur.
Necnon et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem;
Multa super Priamo rogitans, super Hectore multa:
Nunc, quibus Auroræ venisset filius armis:
Nunc, quales Diomedis equi: nunc, quantus Achilles.
Immò age, et â primâ dic, hospes, origine nobis
Insidias, inquit, Danaûm, casusque tuorum,
Erroresque tuos: nam te jam septima portat
Omnibus errantem terris et fluctibus æstas.

unde *oriatur* genus hominum, et pecudes; unde pluvia et fulmina: *canit* Arcturum, et Hyadas imbriferas, et duos Triones; cur Sol hyemalis ita properet se lavare *aquis* Oceani, vel quæ mora retardet lentas noctes *æstatis*. Carthaginenses dant plausum, et Trojani *eos* imitantur. Misera etiam Dido traducebat noctem variis *cum Æneâ* colloquiis, et sensim hauriebat amorem: quærens multa de Priamo, multa de Hectore: modò, quibus armis instructus filius Auroræ venisset *Trojam:* modò, quales *essent* equi Diomedis; modò quantus *esset* Achilles. Age potiùs, ô hospes, inquit, et narra nobis dolos Græcorum à primâ origine, ruinamque *civium* tuorum, et tuos errores: nam æstas jam septima te circumfert errantem omnibus terris et maribus.

NOTES.

mere modern. Yet how much more grand and noble is it than a silly story of Chloris and Phillis, and such like frothy trifles, which are the subjects of songs in our times! By the way, how pretty would have been an opera or a masquerade to entertain Æneas and his friends on this occasion! What pity it is the ancients were not so polite and judicious as we are.

749. *Infelix Dido, longumque bibebat amorem.* Virgil is always very happy in setting objects in contrast to one another; as here the anxious situation of Dido's love-sick mind is seen in a fine light, in opposition to the general mirth and gaiety of the banqueting guests. While Tyrians and Trojans give a loose to joy, and are making the roofs resound with their repeated acclamations, Æneas alone engages Dido's thoughts and attention; she relishes neither the pleasures of the feast, nor of the song, and can listen to no music but to the charms of his voice.

751. *Quibus armis.* It is worth observing, says Mr. Pratt, how natural and proper for a woman these questions are, *quibus armis! quantus Achilles! quales Diomedis equi!* These are such strokes of nature as escape common readers, but are infinitely beautiful. Shakspeare abounds in them more than any author whatever.

755. *Nam te jam septima, &c.*

"For since you wandered every shore and sea
Have *seven* revolving *summers* passed away. PITT.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER II.

ARGUMENTUM.

INTERPRETATIO. Omnes siluerunt, et attenti comprimebant vocem. Tum pater Æneas sic incœpit è superiori *parte* lecti; Jubes me, ô regina, renovare dolorem infandum, *narrando*, quomodo Græci everterint potentiam Trojanam,

CONTICUERE omnes, intentique ora tenebant.
Inde toro pater Æneas sic orsus ab alto:
Infandum, Regina, jubes renovare dolorem:
Trojanas ut opes et lamentabile regnum
Eruerint Danai, quæque ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando,
Myrmidonum, Dolopumve, aut duri miles Ulyssei,

et regnum deplorandum: et quæcunque vidi ipse *digna* miseratione, et quibus magnâ ex parte interfui. Quis Myrmidonum, aut Dolopum, aut *quis* miles duri Ulyssis hæc commemorando

NOTES.

This second book is one of those which Virgil singled out to rehearse before Augustus, as a specimen of his work; a sure indication of the esteem he himself had of it.

3. *Infandum, Regina, jubes renovare dolorem.* In this introduction Virgil remarkably follows the rule laid down by Horace, *De Art. Poet.* verse 105.

Tristia mœstum
Vultum verba decent.

The lines languish, and are so artfully composed, as to force the reader to pronounce them with a slow, broken, and interrupted voice, and show Æneas, as it were, heaving out every word with a sigh. It is reported of queen Elizabeth, that when visiting the colleges at Oxford, on her seeing a boy pass her, she asked him, "How often is it, my boy, that you get a flogging from your master?" He is said to have answered, Infandum, Regina, jubes renovare dolorem.

4. *Trojanas opes.* The kingdom of Phrygia, whereof Troy was the capital, was famous for its riches and magnificence, even to a proverb:

Nam tu, quæ tenuit dives Achæmenes,
Aut pinguis Phrygiæ Mygdonias opes,
Permutare velis crine Licymniæ.
Hor. II. Carm. XII. 21.

5. *Eruerint Danai.* We may observe, once for all, that the Greeks were denominated Danai from Danaus, the brother of Ægyptus, who usurped the throne of Argos.

7. *Myrmidonum.* The Myrmidons were the troops of Achilles.

7. *Dolopumve.* The Dolopians were the troops which Phœnix led to Troy from Scyros, an island in the Ægean sea.

Temperet à lachrymis? et jam nox humida cœlo
Præcipitat, suadentque cadentia sidera somnos.
Sed si tantus amor casus cognoscere nostros,
Et breviter Trojæ supremum audire laborem:
Quanquam animus meminisse horret, luctuque refugit:
Incipiam. Fracti bello, fatisque repulsi
Ductores Danaûm, tot jam labentibus annis,
Instar montis equum, divinâ Palladis arte
Ædificant: sectâque intexunt abiete costas.
Votum pro reditu simulant: ea fama vagatur.

abstineat à fletu? Et jam nox humida præceps abit è cœlo, et astra decedentia invitant ad somnum. Sed si tanta *tibi est* cupiditas cognoscendi casus nostros, et breviter audiendi ultimam Trojæ ruinam, quamvis *mea* mens abhorreat, et *præ* dolore recuset recordari: *tamen* incipiam. Duces Græcorum, afflicti bello, et fatis repulsi *ab expugnatione urbis*, tot annis jam elapsis; faciunt equum, in modum montis; divino consilio Minervæ, et struunt costas ex abiete scissâ. Fingunt *esse* votum pro reditu: spargitur is rumor.

NOTES.

9. *Cadentia sidera.* As the stars rise at night when they begin to shine out, so they set in the morning when they disappear. The idea of the night scene adds very much to the solemnity and awfulness of the relation. Indeed the whole disposition of the scene, and the concomitant circumstances, are admirable in every respect. A great prince, driven by a storm to a strange coast, entertained by a great queen, in a numerous assembly of princes, nobility, and guards; with attendants listening at a distance, after a magnificent banquet, in the large hall of a stately palace, hung round with tapers and flambeaux, in the dead of night, relates to her, at her request, such a surprising history of wars, distresses, and travels, as were never before heard of.

TRAPP.

12. *Luctuque refugit.* Catrou and others read *luctumque refugit*, declines the mournful task, which amounts to the same sense. The reader here will observe, that there is a change in the tense, *refugit* being of the tense which usually refers to past time, whereas *horret* is in the present; a freedom which Dr. Trapp thinks very harsh. But Dr. Clarke, in his remarks on Homer, Iliad I. verse 37. shows that this preterite tense, as the grammarians call it, refers to the time present, as well as what is called the present tense; only the former denotes that the action is finished at the present time, and the other, that it is going on. As *cænat* in the present signifies, he is at supper, *cænavit* in the preterite, he has supped; so here *animus refugit*, which is the very example Dr. Clarke adduces to support his opinion, signifies, my mind has shrunk back, which refers to the present time no less than *refugit*, it shrinks, or is shrinking back: whence it appears, that Virgil's using this tense is so far from being licentious and unwarrantable, that it is equally proper with the other, and the more emphatic of the two; for it denotes the violence and quickness of the impression; that his soul shrunk back, and recoiled at once, in a moment, at his first calling up the mournful subject into his memory.

15. *Instar montis equum.* It has been objected, that this story of the horse has not probability enough to support it; since, besides the hardiness of the enterprise, it is not to be imagined that the Trojans would be gross enough to receive within their walls so enormous and suspicious an engine with so implicit a credulity. But all these objections Segrais has answered in his remarks. As to the hardiness of the enterprise, he observes, that modern history furnishes examples of equally hardy and daring enterprises being undertaken and executed with success; and instances, particularly, that of the Hollanders, forty of whom ventured to stow themselves in a boat seemingly laden with turfs, and underwent those scrutinies which are generally made for the detection of contraband goods, and, having found means of landing, retook the town of Breda from the Spaniards. As to the other objection, which is indeed a principal one, that the Trojans should be so senseless as to receive the engine within their walls, he observes how finely the poet has contrived matters to make this not only plausible, but in a manner necessary and unavoidable. He has loosed the knot, by the seasonable interposition of a divinity. The Trojans having heard Sinon's artful story, and seeing such a strong confirmation of the truth of it in the terrible disaster that befel Laocoon and his sons, had all the reason in the world to believe the machine was an offering sacred to Minerva, and that all who offered any violation to it, should feel the severe vengeance of heaven, as Laocoon and his sons had done; and therefore they could not act otherwise than the poet supposes them to have done, consistently with their religion and system of belief.

16. *Costas.* The *costæ* or ribs of this wooden engine are the inner beams, or props to which the outer boards are fastened.

Ad *eam rem* sortiti electa corpora militum, *ea* clam occultant in obscuris lateribus *equi*, et magnas cavernas atque uterum profundè implent armatis militibus. Est in propinquo Tenedos insula, famâ notissima, abundans opibus, dum regnum Priami stabat: nunc solùm *est* sinus et statio parùm tuta navibus. Illuc elapsi occultant se deserto in litore: nos putavimus *eos* discessisse, et ventis *propitiis* repetiisse Mycenas. Itaque Troja omnis liberat se diuturno angore: portæ aperiuntur, dulce est exire et aspicere castra Græca, et vacua spatia et litus derelictum. Hìc turmæ Dolopum, hìc crudelis Achilles habebat tentoria:

Huc delecta virûm sortiti corpora furtim
Includunt cæco lateri: penitùsque cavernas
Ingentes, uterumque armato milite complent.
Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami dum regna manebant:
Nunc tantùm sinus, et statio malefida carinis:
Huc se provecti deserto in litore condunt.
Nos abiisse rati, et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucria luctu:
Panduntur portæ; juvat ire, et Dorica castra,
Desertosque videre locos, litusque relictum.
Hìc Dolopum manus, hìc sævus tendebat Achilles:
Classibus hic locus: hìc acies certare solebant.
Pars stupet innuptæ donum exitiale Minervæ,
Et molem mirantur equi: primusque Thymœtes
Duci intra muros hortatur, et arce locari;
Sive dolo, seu jam Trojæ sic fata ferebant.

hæc *erat* statio navium: hìc exercitus solebant pugnare. Pars stupet munus perniciosum *oblatum* innuptæ Palladi, et admiratur magnitudinem equi: et primus Thymœtes suadet *ut* admittatur intra muros: et statuatur in arce; seu per fraudem, seu jam fata Trojæ ita volebant.

NOTES.

21. *Tenedos.* This was a small and fertile island opposite to Troy, about twelve miles from Sigæum, and fifty-six north of Lesbos.

25. *Mycenas.* Mycenæ was a town of Argolis in Peloponnesus, built by Perseus, son of Danae. In the age of the geographer Strabo, its site was almost wholly unknown.

26. *Teucria.* Troy; so called, from Teucer.

27. *Juvat ire.* The verb *ire* is frequently used by Virgil to express a precipitant, impetuous, eager motion, as *it naribus sanguis*, Geor. III. 507. *it mare proruptum*, Æn. I. 246. *juventus in portis*, Æn. IV. 130. And the sense shows that it ought to be so translated here; for surely the Trojans, after their long restraint, would be extremely keen and eager to pour forth at their gates, and view the grounds which the enemy had covered. Dr. Trapp renders it, and pleasant it was to walk abroad, as if the Trojans had been only going forth in a calm and sedate manner, to enjoy the pleasures of the fields and fresh air.

27. *Dorica.* From Doris, a country of Greece, between Phocis, Thessaly and Acarnania. It received its name from Dorus, the son of Deucalion.

29. *Hìc Dolopum manus.* Here the poet makes Æneas speak in the person of one of the Trojans, viewing the ground where the enemy had been encamped.

31. *Innuptæ Minervæ.* Pallas was so called, because she refused to be be married to Vulcan, and preserved her virginity. Her worship was universally established. She had magnificent temples in Egypt, Phenicia, Greece, Italy, Gaul, and Sicily.

32. *Primusque Thymœtes.* This Thymœtes, we are told, had to wife Cilla, the sister of Hecuba, Priam's consort, by whom he had a son born to him on the same day with Paris. Priam, being warned by the Oracle that a child was born that day to the ruin of his country, chose rather, as was natural, to interpret the oracle of Thymœtes' son than of his own, and put him to death. On this account, Thymœtes still entertained a grudge against Priam, and for that reason was suspected of betraying his country, which makes Virgil here say,—*sive dolo hortatur.*

33. *Duci;* equum understood.

33. *Arce locari. Arx* does not always signify a fort or citadel, but the place of greatest eminence in a city; as Virgil, speaking of the seven hills on which Rome was built, calls them *septem arces*, Æn. VI. 783. The *arx* therefore here probably is to be understood of that place which served for a vestibule to Minerva's temple.

34. *Sic fata ferebant.* Virgil all along gives us to understand that the overthrow of Troy was ordained by destiny, which adds the greater air of probability to this episode of the wooden horse.

At Capys, et quorum melior sententia menti,
Aut pelago Danaûm insidias suspectaque dona,
Præcipitare jubent, subjectisque urere flammis:
Aut terebrare cavas uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.
Primus ibi ante omnes, magnâ comitante catervâ,
Laocoon ardens summâ decurrit ab arce:
Et procul: O miseri, quæ tanta insania, cives?
Creditis avectos hostes? aut ulla putatis
Dona carere dolis Danaûm? sic notus Ulysses?
Aut hoc inclusi ligno occultantur Achivi;
Aut hæc in nostros fabricata est machina muros,
Inspectura domos, venturaque desuper urbi;
Aut aliquis latet error; equo ne credite, Teucri.
Quicquid id est, timeo Danaos et dona ferentes.
Sic fatus, validis ingentem viribus hastam
In latus, inque feri curvam compagibus alvum
Contorsit: stetit illa tremens, uteroque recusso
Insonuere cavæ gemitumque dedêre cavernæ.

35 At Capys, et quorum animo prudentior *inerat* sensus, aut suadent *ut* abjiciant dolos Græcorum et munera suspecta, comburantque suppositis ignibus; aut *ut* fodiant et explorent cavas latebras
40 alvi. Plebs ambigua distrahitur in opposita consilia. Tunc prior coram omnibus Laocoon, magnâ turbâ sequente, decurrit celer è summâ arce: et procul *clamat:* O
45 miseri cives! quæ tanta *est* stultitia? An putatis hostes *esse* profectos? aut existimatis ulla Græcorum munera carere fraudibus? sic Ulysses cognitus *est vobis?* Aut Græci clausi hoc ligno latent; aut
50 hæc machina structa est contra nostra mœnia ad explorandum domos, et ex alto ingruendum urbi: aut alius aliquis dolus latet: Trojani, ne fidite *huic* equo: quicumque istud est, metuo Græcos, etiam dum munera dant. Cùm hæc dixisset, immisit totis viribus magnam hastam in latus, et in uterum equi curvatum junctûris: hæsit illa tremens, et repercusso utero cava spatia sonuerunt et emiserunt gemitum.

NOTES.

35. *Capys.* This Trojan passed with Æneas into Italy, and founded Capua, a city so ancient and opulent, that it even rivalled Rome, and was called *altera Roma.*

37. *Subjectisque.* *Que* is here used, as it is elsewhere, for *ve.* Vid. Æn. X. 709. And indeed some copies read *subjectisve.*

38. *Terebrare.* Properly to bore, to pierce, but it also means to bore out. So Æn. III. 635.

"Telo lumen terebramus acuto."

It is derived from terebrum, an auger.

39. *Incertum.* Unstable.

41. *Laocoon.* According to some, he was brother to Anchises; according to others, Priam's own son, and priest of Apollo, or rather of Neptune, as in Petronius,

Namque Neptuno sacer
Crinem solutus omne Laocoon replet
Clamore vulgus.

44. *Sic notus Ulysses?* These words have become a kind of proverb. A sure sign, says Dr. Trapp, that they are just and natural.

47. *Venturaque urbi* is a particular expression; it means *expugnatura urbem.*

48. *Aliquis error. Error* signifies whatever is opposite to truth, and is taken in a very large sense by the Roman authors: here it signifies *trick, deceit, artifice.*

49. *Timeo Danaos et dona ferentes.* There lies a particular emphasis in the *et: I am jealous of the Greeks, even when they bring us presents.* Or perhaps *et dona ferentes* is to be understood in general, *I dread the Greeks, and all those who are thus forward to offer gifts.* It is a very just observation, that all rash and sudden liberality is to be suspected, but more especially when it comes from a foe:

Namque ista subita me jubet benignitas
Vigilare facias ne meâ culpâ lucrum.

As Phædrus elegantly expresses it in the fable; agreeable to which is the reflection put by Sophocles in the mouth of Ajax:

Ἐχθρῶν ἄδωρα δῶρα, κ' ὠφελιμα.

The gifts of an enemy will never benefit a man, or make him the richer.

51. *Feri. Ferus* does not always signify a savage, or beast of prey; as it is here applied to a horse, so Virgil uses the same word in speaking of a tame stag, in the seventh book of the Æneid, verse 489.

Pectebatque ferum.

And in like manner Horace applies it to an ass, 1 Ep. XIII. 8.

Clitellas ferus impingas, Asinæque paternum
Cognomen vertas in risum.

53. *Gemitumque dedêre.* This groan arose from some one of the Greeks within, who was perhaps wounded with Laocoon's spear, or at least affrighted thereby, as Petronius seems to insinuate in these words,

Fremit
Captiva pubes intus, et dum murmurat,
Roborea moles spirat alieno metu.

Et, si fata Deûm, si mens non læva fuisset,
Impulerat ferro Argolicas fœdare latebras:
Trojaque nunc stares, Priamique arx alta maneres.
Ecce manus juvenem intereà post terga revinctum
Pastores magno ad regem clamore trahebant
Dardanidæ: qui se ignotum venientibus ultrò,
Hoc ipsum ut strueret, Trojamque aperiret Achivis,
Obtulerat: fidens animi, atq; in utrumq; paratus;
Seu versare dolos, seu certæ occumbere morti.
Undique visendi studio Trojana juventus
Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaûm insidias, et crimine ab uno
Disce omnes.
Namque ut conspectu in medio turbatus, inermis
Constitit, atq; oculis Phrygia agmina circumspexit:
Heu, quæ nunc tellus, inquit, quæ me æquora possunt

Et, si fata Deorum, si mens non fuisset sinistra. *Laocoon* persuasisset, ut violàssemus armis Græcas latebras: et nunc stares, ô Troja: et maneres, ô arx alta Priami. Ecce interim pastores Trojani magno clamore ad regem trahebant juvenem ligatum manibus post terga: qui sponte se ignotum tradiderat venientibus, ut illud ipsum firmaret, *ac deinde* panderet Trojam Græcis: confidens animo, et paratus ad utrumque; seu ad faciendum fraudem, seu ad mortem certò subeundum. Undique Trojana juventus cupiditate videndi circumfusa accurrit, et insultat certatim captivo. Audi jam dolos Græcorum, et ab unâ *eorum* fraude cognosce omnes *Græcos*. Scilicet ut stetit in medio conspectu, stupefactus, sine armis; et circumspexit oculis Trojanas turmas: Heu, inquit, quæ jam terra, quæ maria possunt me excipere?

NOTES.

55. *Argolicas fœdare. Argolicus,—a,—um,* signifies of or belonging to Argos. Argos was a city of Achaia in Peloponnesus, from which the Greeks took their name. It was beloved by Junò. Fœdare signifies, to lacerate, to wound; as Æn. 3. 241.

"Obscœnas ferro fœdare volucres."

57. *Ecce, manus juvenem.* Shakspeare has given us a fine picture of Sinon, answering to the character in which he is here drawn; it is in his poem entitled Tarquin and Lucrèce. The disconsolate lady, after the injury of her rape, is supposed to fix her eyes on a painting in which the destruction of Troy is represented; and, amongst other figures, she sees that of the dissembling Sinon:

She throws her eyes about the painted round,
And whom she finds forlorn, she doth lament;
At last she sees a wretched image bound,
That piteous looks to Phrygian shepherds lent;
His face, though full of cares, yet show'd content.
Onward to Troy with these blunt swains he goes,
So mild, that patience seem'd to scorn his woes.
In him the painter labour'd with his skill,
To hide deceit, and give the harmless show;
An humble gait, calm looks, eyes waiting still,
A brow unbent, that seem'd to welcome woe;
Cheeks neither red nor pale; but mingled so,
That blushing red no guilty instance gave,
Nor ashy pale the fear that false hearts have.

59. *Dardanidæ.* The Greeks were so called, from Dardanus, the son-in-law of Teucer.

60. *Ut strueret.* A figure taken from the builder or mason.

62. *Seu certæ occumbere morti.* To fall a sacrifice to death, the sure reward of miscarriage in the attempt. It is a mistake to suppose that cunning always supposes cowardice. There is as much courage, says Dr. Trapp, in a good spy as in a good general. Ulysses showed as much of it in stealing the Palladium, as Achilles in the channel of Scamander.

63. *Visendi*; *illius* understood.

65. *Crimine ab uno.* Catrou observes that some copies, which existed in the time of Servius, had the passage thus written:

Accipe nunc Danaûm insidias, et crimen; ab uno
Disce omnes.

66. *Disce omnes.* Minelius says "à minori argumentatur. Si tantum dolis efficere potuit unus Sinon, quid multos vel plurimos Græcos facere existimabis?" Or as Sterling, with his accustomed bluntness; "One rogue discovers the whole gang."

68. *Phrygia agmina circumspexit.* This is another instance of Virgil's art in versifying, and shows how much he studied to make *the sound an echo to the sense.* Sinon's affected confusion and terror, which he discovers in the slow, languid cast of his eyes around the Trojan bands, are represented to the life in the tardy progress of the line,

Accipere? aut quid jam misero mihi deniq; restat!
Cui neq; apud Danaos usquam locus; insuper ipsi
Dardanidæ infensi pœnas cum sanguine poscunt.
Quo gemitu conversi animi, compressus et omnis
Impetus: hortamur fari, quo sanguine cretus,
Quidve ferat, memoret; quæ sit fiducia capto.
Ille hæc, depositâ tandem formidine, fatur;
Cuncta equidem tibi Rex, fuerint quæcunq; fatebor,
Vera, inquit: neque me Argolicâ de gente negabo,
Hoc primum: nec, si miserum fortuna Sinonem
Finxit, vanum etiam mendacemq; improba finget.
Fando aliquid, si fortè tuas pervenit ad aures
Belidæ nomen Palamedis, et inclyta famâ
Gloria: quem falsâ sub proditione Pelasgi
Insontem infando indicio, quia bella vetabat,
Demisere neci; nunc cassum lumine lugent:
Illi me comitem, et consanguinitate propinquum
Pauper in arma pater primis huc misit ab annis.

70 aut quid misero mihi demum superest? Cui neque locus usquam est apud Græcos: præterea ipsi Trojani inimici pœnas cum sanguine repetunt. Quo gemitu mutati *sunt* animi, et vis omnis cohibita *est;*
75 hortamur *ut* loquatur, et narret, quâ stirpe natus *sit;* quid nunciet, quæ fides *adhibenda* sit *ipsi* captivo. Ille compresso denique metu sic loquitur: Ego quidem, ò rex,
80 vera, inquit, tibi aperiam omnia, quæcunque fuerint; neque negabo *me* esse è genere Græco: hoc primum: nec adversa fortuna, etsi miserum fecerit Sinonem, faciet etiam fallacem et mendacem. Si
85 fortè inter loquendum *de* aliquâ *re*, venit ad aures tuas nomen Palamedis Belidæ, et gloria nobilis *per* famam:

quem Græci sub falso *prætextu* proditionis innocentem morti addixerunt per crudelem calumniam, quia dissuadebat bellum; nunc defient privatum luce. Pater *meus* pauper misit me illi *Palamedi* comitem et sanguine cognatum huc ad bellum à primâ adolescentiâ.

NOTES.

occasioned partly by the clashing of the two vowels in *Phrygia agmina*, but especially by uniting the two spondees in *circumspexit* at the end.

71. *Insuper.* Some read *et super.*

81. *Fando aliquid.* "Gerunds are sometimes used passively, as here, fando signifies, dum aliquid dicitur: sometimes *actively* as above. v. 6. *Quis talia fando*, that is, dum dicet talia. SERVIUS.

81. *Si fortè, &c.* The artifice of this speech, as Segrais justly remarks, consists in mingling truth and lies, whereby Sinon effectually imposes upon his audience. What he here premises in relation to Palamedes is mostly true; what he subjoins of himself is downright falsehood.

82. *Belidæ Palamedis.* Palamedes was the son of Nauplius, king of Eubœa, descended from Belus, king of Africa, by his grandmother Amymone, the daughter of Danaus. The story here referred to, is briefly thus: When Ulysses, to be exempt from going to the Trojan war, under pretence of madness, was ploughing up the shore, and sowing it with salt, Palamedes laid down his son Telemachus in his way; and observing him to turn his plough aside, that he might not hurt the boy, by this stratagem discovered his madness to be counterfeit. For this Ulysses never could forgive him, and at last wrought his ruin, by accusing him of holding intelligence with the enemy: to support which charge he forged letters from Priam to Palamedes, which he pretended to have intercepted, and conveyed gold into his tent, alleging that it was the bribe given him for his treason. Upon this presumption Palamedes was condemned by a council of war, and stoned to death. Vid. Ovid. Met. XIII. 56. That Palamedes was thus taken off through a stratagem of Ulysses, was a fact probably well known to the Trojans, though they might be ignorant of the colour for his being taken off. Sinon, therefore, to secure the attention and belief of his hearers, very artfully pretends that Palamedes was murdered, because he had dissuaded the Greeks from continuing the war against Troy.

85. *Nunc cassum lumine lugent.* This is agreeable to Horace's observation:

Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.

86. *Consanguinitate propinquum.* In this he spoke falsely; for we read in the Greek scholiasts, that Sinon was not related to Palamedes, but to Ulysses. Anticlea, the mother of Ulysses, was sister to Æsimus, Sinon's father.

87. *Primis ab annis.* Virgil frequently alludes to Roman customs, even when he is speaking of what passed among other nations. By *primis annis* therefore, it is probable he understands the military age, which, among the Romans, was about seventeen years.

Dum salvus stetit in regno, et regnum floruit *ejus* consiliis: ego quoque aliquid famæ et honoris obtinui: postquam invidiâ fallacis Ulyssei (non ignota dico) abiit *ex hoc* mundo superiore; tristis ducebam vitam in dolore ac tenebris, et clam indignabar ob mortem innocentis amici. Nec silui insanus: et si me fortuna aliqua reduxisset, si aliquando redîissem victor ad patriam *meam* Argos, promisi *me fore* ultorem, et querelis conciitavi acerbum odium *Ulyssis in me*. Hæc mihi *fuit* prima origo calamitatis: inde semper Ulysses *cæpit me* terrere novis criminationibus: inde emittere in plebem sermones dubios *de me*, et *apud se* reus quærere ea *unde mihi noceret*. Neque verò cessavit, donec Calchante administro——At verò cur ego hæc frustrà renarro *vobis* ingrata? aut cur moror? si eodem modo tractatis omnes Græcos, et *si* satis est hoc audire; jamdudum sumite supplicium de *me;* hoc optaverit Ulysses, et Atridæ magno *pretio* emerint.

Dum stabat regno incolumis, regnumque vigebat
Consiliis; et nos aliquod nomenque decusque
Gessimus: invidiâ postquam pellacis Ulyssei
(Haud ignota loquor) superis concessit ab oris;
Afflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui demens: et me, fors si qua tulisset,
Si patrios unquam remeâssem victor ad Argos,
Promisi ultorem, et verbis odia aspera movi.
Hinc mihi prima mali labes: hinc semper Ulysses
Criminibus terrere novis: hinc spargere voces
In vulgum ambiguas, et quærere conscius arma.
Nec requievit enim, donec Calchante ministro—
Sed quid ego hæc autem nequicquam ingrata revolvo?
Quidve moror? si omnes uno ordine habetis Achivos,
Idq; audire sat est; jamdudum sumite pœnas:
Hoc Ithacus velit, et magno mercentur Atridæ.

NOTES.

88. *Regno incolumis.* Either the kingdom of Eubœa, of which Nauplius, Palamedes' father, was possessed; or rather the confederate council, composed of all the petty kings of Greece.

90. *Invidiâ—Ulyssei.* By *invidia* we may understand either a general ill-will, which often goes under the name of *invidia;* or that particular envy which Ulysses bore him for having outwitted him, and acquired so much reputation for prudence and cunning.

96. *Promisi ultorem.* The catachresis in "I promise to revenge," is very elegant; and yet so natural that it is used in common conversation. "I'll be even with you, I promise you," is a known threat among the vulgar. Of the same nature, on the other side, is that of Horace, *multa et pulchra minantem*, threatening for promising.

97. *Prima mali labes.* The first source of my misery. As *labes* properly signifies a stain or blemish, it is here used in allusion to the first appearance of a plague or contagious distemper, breaking out on the body in foul spots and blotches.

99. *Conscius.* Conscious of the general criminality of his life, but particularly of the murder of Palamedes.

100. *Donec Calchante ministro.* Calchas was the prophet or soothsayer of the Grecian army; and no affairs were transacted in the management of the war without his counsel and divination. This pause, which Sinon makes just when he comes to a point where he knew the curiosity of the Trojans would be the more inflamed, is very artful, and shows the great judgment of the poet in the conduct of this stratagem.

101. *Sed quid.* There is a just observation of Mr. Spencer, on the great art of the poet in this passage. Have you not observed, says he, a larger sort of break, which is used artificially in a poem to incite the attention of the reader? I mean, when the narration is dropped in the most engaging parts of it, or just before some material incident. This adds a double desire of hearing: the audience generally make the request that the speaker would go on, and inform them of the sequel. Thus in the 11th Odyssey, Ulysses, in the midst of his account of the infernal regions, makes a feint of concluding: We are immediately told, that the Phæacians were eager to hear him on. The very same break, and the very same sentiment after it, is imitated by Virgil:

Donec Calchante ministro——
Tum vero ardemus scitari.

It is indeed improved by Virgil. He has all the use of Homer's suspense without its tediousness.

103. *Jamdudum sumite pœnas.* The common pointing is much more elegant than that adopted by Ruæus, who joins *jamdudum* with the former part of the sentence. But, to make the sense complete, Dr. Trapp has well observed, that something must be understood,—*sumite pœnas jamdudum debitas*, or the like.

104. *Ithacus.* Ulysses, so called from Ithaca, where he was born, and where his father Laertes reigned; it was a pitiful, little, craggy island in the Ionian sea; Cicero calls it *Ithacam illam, in asperrimis saxulis, tanquam nidulum, affixam.* Sinon therefore, in his speech, generally gives Ulysses the appellation of Ithacus, by way of contempt.

104. *Magno mercentur Atridæ.* Their reli-

Tum verò ardemus scitari, et quærere causas,
Ignari scelerum tantorum artisque Pelasgæ.
Prosequitur pavitans, et ficto pectore fatur:
Sæpe fugam Danai Trojâ cupiere relictâ
Moliri: et longo fessi discedere bello.
Fecissentque utinam! Sæpe illos aspera ponti
Interclusit hyems, et terruit Auster euntes.
Præcipuè, cùm jam hic trabibus contextus acernis
Staret equus, toto sonuerunt æthere nimbi.
Suspensi Eurypylum scitatum oracula Phœbi
Mittimus: isque adytis hæc tristia dicta reportat:
Sanguine placâstis ventos, et virgine cæsâ,
Cùm primùm Iliacas Danai venistis ad oras:
Sanguine quærendi reditus, animâque litandum
Argolicâ. Vulgi quæ vox ut venit ad aures,
Obstupuere animi, gelidusque per ima cucurrit
Ossa tremor; cui fata parent, quem poscat Apollo.
Hìc Ithacus vatem magno Calchanta tumultu
Protrahit in medios: quæ sint ea numina Divûm,

Tunc autem cupimus interrogare, et petere causas, inscii tantorum criminum et fraudis Græcæ. Pergit timens, et mendaci animo ait: Sæpe Græci optaverunt fugam petere Troja relicta, et abire, fatigati diuturno bello. Et utinam *id* fecissent! Sæpe adversa tempestas maris eos detinuit, et Auster terruit abeuntes. Præsertim cùm jam staret hoc loco equus extructus è lignis acernis, nubes tonuerunt toto aëre. Incerti mittimus Eurypylum *ad* consulendum oraculum Apollinis: et ille refert ex *ejus* penetralibus hæc tristia verba: O Græci, cùm primò venistis ad litus Trojanum; propitiâstis ventos sanguine, et immolatâ virgine: reditus impetrandus est sanguine, et sacrificandum est animâ Græcâ. Quæ vox postquam venit ad aures plebis, obstupuerunt animi: et frigidus timor penetravit in ossa intima; cui mortem destinent, quem petat Apollo. Tum Ulysses magno tumultu educit in medios vatem Calchanta: quærit quænam sit illa voluntas Deorum:

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gion required that a devoted victim, who had escaped from the altar, should be put to death wherever found; and Sinon being destined a sacrifice for the return of his countrymen, who could not therefore expect a safe voyage, unless he should be put to death, nothing could be more grateful to the Greeks than to hear that the Trojans had taken his life.

111. *Terruit Auster.* The south wind blowing up the Ægeum, was adverse to those coming from Troy to Greece. This long formal story has such a mixture of religion, prodigy, and distress, which last is heightened by the solemn horror of an intended human sacrifice, that nothing could have been better calculated to amuse and confound the understandings of those whose amazement was already great.

112. *Trabibus contextus acernis.* This is not inconsistent with what he says above, *intexunt abiete costas*, and below, *pinea—laxat claustra:* for some parts of the engine might be of maple, others of pine and fir.

114. *Eurypylum.* Eurypylus, a noble augur, was the son of Euæmon and Astyoche, Priam's sister. Homer says, he brought with him forty ships to assist in the Trojan war.

116. *Sanguine placâstis ventos.* When the Grecian army had arrived at Aulis, ready to sail over the Hellespont to the siege of Troy, Diana, incensed against Agamemnon for killing one of her favourite deer, withheld the wind. Calchas, having consulted the oracles, reported that Iphigenia, Agamemnon's daughter, must fall a victim to appease Diana's wrath. Ulysses carried off the innocent fair, from the tender embraces of her mother, under pretence that she was to be married to Achilles. She was brought to the altar, and on the point of being sacrificed, when Calchas declared that Diana was satisfied with this act of submission, and consented to have a deer substituted in room of Iphigenia; but that she must be transported to Tauris, there to serve the goddess for life in quality of priestess. One of Euripides' finest tragedies is on this interesting subject. It has been imitated, and its principal beauties translated, in one of Racine's on the subject.

116. *Virgine cæsâ.* She was intended to be slain, and only saved by the unforeseen favour of the goddess in mitigating the sentence.

118. *Litandum.* Litandum and sacrificandum differ in meaning. They are said *litare*, whose sacrifice is grateful to the gods; whereas men are said *sacrificare*, whether the offering be grateful or not. Litandum is derived from λιτὴ præcatio, supplex. Hence our word litany, λιτανεια, a form of supplicatory prayer.

121. *Cui fata parent.* Cui fata parent *mortem, or exitium;* rather than to make *fata*, with Ruæus, in the accusative.

123. *Numina Divûm* may mean the decrees, orders, or dictates of the gods, which signification agrees better to the etymology of the word *numina* (from *nuo*, to signify one's will by a *nod*) than that which it commonly bears.

et multi mihi jam prædicebant crudele crimen artificiosi *Ulyssis*, et clam prævidebant futura. Ille *Calchas* tacet *per* decem dies: et occultus abnuit declarare ullum voce suâ, aut objicere morti. Denique ægrè coactus magnis clamoribus Ulyssis, ex compacto emittit vocem et me devovet altaribus. Applauserunt omnes: et passi sunt verti in perniciem unius miseri *ea*, quæ unusquisque metuebat sibi. Jamque dies funesta advenerat: mihi *incipiebant* parari sacrificia, et mola salsa, et tæniæ circa caput *pendulæ*. Subduxi me morti, fateor, et abrupi catenas, et latui per noctem obscuram in herbis limosi lacûs, donec præberent vela ventis, si fortassè præbituri essent. Neque mihi nunc spes ulla est videndi veterem patriam, et jucundos liberos,

Flagitat: et mihi jam multi crudele canebant
Artificis scelus, et taciti ventura videbant. 125
Bis quinos silet ille dies, tectusque recusat
Prodere voce suâ quemquam, aut opponere morti.
Vix tandem magnis Ithaci clamoribus actus,
Compositò rumpit vocem, et me destinat aræ.
Assensere omnes: et quæ sibi quisq; timebat, 130
Unius in miseri exitium conversa tulere.
Jamque dies infanda aderat: mihi sacra parari,
Et salsæ fruges, et circum tempora vittæ.
Eripui (fateor) leto me, et vincula rupi:
Limosoque lacu per noctem obscurus in ulvâ 135
Delitui, dum vela darent, si fortè dedissent.
Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos exoptatumque parentem:
Quos illi fors ad pœnas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Quod te, per superos et conscia numina veri; 141
Per si qua est quæ restat adhuc mortalibus usquam
Intemerata fides, oro: miserere laborum

et patrem desideratum; quos illi fortassè ad sacrificium repetent ob meam fugam, et expiabunt hoc delictum nece miserorum. Hoc *ergo* precor te, per superos et Deos qui veritatem sciunt; per, si qua est inviolata fides, quæ supersit uspiam hominibus: miserere

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125. *Taciti*, not *silent*, (for it would thus contradict the former part of the sentence) but in *quietness* and *secrecy*, not daring openly to publish what they foresaw.

133. *Salsæ fruges.* A sort of cake made of bran or meal mixed with salt, with which they sprinkled the head of the victim, the fire of the altar, and the sacrificing knife; it was called *mola*, the ceremony itself *immolatio*, and the verb signifying to perform that ceremony was *immolare*, which thence signifies to sacrifice in general.

133. *Circum tempora vittæ.* The *vittæ* were fillets of white wool, with which not only the temples of the victim, but the priests and statues of the gods, were bound. Hence Virgil says below, verse 168.

Virgineas ausi Divæ contingere vittas.

And, speaking of Helenus, in the third book,

vittasque resolvit
Sacrati capitis.

134. *Eripui (fateor).* The modesty of the man is wonderful, as if it were a crime to save his life. But even this gives an air of sincerity and innocence, and prepares the way to that compassion, which in the following inimitable lines he endeavours to move.

134. *Et vincula rupi.* The victims, as Servius tells us, were free, and always unbound, when they were brought forward to the altar: nor indeed is it probable that Sinon could have been able to make his escape, though loose, from the guards and crowds of spectators who would accompany him to the altar. Servius therefore explains *vincula*, the bonds of religion. But he, at the same time, observes, that the victims were bound and confined until they were brought up to the altar; and therefore we may very well understand by *vincula rupi*, that he secretly broke those bonds, or that prison, wherein he had been confined against the day of sacrifice.

135. *Ulvâ.* Ainsworth understands by it sea-grass, or high weeds growing in pools and marshes.

136. *Si fortè dedissent* may signify their attempting to sail, or their actual sailing.

137. *Patriam antiquam. Antiquam* may either signify *ancient*, or it may have the same signification with *pristinam*, former; as Tyre is called Dido's ancient city, i. e. the city of her former residence.

Namque suam patria antiqua cinis ater habebat.

138. *Dulces natos.* Dr. Trapp, speaking of these lines, says, "I have cried over them many a time, when I was a school boy."

139. *Quos illi, &c.* Here the poet seems to have an eye to the ancient law among the Romans, which provided that the children should expiate and suffer for some particular crimes committed by the parents against the state, Liv. lib. XXIV. 37. Præsidio decedere apud Romanos, capitale esse; et nece liberorum etiam suorum eam legem parentes sanxisse.

141. *Quod te—oro;* that is, hoc te oro, hoc unum te oro.

142 *Per si qua est*; a manner of speaking

Tantorum, miserere animi non digna ferentis.
His lachrymis vitam damus, et miserescimus ultrò.
Ipse viro primus manicas atque arcta levari
Vincla jubet Priamus; dictisq; ita fatur amicis:
Quisquis es, amissos hinc jam obliviscere Graios,
Noster eris: mihique hæc edissere vera roganti:
Quò molem hanc immanis equi statuêre? quis auctor?
Quidve petunt? quæ relligio? aut quæ machina belli?
Dixerat. Illè dolis instructus et arte Pelasgâ,
Sustulit exutas vinclis ad sidera palmas.
Vos, æterni ignes, et non violabile vestrum
Testor numen, ait; vos aræ ensesque nefandi,
Quos fugi: vittæque Deûm, quas hostia gessi:
Fas mihi Graiorum sacrata resolvere jura;
Fas odisse viros, atque omnia ferre sub auras,
Si qua tegunt: teneor patriæ nec legibus ullis.
Tu modò promissis maneas, servataque serves
Troja fidem: si vera feram, si magna rependam.

tot calamitatum, miserere animi indigna passi. His lachrymis concedimus vitam, et lubenter miseremur *ejus*. Ipse Priamus imperat solvi manicas et catenas strictas: et amicis verbis sic loquitur: Quicumque sis, jam inde obliviscere Græcos relictos, noster eris: sed hæc mihi petenti verè declara. Cur posuerunt hanc ingentem molem equi? quis hujus auctor est? aut quid petunt? quæ *est in eo* religio? aut quæ *est hæc* machina belli? Dixerat. Ille, imbutus fraudibus *et* calliditate Græcâ, extulit ad astra manus solutas vinculis. Vos attestor, inquit, ignes sempiterni, et inviolabilem vestram divinitatem: vos aræ et enses funesti, quos evitavi; et tæniæ

Deorum, quas victima gestavi: liceat mihi violare arcana sacramenta Græcorum: liceat odisse illos, et exponere cuncta in lucem, si occultant aliqua: neque *verò* jam obstrictus sum ullis legibus patriæ. Tu tantùm, ô Troja, sta promissis: et *per me* servata, serva *mihi* fidem: si vera profero, si magna præsto.

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common among the poets. The sense is, per intemeratam fidem, si qua est intemerata fides hominibus.

145. *His lachrymis.* Heyne observes how much more elegant this is than *per has lachrymas.*

145. *Miserescimus ultrò. Ultrò* may here signify from mere sympathy and compassion, without regard to any motive but the pure influence the sight of his sufferings had upon their humanity: though Sinon had supplicated their pity, yet he needed not to have pleaded so hard for it; we pity him, *ultrò*, frankly, voluntarily, from pure inclination.

146. *Manicas*; from manus, the hand—Manacles. Fetters (or feeters) are chains for the feet.

150. *Quò.* Quo is not used for cur; consilio or animo is always understood.

151. *Quæ relligio? aut quæ machina belli!* These are elliptic sentences, as is usual in short questions. To supply the whole sentence it would run thus: What do they intend by it? Is it to fulfil some duty of religion? If so, *quæ relligio?* What duty or motive of religion induced him to it? Or is it an engine of war? If so, *quæ machina belli?* What warlike engine is it?

154. *Vos, æterni ignes, &c.* Ye everlasting orbs of fire. Some by *æterni ignes* understand the fires of the altar; but the epithet *æterni* agrees much better to the stars or heavenly luminaries, which were believed by the ancients to be globes of fire which shone forever, and were inhabited by divinities: and it is no new thing to hear them swearing by the stars, as

Cœlum hoc et conscia sidera testor.
Æn. IX. 429.

Testatur moritura Deos et conscia fati
Sidera. Æn. IV. 519.

Nor do we see how the fire of the altar could be called *eternal*, unless it referred to the fire of Vesta.

156. *Quas hostia gessi.* In order to excite their compassion the more, and to show the horrid apprehensions he had of the act, he speaks as if he had actually been brought a sacrifice to the altar, and as if that had been put in execution which was only intended against him.

157. *Fas mihi.* That is, *fas est mihi*, I am free, or it is lawful for me. Servius, Ruæus, and others, understand this to be a prayer, *fas sit mihi*, or *liceat mihi.* But who can imagine he would pray the gods to give him a licence to commit the most horrid wickedness, to violate the most sacred ties in the world? It would seem rather to be an appeal to the gods, that the barbarous treatment he had met with from the Greeks had cancelled all his former ties of love and good will to them; the *aræ*, the altars whereon he was to have been slain; the *enses nefandi*, the cruel sword by which he should have bled; the *vittæ*, the fillets with which he was to have been bound; were so many witnesses for him, that he was now under no obligation to regard the interests of Greece, which had withdrawn all protection from him. That this is the meaning appears from what follows,

teneor patriæ nec legibus ullis.

He does not say, *nec tenear*, nor let me be bound, as he ought to have done, had it been a prayer; but *nec teneor*, nor am I longer bound.

159. *Si qua tegunt.* According to Ruæus, *si* is here used for *siquidem.* It expresses not doubt, but affirmation.

Tota spes Græcorum et confidentia incepti belli posita fuit in ope Palladis. At verò à quo *tempore* impius Diomedes et Ulysses repertor criminum, aggressi auferre è sancto templo *Trojæ* fatale Palladium, occisis custodibus summæ arcis, rapuerunt sacram statuam; et ausi sunt tangere sanguinolentis manibus virgineam infulam Deæ: ab illo *tempore* spes Græcorum cœpit evanescere, et retrò acta abire: vires infirmatæ *sunt*, animus Deæ alienatus *est ab iis:* nec incertis portentis id significavit Pallas. Vix statua deposita *est* in castris *Græcorum;* cùm rutilæ flammæ eruperunt *ex ejus* oculis subrectis, et salsus sudor fluxit per *ejus* membra, et ipsa ter exiliit è terrâ, quassans clypeum et hastam trementem: *quæ res est* miranda dictu. Statim Calchas declarat tentandam esse fugam mari: nec posse Trojam everti Græcis armis, nisi requirant *ex urbe* Argis alia auspicia; et reducant Palladem *faventem*, qualem *priùs* mari et curvis navibus secum adduxerant. Et nunc si vento redeunt Mycenas, *in urbem* patriam; parant *nova* bella et Deos socios, et mari *iterum* trajecto aderunt inexpectati: sic Calchas disponit omnia. Pro Palladio *rapto*, et Deâ offensâ, admoniti extruxerunt hoc simulacrum, quod expiaret funestum crimen. Tamen Calchas præcepit *eos* extruere liguis compactis hanc molem altissimam,

Omnis spes Danaûm et cœpti fiducia belli
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim, scelerumque inventor Ulysses,
Fatale aggressi sacrato avellere templo
Palladium, cæsis summæ custodibus arcis,
Corripuere sacram effigiem; manibusque cruentis
Virgineas ausi Divæ contingere vittas:
Ex illo fluere ac retrò sublapsa referri
Spes Danaûm; fractæ vires, aversa Deæ mens.
Nec dubiis ea signa dedit Tritonia monstris.
Vix positum castris simulacrum; arsere coruscæ
Luminibus flammæ arrectis, salsusque per artus
Sudor iit, terque ipsa solo (mirabile dictu)
Emicuit, parmamq; ferens hastamque trementem.
Extemplò tentanda fugâ canit æquora Calchas:
Nec posse Argolicis exscindi Pergama telis;
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum advexere carinis.
Et nunc quòd patrias vento petiere Mycenas;
Arma Deosq; parant comites, pelagoq; remenso
Improvisi aderunt: ita digerit omnia Calchas.
Hanc pro Palladio moniti, pro numine læso,
Effigiem statuêre, nefas quæ triste piaret;
Hanc tamen immensam Calchas attollere molem

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164. *Tydides.* The same with Diomedes; so called because the son of Tydeus, whose ghost was seen by Æneas in the mansions of the dead.

165. *Fatale—Palladium.* The *Palladium* was a statue of Pallas, fabled by some to have been dropped from heaven by Jupiter near the tent of Ilus, when he was building the citadel of Ilium; or by others to have been made of Pelops' bones. All are agreed that this *Palladium* was a pledge, on the keeping whereof the preservation of Troy depended; for which reason Virgil calls it *fatale Palladium.* Diomede and Ulysses, entering the citadel by night, carried it off into the Grecian camp.

168. *Virgineas—vittas.* The fillets or ribbons worn by virgins were different from those used by matrons, as appears from Propertius, Eleg. XII. Lib. 4.

Post ubi jam facibus cessit prætexta maritis,
Vinxit et acceptas altera vitta comas.

So Val. Flaccus, Lib. VIII.

Ultima virgineis tum flens dedit oscula vittis.

171. *Tritonia.* This is a name given to Minerva from a lake in Africa called Tritonis, where Minerva is said to have been born, or at least to have appeared first amongst mortals.

175. *Parmamque—hastamque.* These were the arms by which the *Palladium* was distinguished.

176. *Canit.* This is a word commonly applied to oracles and predictions; it signifies that Calchas spoke by inspiration, and declared this to be the mind of his god.

178. *Omina ni repetant.* This, says Servius, alludes to the custom of the Romans, who, if they had bad success in a siege or expedition, were wont to return home, and once more take the omens; or, if they were far from Rome, appropriated for that purpose part of the lands they had taken in the province which was the seat of the war, and called it the Roman territory.

178. *Numenque reducant.* It seems most natural and obvious to understand *numen* here to be the *Palladium, the divinity,* or *symbol of Minerva's divinity,* which Sinon insinuates to have been carried to Argos by the Greeks, and which they were obliged to fetch back. In the mean time, as some atonement to the offended goddess, they had consecrated to her the wooden horse.

182. *Ita digerit omnia.* Davidson reads *omina.*

182. *Digerit.* Ordinat; interpretatur.

Roboribus textis, cœloque educere jussit:
Ne recipi portis, aut duci in mœnia possit;
Neu populum antiquâ sub relligione tueri.
Nam si vestra manus violâsset dona Minervæ;
Tum magnum exitium (quod dii priùs omen in ipsum
Convertant) Priami imperio Phrygibusq; futurum:
Sin manibus vestris vestram ascendisset in urbem;
Ultrò Asiam magno Pelopeia ad mœnia bello
Venturam, et nostros ea fata manere nepotes.
Talibus insidiis, perjurique arte Sinonis,
Credita res: captique dolis, lachrymisque coacti;
Quos neque Tydides, nec Larissæus Achilles,
Non anni domuere decem, non mille carinæ.
Hìc aliud majus miseri multòque tremendum
Objicitur magis, atque improvida pectora turbat.
Laocoon, ductus Neptuno sorte sacerdos,
Solemnes taurum ingentem mactabat ad aras.
Ecce autem gemini à Tenedo tranquilla per alta

et *eam* ad cœlum erigere: ne possit capi portis, et induci in muros: nevé servare populum secundùm antiquam religionem. Nam, *dicebat*, si vestræ manus læsissent *hoc oblatum* Palladi munus; tunc magnam ruinam imminere regno Priami et Phrygibus, quod vaticinium Dii potiùs convertant in ipsum *Calchanta:* si verò manibus vestris inductum fuisset in urbem vestram; sponte Asiam magnis copiis venturam esse ad urbes Peloponnesi, et ea fata spectare nostros posteros. Talibus dolis, et vafritie perjuri Sinonis, res credita *est;* et decepti fraudibus, ejusque fletu subacti *sunt ii*, quos neque Diomedes, nec Achilles Larissæus, nec decem anni, nec mille naves subegerant. Tunc aliud majus et longè magis terribile *portentum* objicitur miseris *Trojanis*, et turbat incautas mentes. Laocoon sorte electus sacerdos Neptuno, sacrificabat magnum taurum ad solemnia altaria. Ecce autem

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186. *Roboribus textis*, i. e. Of joined boards; for *robora* may not only signify oaken planks or boards, but any hard wood, as in the Georgics:

Cape saxa manu, cape robora, pastor.
Geor. III. 420.

186. *Cælo*, for in cœlum usque.

188. *Antiquâ sub relligione*, i. e. Under the religious patronage of their ancient guardian-goddess Minerva.

190. *Tum magnum exitium*, cecinit understood.

190. *In ipsum*, i. e. On Calchas; but it will be more emphatic if we read *in ipsos*, on the Greeks themselves, as it is in some copies.

193. *Ultrò*. Here Servius explains *ultrò* to signify *mox, statim*, without assigning any authority but his own *ipse dixit*. But to take it in the common sense of the word is both easier and more elegant.

193. *Asiam*. Asia is divided into the Great and Lesser Asia. It is of the latter, which now bears the name of Natolia, that the poet speaks. In it Troy stood.

193. *Pelopeia mœnia*. The city Argos, where Pelops reigned, is here put for Greece in general.

196. *Lachrymisque coacti*. This is the reading of all the ancient manuscripts; but Servius earnestly contends for *coactis*, which reading Heinsius has embraced.

197. *Larissæus Achilles*. Achilles is styled Larissæus from Larissa, a town in Thessaly, not far from Phthia, where he was born.

198. *Non mille carinæ*. Homer, in the catalogue of the whole Grecian fleet, enumerates eleven hundred and eighty-six sail.

201. *Laocoon, ductus Neptuno sorte sacerdos*. Euphorion writes, that the priest of Neptune had been stoned to death by the Trojans for not hindering, by his prayers and sacrifices, the arrival of the Grecian army before Troy; and that now, being to sacrifice to that god for delivering them from their enemies, they had chosen Laocoon, the priest of Apollo, to officiate in that action. Hyginus, who relates this story, says, the crime, for which Laocoon was thus severely punished, was, that he had married a wife, and procreated children, contrary to the express orders of Apollo, whose priest he was; and that the Trojans had construed this calamity which befel him as an act of divine vengeance for his having violated Minerva's sacred offering. Virgil therefore judiciously introduces this event, not only as it is a fine embellishment of his poem, but also as it gives the greatest probability to the episode of the wooden horse, and accounts for the credulity of the Trojans.

203. *Ecce autem*. When the poet is going to introduce some surprising incident, he frequently ushers it in with an *ecce*, or *ecce autem*. See verses 57, 270, 318.

203. *A Tenedo*. To signify, says Servius, that the ships were to come thence to demolish Troy.

203. *Tranquilla per alta*. Along the smooth surface of the main. This circumstance gives the Trojans an opportunity the better to view the whole progress of the serpents, to hear their dreadful hissings, and every lash they give to the waves; and consequently adds considerably to the terror of the hideous spectacle.

(Horresco narrans) duo serpentes immensis spiris *à* Tenedo *emissi* per mare sedatum, innatant undis, et simul accedunt ad litus: quorum pars anterior sublata è fluctibus, et cristæ sanguinolentæ excedunt undas; pars reliqua propiùs radit mare, et curvat volvendo immanes caudas. Fit strepitus, mari spumante: et jam attigerant litus, et suffusi sanguine et igne *circa* coruscantes oculos, lambebant linguis mobilibus ora sibilantia. Fugimus exanimati aspectu: illi certo impetu currunt ad Laocoonta: et primò serpens uterque amplectendo constringit parva corpora duorum filiorum *Laocoontis*, et morsu devorat misera membra: deinde invadunt *patrem* ipsum venientem in auxilium et arma attollentem, spirisque grandibus involvunt: et jam bis complexi medium, bis circumdantes *ejus* collo dorsa squamosa, excedunt capite et collis altis. Ille simul conatur manibus disrumpere nexus, infectus *circa* tænias tabo et nigro veneno, simul emittit ad astra clamores horrendos: *tales*, quales mugitus *emittit* taurus, cùm vulneratus fugit altaria, et excussit à collo securim dubio *ictu impactam*. At gemini angues serpendo fugiunt ad summa templa,

(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterq; ad litora tendunt:
Pectora quorum inter fluctus arrecta, jubæque
Sanguineæ exuperant undas; pars cætera pontum
Ponè legit, sinuatque immensa volumine terga.
Fit sonitus spumante salo: jamq; arva tenebant,
Ardentesque oculos suffecti sanguine et igni,
Sibila lambebant linguis vibrantibus ora.
Diffugimus visu exsangues: illi agmine certo
Laocoonta petunt: et primùm parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus.
Pòst, ipsum auxilio subeuntem ac tela ferentem
Corripiunt, spirisque ligant ingentibus: et jam
Bis medium amplexi, bis collo squamea circùm
Terga dati, superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos,
Perfusus sanie vittas atroque veneno;
Clamores simul horrendos ad sidera tollit:
Quales mugitus, fugit cùm saucius aram
Taurus, et incertam excussit cervice securim.
At gemini lapsu delubra ad summa dracones

NOTES.

209. *Salo*, for mari, the sea.

210. *Ardentesque oculos suffecti sanguine et igni.* Word for word, Having their glaring eyes stained with blood and fire, i. e. with fiery, sparkling red.

211. *Linguis vibrantibus*, i. e. *Voluble, vibrating;* because, as naturalists observe, no animal moves its tongue with so much velocity.

212. *Agmine certo. Agmen* signifies a moving body, or the regular orderly motion of a collected body, as of an army of men advancing up one after another; therefore it admirably denotes the spiral motion of a serpent shooting forward fold after fold.

213. *Laocoönta petunt.* There is now in Rome, unless by Bonaparte removed to Paris, a very ancient statue entangled in a couple of marble serpents, said to be the work of Phidias. Pliny the elder tells us, he had seen it in the palace of Titus. Its model may be viewed in the academy of the arts in Philadelphia. But the poet has the advantage of the statuary. You first see the serpents on the sea; then on the shore; then killing the two sons of Laocoon, and finally Laocoon himself.

215. *Morsu depascitur artus.* There is no necessity of translating this *devour*, as it is by Dr. Trapp, as if the serpents had entirely eaten the carcasses. This is by no means probable, nor is the verb *depascitur* always taken in that strict sense; but sometimes signifies only *mangles, preys upon, wastes and consumes away*, as Virgil himself, speaking of a consuming fever, says,

Cum furit, atque artus depascitur arida febris. Geor. III. 458.

Agreeably to this sense of the word, that fine statue, representing this story, which Pliny saw in Vespasian's palace, and which is still preserved, shows Laocoon entwined by the folds of the serpents, and his two sons lying dead on the ground. It is not improbable that Virgil took this description from that statue.

218. *Circùm, &c.* Circumdati *quoad* terga, for circumdantes terga.

221. *Sanie. Sanies* is corrupt and filthy blood.

225. *Delubra.* Delubrum properly was a place before the chapel, or near the altar, where they washed before they entered the church, or performed sacrifice. Therefore the most probable etymology of the word is from *deluo*, to wash away. Varro, however, assigns another derivation, and alleges that the *delubrum* was the shrine or place where the statue or image of the god was dedicated; and that as the place where the candle was fixed was called *candelabrum*, so the place where the god was set up got the name of *delubrum*. See Macrob. Saturn. Lib. III. C. 4. Templum seems derived from the obsolete word *templare*, to meditate devoutly.

Effugiunt, sævæque petunt Tritonidis arcem:
Sub pedibusque Deæ, clypeique sub orbe teguntur.
Tum verò tremefacta novus per pectora cunctis
Insinuat pavor: et scelus expendisse merentem
Laocoonta ferunt; sacrum qui cuspide robur
Læserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque Divæ
Numina conclamant.
Dividimus muros, et mœnia pandimus urbis.
Accingunt omnes operi: pedibusque rotarum
Subjiciunt lapsus, et stupea vincula collo
Intendunt: scandit fatalis machina muros,
Fœta armis: pueri circùm innuptæque puellæ
Sacra canunt, funemque manu contingere gaudent.
Illa subit, mediæque minans illabitur urbi.
O patria, ô Divûm domus Ilium, et inclyta bello
Mœnia Dardanidûm! quater ipso in limine portæ
Substitit, atque utero sonitum quater arma dedêre.
Instamus tamen immemores, cæcique furore,

et abeunt in ædem sævæ Minervæ: et occultantur sub pedibus simulacri, et sub orbe clypei. Tunc verò novus timor omnibus illabitur in corda attonita: aiuntque Laocoonta dignum fuisse pœnâ *quam* persolvit: qui vulnerârit telo sacrum lignum, et immiserit tergo hastam impiam. Clamant invehendum *esse* in urbem equum, et orandam Deæ divinitatem. Evertimus muros, et aperimus munimenta urbis. Omnes præparant *se* ad opus: et pedibus *equi* rotarum supponunt orbes, et injiciunt collo funes è stupâ: fatalis machina intrat muros, plena armatis; circùm pueri et virgines puellæ canunt sacra *carmina*, et gaudent tangere manu funes. Machina progreditur, et minans inducitur in mediam urbem. O patria, ô Troja sedes Deorum, et muri Trojanorum nobiles bello! restitit quater in ipso aditu portæ, et quater arma in *ejus* alvo ediderunt strepitum. Urgemus tamen improvidi et occæcati insaniâ, et locamus funestum portentum in sacrâ arce.

NOTES.

229. *Insinuat pavor*, i. e. *Insinuat se*. Virgil delights in using this and other reciprocal verbs absolutely, as *præcipitat jam nox cælo*, Æn. II. 9, *tum prora avertit*, I. 108. *accingunt omnes operi*, II. 235. *lateri agglomerant nostro*, II. 341. to all which *se* is understood.

229. *Scelus expendisse*, for sceleris pœnas luisse, to atone for the impiety committed in wounding the horse.

230. *Sacrum—robur*. It is worth while to observe how Virgil diversifies his style. For this same horse he has found out no less than eleven different names, all of them equally proper: *Lignum, machina, monstrum, dolum, pinea claustra, donum, molem, effigiem equi, equum, sacrum robur, simulacrum*.

234. *Muros, et mœnia*. Though these two words are often used promiscuously, yet they are properly of two distinct significations; *muri* signifying the bare walls that enclose a town, and *mœnia* (from *munio*) the bulwarks or fortifications; as in Cæsar 2 Bel. Civ. Cum pene ædificata in muris et exercitu nostro mœnia viderentur.

235. *Rotarum—lapsus*, i. e. *Rotas quibus delaberetur vel devolveretur equus*. Wheels on which the machine might roll along.

237. *Scandit*. Not merely *intrat* enters, but *scandet*, climbs as though it had life.

238. *Pueri circùm, &c.* A most affecting picture.

241. *Divûm domus Ilium*. Ilium, the habitation of gods; either because its walls had been built by Neptune and Apollo, or rather on account of the numerous temples and consecrated places with which it abounded.

242. *Quater ipso in limine—Substitit*. In reference to this, Seneca says in his Agamemnon:

Fatale munus Danaûm traximus nostra
Crudele dextra; tremitque sæpe
Limine in primo sonipes, cavernis
Conditos Reges, bellumque gestans, &c.

Some are of opinion, that this stumbling or halting of the horse on the threshold, alludes to a notion that prevailed of its being a bad omen for one to stumble on the threshold, especially if he was going out to war, as is said to have happened to Protesilaus, the first of the Greeks who fell in the plains of Troy. The malignancy of this omen was thought to proceed from the Furies, who had their seats on the threshold; at which Virgil hints in the fourth and sixth books,

Ultricesque sedent in limine Diræ.
Cernis custodia qualis
Vestibulo sedeat? facies quæ limina servet?

244. *Immemores, cæcique furore*. Servius will have it, that Virgil here speaks in allusion to the rites of devoting practised by the Romans towards their enemies, and the cities to which they laid siege. In that form of words whereby they devoted the cities of their enemies, and called away from them their tutelar gods, they poured out these imprecations: *Eique populo civitatique metum, formidinem*, oblivionem *injiciatis*. According to him, therefore, *immemores* signifies that they were now abandoned by their gods, and devoted to stupidity and infatuation.

Et monstrum infelix sacratâ sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Ora, Dei jussu non unquam credita Teucris.
Nos delubra Deum miseri, quibus ultimus esset
Ille dies, festâ velamus fronde per urbem.
Vertitur interea cœlum, et ruit Oceano nox,
Involvens umbrâ magnâ terramque polumque,
Myrmidonumque dolos; fusi per mœnia Teucri
Conticuere: sopor fessos complectitur artus.
Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacitæ per amica silentia Lunæ,
Litora nota petens: flammas cùm regia puppis
Extulerat; fatisque Deûm defensus iniquis,

Tunc etiam Cassandra solvit in vaticinia futuræ *ruinæ* vocem, Phœbi voluntate nunquam creditam à Trojanis. Nos miseri per urbem tegimus festivis ramis templa Deorum, quibus dies ille *futurus* erat extremus. Interim cœlum mutatur, et nox cadit in Oceanum, tegens magnis umbris et terram et cœlum, et fraudes Græcorum: Trojani sparsi per urbem siluerunt: somnus tenet lassa membra. Et jam exercitus Græcus armatis navibus proficiscebatur è Tenedo, per opportuna silentia Lunæ tacitæ, accedens ad litora cognita: cùm navis regia sustulisset facem; Sinon quoque, protectus voluntate Deorum nobis infestâ,

NOTES.

245. *Et monstrum infelix sacratâ sistimus arce.* Here calamity and distress are marked in the tardy, languishing progress of the verse.

245. *Monstrum infelix.* Cicero calls a pernicious man "fatale prodigium portentumque."

246. *Cassandra—non unquam credita Teucris.* Cassandra was Priam's daughter, and endued with the gift of prediction, but with no effect, for it was her fate never to be believed; of which this fabulous account is given: Apollo, falling in love with Cassandra, obtained a promise of her favour, on condition that he would endue her with the gift of prophecy; which as soon as she obtained, she deceived the god. He, either not able, or deeming it below his dignity, to withdraw a boon he had once bestowed, rendered it useless to her, by destroying her credit, and making all her predictions to be reputed false.

249. *Festâ velamus fronde.* It was their custom, not only on holidays and solemn festivals, but also at times of public rejoicing, to adorn the temples of the gods with branches of laurel, olive, ivy, and the like.

250. *Vertitur interea cœlum.* Meantime the heavens are whirled about, i. e. the diurnal hemisphere is sunk out of sight with the sun, and the other hemisphere elevated above the horizon; which is to be understood according to appearance, the succession of day and night being seemingly made by the revolution of the heavens about the earth. Thus the ancients often speak, Cum ergo semper circa terram ab ortu in occasum cœli sphæra volvatur. Macrob. Som. Scip. Lib. I. C. 16.

250. *Ruit oceano nox.* As the poets, imagining the ocean to be at the edge of our visible horizon, represent the sun setting into the western ocean; so they describe the night and darkness as rising thence in the opposite quarter of the heavens. As here *ruit oceano nox;* and Ovid,

Lux
Præcipitatur aquis, et aquis nox exit ab iisdem.
Met. Lib. IV. 92.

Milton has the same thought, P. L. B. IV. 353.

For the sun,
Declin'd, was hasting now with prone career
To th' ocean isles; and in th' ascending scale
Of heav'n, the stars which usher ev'ning rose.

251. *—Terramque polumque, Myrmidonumque dolos.* There is a great beauty in thus singling out the stratagems of the Greeks, as the object of chief attention among all the things in heaven and earth which that night concealed. It brings to my remembrance Sempronius' dying exclamation in Cato:

O for a peal of thunder, that would make
Earth, sea, and air, and heaven, and Cato tremble!

255. *Tacitæ Lunæ.* This may signify *the moon that did not shine*, as *Luna silet*, in Pliny, signifies the moon when she is new, and soon withdraws her light. But it is better understood as intimating that the silence of the night was united with the rays of the moon. Scaliger proves that Troy was taken when the moon was at the full.

256. *Flammas cùm regia puppis Extulerat.* We are to understand that Helen or Sinon first gave the signal to Agamemnon, by showing a lighted torch from the citadel, and Agamemnon returned the signal to them, by setting up a light on his stern, as the manner was:

Dat clarum è puppi signum.
Æn. III. 519

Inclusos utero Danaos et pinea furtim
Laxat claustra Sinon: illos patefactus ad auras
Reddit equus, lætique cavo se robore promunt
Tisandrus Sthenelusque duces, et dirus Ulysses,
Demissum lapsi per funem; Athamasque, Thoasque,
Pelidesque Neoptolemus, primusque Machaon,
Et Menelaus, et ipse doli fabricator Epeüs.
Invadunt urbem somno vinoque sepultam:
Cæduntur vigiles: portisque patentibus omnes
Accipiunt socios, atque agmina conscia jungunt.

Tempus erat, quo prima quies mortalibus ægris
Incipit, et dono Divûm gratissima serpit.
In somnis ecce ante oculos mœstissimus Hector
Visus adesse mihi, largosque effundere fletus:
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.
Hei mihi, qualis erat! quantùm mutatus ab illo
Hectore, qui redit exuvias indutus Achillis,
Vel Danaûm Phrygios jaculatus puppibus ignes!
Squalentem barbam, et concretos sanguine crines,
Vulneraque illa gerens, quæ circum plurima muros
Accepit patrios: ultrò flens ipse videbar
Compellare virum, et mœstas expromere voces:
O lux Dardaniæ! spes ô fidissima Teucrûm!
Quæ tantæ tenuere moræ? quibus Hector ab oris

aperuit clàm lignea claustra, et Græcos *in* alvo clausos: equus apertus effundit eos in aërem: et hilares emittunt se è cavo ligno duces Tisandrus et Sthenelus, et improbus Ulysses, descendentes per funem dejectum: et Athamas, et Thoas, et Neoptolemus Pelei nepos, et primus Machaon, et Menelaus, et ipse Epeus architectus dolosi *equi*. Aggrediuntur urbem impeditam vino ac somno: occiduntur excubitores: et apertis portis admittunt omnes socios, et conjungunt turmas ejusdem consilii participes. Tempus erat, quo primus somnus fessis hominibus subit, et Deorum munere gratissimus illabitur. Ecce per somnum Hector tristissimus visus est mihi adstare præ oculis, et emittere copiosas lachrymas: tractus equis, ut olim, et niger sanguineo pulvere, et transfossus loris per pedes tumidos. Hei mihi, qualis erat! quàm diversus ab illo Hectore, qui rediit ornatus spoliis Achillis, vel *clàm* injecisset ignes Trojanos in naves Græcorum! habens barbam sordidam, et capillos cohærentes sanguine, et plagas illas, quas multas accepit circa muros patriæ. Ego plorans videbar primus alloqui virum, et emittere *hæc* tristia verba: O lumen Trojæ! ô spes firmissisima Trojanorum! quæ tam longa mora te detinuit? ô Hector optate,

NOTES.

258. *Inclusos utero, &c.* Word for word, Looses, by stealth, the doors, (or looses the bars of pine), and sets the Greeks at liberty, who were shut up in this womb: where we may observe that Virgil uses the same verb to *claustra* and *Danaos;* he looses the bars, he releases the Greeks: this is a beauty which our language will not always admit, but often occurs in the Latin and Greek authors. The examples of this kind, in Virgil particularly, are very numerous.

261. *Tisandrus.* Servius says he was the son of that Polynices who was slain in the contest with his brother Eteocles for the crown of Thebes: if so, his name ought to be written Thessandrus or Thersandrus, as in Heinsius' edition, not Tisandrus or Tissandrus.

265. *Somno vinoque sepultam.* This is a strong and very expressive metaphor, representing all the inhabitants of the city immersed so deeply in sleep, and so silent and still, that it would almost seem as if their beds had been their graves; a circumstance which greatly moves our pity towards the Trojans, and our indignation against Sinon and the treacherous Greeks.

266. *Portisque patentibus, &c.* And by the gates wide opened they admit all their companions.

268. *Tempus erat, quo, &c.* How much like the language of Christ, " At midnight a cry came." Or, as it is expressed by Dr. Young:

" At midnight, when mankind is wrapt in peace,
And worldly fancy feeds on golden dreams;
To give more dread to man's most dreadful hour,
At midnight, 'tis presum'd this pomp will burst
From tenfold darkness."

275. *Exuvias indutus Achillis,* i. e. The arms of Achilles, of which he had stripped Patroclus slain.

281. *O lux Dardaniæ!* Heyne says *lux* is not here to be referred to glory, but to be taken in the sense of safety, in the same manner in which Homer uses the word φάος. How inferior this character to that which Jesus Christ sustains! Hector was the light of a city; Christ of the world.

282. *Hector Expectate venis?* Servius will have this *expectate* to be an antiptosis for *expectatus;* but it is difficult to understand his reason for thinking so.

quibus è regionibus venis? quomodo te videmus lassi, post multas neces tuorum, post diversos et urbis et civium labores? quæ causa indigna maculavit pulchram faciem? aut quare video has plagas? Ille nihil *ad hæc dixit*, nec *responsis* detinet me petentem inutilia; sed ægrè trahens gemitus ex intimo pectore: Heu! fuge, fili Veneris, et te, inquit, subtrahe huic incendio. Hostis tenet urbem, cadit ab alto vertice Troja: satisfecimus patriæ et Priamo: Si Troja manu *aliquâ* servari posset, hâc meâ etiam fuisset servata. Troja committit tibi *sua* sacra, et suos Deos: accipe hos casuum *tuorum* socios, quære illis urbem, quam tandem magnam condes peregrato mari. Sic locutus est; et manibus exportat ex adytis intimis infulas, et potentem Vestam, et ignem inextinctum. Interim urbs turbatur variis miseriis: et quamvis domus patris Anchisæ separata, et cincta arboribus, submoveatur; magis et magis auditur sonus, et horror armorum imminet.

Expectate venis? ut te post multa tuorum
Funera, post varios hominumq; urbisque labores
Defessi aspicimus? quæ causa indigna serenos
Fœdavit vultus? aut cur hæc vulnera cerno?
Ille nihil: nec me quærentem vana moratur;
Sed graviter gemitus imo de pectore ducens:
Heu fuge, nate Deâ, teque his (ait) eripe flammis.
Hostis habet muros, ruit alto à culmine Troja:
Sat patriæ Priamoque datum: si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent.
Sacra, suosque tibi commendat Troja Penates:
Hos cape fatorum comites: his mœnia quære,
Magna pererrato statues quæ denique ponto.
Sic ait, et manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus ignem.
Diverso interea miscentur mœnia luctu:
Et magis atque magis (quamquam secreta parentis
Anchisæ domus, arboribusque obtecta recessit)
Clarescunt sonitus, armorumque ingruit horror.

NOTES.

283. *Ut—Defessi aspicimus?* How, i. e. with what joy, we see thee, spent as we are with toil!

290. *Muros.* By a synecdoche; for a city.

293. *Penates.* Macrobius, in his Saturnalia, lib. III. cap. 4. explains the *Penates* to be those gods *per quos penitus spiramus, per quos habemus corpus, per quos rationem animi possidemus:* by whom we breathe, to whom we owe our faculties of body and mind, i. e. Jupiter, Juno, and Minerva: to whom he joins Vesta, either as one of the number, or at least as their attendant; on which account the consuls, and other magistrates, when they entered on their offices, used to pay divine honours to the Penates and Vesta. This seems to be confirmed from the passage before us, where Vesta is delivered to Æneas' care, together with the Penates. Those gods, he farther observes, were styled θεοὶ μεγαλοι, the great gods, whence Virgil gives Juno the same appellation:

Junonis *magnæ* primùm prece numen adora. Æn. III. 437.

θεοὶ χρηστοι, beneficent gods, to which he refers that line in the first book,

Adsit lætitia Bacchus dator, et *bona* Juno.

Lastly, θεοὶ δυνατοι, powerful deities; on which account Virgil here gives Vesta the epithet of *potentem, Vestamque potentem.* Dionysius Halicarnasseus writes, that the symbols of these Penates at Rome were two wooden statues of young men in a sitting posture, with javelins in their hands.

297. *Æternumque—ignem;* the sacred fire which was kept burning all the year. It was brought by Æneas into Italy, where Numa Pompilius reestablished the order of Vestal virgins, whose office was to preserve this fire in the temple of Vesta. It was suffered to die away on the last day of the year, and re-kindled on the first of March, not from any common fire, but at the sunbeams. The original of this religious custom seems to have been derived to the Phrygians from the Persians, who were famous for worshipping the sun, and the fire as an emblem of that luminary. This everlasting fire was not only preserved in Vesta's temple, but even in private houses, especially in the palaces of the great, where was an altar in the open court to Jupiter Hercæus, on which fire was kept perpetually burning. By this some eminent critics understand that fire which Virgil says Priam had consecrated on the altar at which he was slain.

Sanguine fœdantem, quos ipse sacraverat, ignes. 502.

See Turneb. Advers. and Abbè Bannier's Mythology.

297. *Adytis.* The adyta were the innermost parts of houses and temples, into which it was unlawful to enter; from α privative, and δυω, to enter.

Excutior somno, et summi fastigia tecti
Ascensu supero, atque arrectis auribus asto.
In segetem veluti cùm flamma furentibus Austris
Incidit; aut rapidus montano flumine torrens
Sternit agros, sternit sata læta boumque labores,
Præcipitesque trahit sylvas: stupet inscius alto
Accipiens sonitum saxi de vertice pastor.
Tum verò manifesta fides, Danaûmque patescunt
Insidiæ: jam Deïphobi dedit ampla ruinam,
Vulcano superante, domus: jam proximus ardet
Ucalegon: Sigea igni freta lata rèlucent.
Exoritur clamorque virûm, clangorque tubarum.
Arma amens capio, nec sat rationis in armis:
Sed glomerare manum bello, et concurrere in arcem
Cum sociis ardent animi: furor iraque mentem
Præcipitant, pulchrumque mori succurrit in armis.
Ecce autem, telis Pantheus elapsus Achivûm,
Pantheus Otriades, arcis Phœbique sacerdos;
Sacra manu, victosque Deos, parvumque nepotem
Ipse trahit: cursuque amens ad limina tendit:
Quo res summa loco, Pantheu? quam prendimus arcem?

Excitor è somno, et ascendens supergredior summum culmen tecti, et sto attentis auribus. Sicut quando ignis ventis sævientibus cecidit in segetem: aut *quando* præceps torrens montanis undis vastat agros, vastat segetes fertiles et labores boum, et rapit arbores in præceps: *tunc* pastor ignarus obstupescit audiens sonum ex alto cacumine rupis. Tunc verò clara *fuit* veritas *verborum Hectoris*, et apparent fraudes Græcorum. Jam domus magna Deïphobi fecit ruinam igne vincente: jam domus vicina Ucalegontis ardet: promontorium Sigæum latè relucet flammis. Attollitur clamor virorum, et fremitus tubarum. Attonitus arma sumo, nec satis *erat* rationis *cur sumerem* arma: sed cupit animus colligere turbam ad pugnandum, et convolare in arcem cum sociis: furor et ira impellunt animum, et venit *in mentem* gloriosum *esse* mori sub armis. Ecce autem Pantheus elapsus ex armis Græcorum, Pantheus Otrei filius, sacerdos Phœbi et arcis, rapit ipse manu *res* sacras, et Deos superatos, et parvum nepotem: et exanimatus currendo tendit ad januam *meam*: O Pantheu, dixi, quo *in* statu suprema res est? quam in arcem currimus?

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303. *Arrectis auribus.* With pricked up, or listening ears; a metaphor taken from the brutes, that prick up their ears at every sound which gives them any alarm.

304. *In segetem veluti.* This simile is borrowed from Homer, Iliad II. verse 455.

310. *Deïphobi.* Deiphobus was one of Priam's sons, and, after Paris was slain by Pyrrhus, married Helen, by whose treachery he fell a sacrifice to the resentment of the Greeks among the first, as is described at large Æn. VI. 494, &c.

312. *Ucalegon.* One of Priam's counsellors; the house is here called by the name of the owner. From this verse Juvenal uses Ucalegon proverbially for any neighbour.

—jam poscit aquam, jam frivola transfert
Ucalegon, tabulata tibi jam tertia fumant.
Juv. III. 199.

312. *Sigea freta.* There were two promontories at the entrance of Troy, Sigeum and Rhœtium, not far from the city. Fretum signifies a narrow sea; such was the Hellespont, in the vicinity of Troy.

313. *Exoritur clamorque virûm, clangorque tubarum.* This is one of the finest lines that ever imaged the sense in the sound. The words and syllables are rough, hoarse, and sonorous, and so artfully put together, as to strike the ear like the thrilling notes of the trumpet which they describe. Mons. Dacier charges Virgil with a mistake in describing the trumpet as used in the sacking of Troy. Voltaire thinks it as absurd as for the Flemish and Italian painters to represent the Virgin Mary with a chaplet of beads; to place Swiss guards at the palace of Pharaoh; or to mix cannon with the ancient arrows in the battle of Joshua.

319. *Pantheus Otriades.* Servius informs us, that upon the overthrow of Troy by Hercules, and the death of Laomedon, Priam sent Antenor's son to consult the oracle of Delphi whether he should raise Ilium again upon the same foundations. At that time Pantheus was the priest of Delphic Apollo, a youth of exquisite beauty; and Antenor was so charmed with his shape and mien, that he carried him off by force to Troy. Priam, to make him some amends for this injury, constituted him priest of Apollo. However that may be, it appears from Homer and other authors, that he was a person of great note and authority among the Trojans.

319. *Arcis Phœbique sacerdos,* i. e. the priest of Apollo, who was worshipped in the citadel or tower, together with Pallas, to whom it was sacred.

320. *Parvumque nepotem—trahit.* This is another instance of Virgil's applying one verb to two accusatives, where, in strictness of speech, it can only be applied to one of them. *Trahit* is applicable enough to a young boy, who can hardly walk, and must be half dragged along, but cannot be so well said of things carried in one's hand.

322. *Quo res summa loco.* By the *res summa* here Servius understands the commonwealth, the common interest of his country,

Vix ea locutus eram; cùm talia respondet gemens: Venit suprema dies et tempus inevitabile Trojanis: periimus Trojani, periit Troja, et magna gloria Trojanorum: crudelis Jupiter omnia transmisit ad Argivos: Græci regnant in urbe inflammatâ. Équus altus stans in medio murorum emittit milites, et victor Sinon spargit incendia illudens: *totque* alii intrant portis utrimque apertis, quot millia nunquam venêre è magnâ *urbe* Mycenis: alii obstantes occupaverunt armis angustas vias: obstat gladiorum acies micanti mucrone, nuda, parata ad cædem: vix primi excubitores portarum sustinent pugnam, et resistunt insano certamine. Talibus verbis Panthei, et voluntate Deorum, rapior in arma et in incendia: quò crudelis Erinnys, quò tumultus et clamor elatus in cœlum *me* vocat. Adjungunt se socios Ripheus, et grandis ætate Iphitus, occurrentes *mihi* ad *lucem* lunæ, et Hypanis, et Dymas; et densantur ad latus nostrum: et Chorœbus juvenis Mygdonis *filius:* fortè per illos dies venerat Trojam, ardens magno amore Cassandræ; et gener ferebat auxilium Priamo et Trojanis: miser qui non crediderat monitis sponsæ vaticinantis.

Vix ea fatus eram, gemitu cùm talia reddit:
Venit summa dies et ineluctabile tempus
Dardaniæ: fuimus Troës, fuit Ilium, et ingens
Gloria Teucrorum: ferus omnia Jupiter Argos
Transtulit: incensâ Danai dominantur in urbe.
Arduus armatos mediis in mœnibus astans
Fundit equus, victorque Sinon incendia miscet
Insultans: portis alii bipatentibus adsunt,
Millia quot magnis nunquam venêre Mycenis.
Obsedêre alii telis angusta viarum
Oppositi: stat ferri acies mucrone corusco
Stricta, parata neci: vix primi prælia tentant
Portarum vigiles, et cæco Marte resistunt.
Talibus Otriadæ dictis, et numine Divûm
In flammas et in arma feror: quò tristis Erinnys,
Quò fremitus vocat, et sublatus ad æthera clamor.
Addunt se socios Ripheus et maximus annis
Iphitus, oblati per lunam, Hypanisque, Dymasque;
Et lateri agglomerant nostro: juvenisque Chorœbus
Mygdonides: illis ad Trojam fortè diebus
Venerat, insano Cassandræ incensus amore;
Et gener auxilium Priamo Phrygibusque ferebat:
Infelix, qui non sponsæ præcepta furentis
Audierat.

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which was the *summa res* of Æneas, his chief, his highest concern, and will always be nearest the heart of every patriot in such a conjuncture. Virgil, to show the haste and impatience of Æneas, makes him throw out these short questions abruptly, without any previous introduction.

324. *Venit summa dies*, &c. Macrobius quotes this passage as an instance of Virgil's concise style, and comprehensive eloquence; and, indeed, it is hardly possible to express more in fewer or stronger words. And therefore he breaks forth upon it in this exclamation; *Quis fons, quis torrens, quod mare tot fluctibus, quot hic verbis inundavit?*

325. *Fuimus Troës, fuit Ilium.* This seems to be an imitation of Euripides in the Troades, where Andromache and Hecuba thus alternately complain, Πριν ποτ' ημεν. Εκαβ. Βεβηκεν ολβος, Βεβηκε Τροια. Once we are happy. Hecuba: Now our happiness is gone, Troy is no more. It is well known, that when the Romans would intimate that a person was dead, they frequently used the words *fuit* or *vixit*, to shun sounds that were shocking, and therefore reckoned of bad omen. Besides, there is a much greater elegance in expressing the death of a person, or the overthrow of a city, thus indirectly, *fuit, stetit*, &c. than in plain, direct terms: the one is the language of poetry, the other flat prose. Who would then have imagined that Dr. Trapp, a gentleman so well skilled in the Latin idiom, should so far overlook the sense and spirit of these words, as to give them a mere literal translation, which not only sounds wretchedly, but is hardly intelligible in English?

We Trojans have been, Ilium once has been.

331. *Nunquam venêre.* Others read *unquam;* but the former is stronger and more significant.

332. *Angusta viarum.* A familiar way of speaking among poets and historians; for *angustas vias.* So v. 725. *Opaca locorum.* Æn. I. 426. *Strata viarum.*

337. *Erinnys.* A name common to each of the three furies.

339. *Maximus annis.* Others read *maximus armis;* but the former seems the true reading from verse 435.

341. *Juvenisque Chorœbus.* Virgil has applied to Chorœbus what Homer says of Othryoneus, in the thirteenth book of the Iliad.

342. *Mygdonides.* A name from Mygdone, their father; not from Mygdonia, a country. Servius contends that *des* is not a gentile, but patronymic termination.

Quos ubi confertos audere in prælia vidi,
Incipio super his: Juvenes, fortissima frustrà
Pectora, si vobis audentem extrema cupido est
Certa sequi; quæ sit rebus fortuna, videtis.
Excessere omnes adytis arisque relictis
Dii, quibus imperium hoc steterat: succurritis urbi
Incensæ: moriamur, et in media arma ruamus.
Una salus victis, nullam sperare salutem.
Sic animis juvenum furor additus. Inde lupi ceu
Raptores, atrâ in nebulâ, quos improba ventris
Exegit cæcos rabies, catulique relicti
Faucibus expectant siccis: per tela, per hostes

Postquam vidi illos collectos promptos esse ad pugnam, de iis *rebus* sic cœpi *loqui:* O juvenes, corda frustrà generosa: si firmum est vobis desiderium sequendi *me* tentantem extrema; cernitis quis sit status rerum. Omnes Dii, per quos hoc regnum steterat, abierunt desertis altaribus et penetralibus: vos *verò vultis* subvenire urbi *jam* combustæ; moriamur *potiùs*, et ruamus in medium armorum. Sola salutis *via quæ restat* victis, *est* nullam sperare salutem. Sic furor additus est virtuti juvenum. Deinde veluti lupi rapaces, per nebulosum tempus, quos rabida ventris aviditas expulit furiosos *ex antris*, et *quos* proles relicta expectat siccis gutturibus: *ita nos* per arma, per hostes,

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348. *Incipio super his.* *Super* is over and above, or the more, viz. to animate them. This is the sense in which Servius takes it, and of which it is very capable; and it is certainly much more elegant than to understand it, as Ruæus has done, *incipio super*, i. e. *de his*, which is so flat, that one would not choose it, if any other was possible.

348. *Juvenes, fortissima frustrà.* There is a great confusion, a neglect of method in this speech, to mark the hurry and disorder of Æneas' mind.

351. *Excessere omnes—Dii.* Before the taking of any city, it was usual for the besiegers to invite the tutelar deities to leave the place, that no sacrilege might be committed; or, from an idea that the city could not be taken till they had deserted it; for which reason the Romans took care to conceal the Latin name of that god under whose patronage Rome was; and the priests were not allowed to call the Roman gods by their names, lest, if their names had been known, an enemy might solicit them away. See Macrob. on this verse, Saturn. Lib. III. cap. 9. Turnebus however rather thinks the poet alludes to a tradition preserved by Æschylus, and other ancient poets, that, when Troy was near its doom, the gods were seen bearing away their statues out of the temples.

354. *Una salus victis, &c.* This is the argument which the brave Leonidas made use of to animate his men to sell their lives as dearly as possible: Ita suos firmaverat, ut ire se parato ad moriendum animo scirent; meminerint, qualitercunque prœliantibus, cadendum esse. Justin. Lib. II. cap. 11.

355. *Inde lupi ceu.* Dr. Trapp objects to this simile, that it is quite foreign to the purpose; nor can he imagine why men of courage and virtue, endeavouring to defend their country, though by night, should be compared to wolves ravening for their prey: in a word, he will have it, that there is nothing but the darkness of the night common to both. But there is another material circumstance wherein they agree, namely, the rage and fury with which both of them are impelled in the pursuit of their respective ends. The comparison lies not at all in the action itself, but in the manner of acting. This is particularly implied in the expression *exegit cæcos:* as hungry ravenous wolves are driven from their safe retreats blindfold, precipitantly, and without any fear of danger, so we rush desperately on our foes, looking death and every danger in the face with undaunted boldness and intrepidity. There is a vast difference between the manners in which even men of courage and virtue may exert themselves in the cause of their country; some are prudent, rational, cool, and sedate, while others are furious, impatient of revenge, outrageous and desperate. Now in this last the poet shows us Æneas and his party rushing headlong on their foes, and thirsting after their blood, like gaunt wolves, ravening for their prey. This is further evident from the additional circumstance in the comparison (which another commentator thinks superfluous), namely, that of their whelps gaping for their return; by which the poet, doubtless, designed to represent those animals in their fiercest and most ravenous state, and therefore the more proper to image the fierceness of the mind driven to despair.

356. *Atrâ in nebulâ;* because in the nighttime, or in dark, foggy weather, they are most bold and adventurous; a circumstance wherein the simile agrees.

358. *Faucibus—siccis.* Some are of opinion, that Virgil here writes according to philosophical experience and observation: for those, who have undergone long fasting, are observed to be more distressed with thirst than hunger; for which this reason is assigned by Plutarch, that though the human body is made up of the qualities of all

imus ad mortem certissimam; et insistimus mediam viam urbis: nigra nox errat circa *nos* cavis tenebris: Quis explicet sermone stragem et mortes illius noctis? aut possit lugendo æquare *illos* labores? Perit urbs vetus, *quæ* regnaverat per multos annos: multa inutilia corpora passim funduntur, et per vias, et per domus, et *per* sacra vestibula Deorum. Nec soli Trojani luunt pœnas sanguine: aliquando etiam virtus redit victis in corda, et Græci victores occiduntur: ubique crudelis *est* luctus, ubique timor, et multa species mortis. Androgeos primus è Græcis occurrit nobis, magnâ turbâ cingente, putans *nos esse* agmen sociorum, inconsultus: et prior nos alloquitur sermone amico: Properate ô viri, quæ enim tam tarda desidia *vos* detinet? alii vastant et evertunt Trojam combustam: vos nunc primò venitis ab altis navibus? *Sic* locutus est: et statim agnovit *se* devenisse in medium hostium, nam non reddebantur *ipsi* responsa satis tuta:

Vadimus haud dubiam in mortem, mediæq; tenemus
Urbis iter: nox atra cavâ circumvolat umbrâ.
Quis cladem illius noctis, quis funera fando
Explicet? aut possit lachrymis æquare labores?
Urbs antiqua ruit, multos dominata per annos:
Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et relligiosa deorum
Limina. Nec soli pœnas dant sanguine Teucri:
Quondam etiam victis redit in præcordia virtus,
Victoresque cadunt Danai: crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.
Primus se Danaûm, magnâ comitante catervâ,
Androgeos offert nobis, socia agmina credens,
Inscius; atque ultrò verbis compellat amicis:
Festinate viri, nam quæ tam sera moratur
Segnities? alii rapiunt incensa feruntque
Pergama: vos celsis nunc primùm à navibus itis?
Dixit: et extemplò (neque enim responsa dabantur
Fida satis) sensit medios delapsus in hostes.
Obstupuit, retróque pedem cum voce repressit.
Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repentè refugit
Attollentem iras, et cœrula colla tumentem.
Haud secùs Androgeos visu tremefactus abibat.
Irruimus, densis et circumfundimur armis:
Ignarosque loci passim et formidine captos

Obstupuit, et retrò continuit pedem cum voce. Sicut qui in vepribus rigidis innitens terræ calcavit anguem ex improviso: et subitò tremens fugit *eum* assurgentem in iras, et inflantem collum cœruleum. Non aliter Androgeos recedebat territus aspectu. Irrumpimus, et circùm miscemur confertis armis: et passim dejicimus *Græcos*, inscios locorum, et metu percitos:

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the four elements, yet the strongest and most prevalent is heat, which requires a constant supply of nourishment; but perhaps this is too refined.

359. *Mediæque tenemus Urbis iter.* This circumstance is mentioned to show their courage and intrepidity. On the other hand we see Æneas afterwards, when he is afraid of the enemy on account of his aged father, his wife and son, tracing out all the by-paths and unfrequented lanes:

Avia cursu
Dum sequor, et nota excedo regione viarum.

364. *Plurima—sternuntur inertia—Corpora.* Dr. Trapp renders *inertia corpora*, sluggish carcases. If *sternuntur* be translated, *are knocked down*, as in Æn. X. 429.

Sternitur Arcadiæ proles, sternuntur Etrusci,

there will be a great propriety in giving *corpora* the epithet *inertia*, to denote the more feeble and helpless of the inhabitants, even the infirm old men and weak women, who made no resistance in the streets, who could not stir from their houses, or who fled for refuge to the temples of the gods:

Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et relligiosa Deorum
Limina.

366. *Nec soli pœnas dant sanguine Teucri.* Word for word, Nor do the Trojans only suffer by the effusion of their blood.

367. *Quondam etiam victis, &c.* i. e. Sometimes even valour returns into the breasts of the vanquished Trojans.

372. *Ultrò verbis compellat amicis.* Literally, First addresses us with friendly words.

374. *Alii rapiunt, &c.* The meaning is, that others have already gained the victory, and are now reaping the spoil; whereas you have not even begun to fight.

377. *Delapsus*, for se delapsum esse.

379. *Aspris*, for asperis.

379. *Improvisum aspris veluti.* This simile is borrowed from Homer: but Virgil is most happy in the application, and has improved upon his original, by the addition of several circumstances, that heighten the comparison, and give it more force and likeness, as the learned reader will easily see by comparing one with the other. *Vide* Iliad III. v. 33.

384. *Formidine captos.* Surely this expression implies more than barely *territos* or

Sternimus: aspirat primo fortuna labori.
Atque hìc exultans successu animisque Chorœbus:
O socii, quà prima, inquit, fortuna salutis
Monstrat iter, quàque ostendit se dextra, sequamur.
Mutemus clypeos, Danaûmque insignia nobis
Aptemus: dolus, an virtus, quis in hoste requirat?
Arma dabunt ipsi. Sic fatus, deinde comantem
Androgei galeam, clypeique insigne decorum
Induitur: laterique Argivum accommodat ensem.
Hoc Ripheus, hoc ipse Dymas, omnisque juventus
Læta facit: spoliis se quisque recentibus armat.
Vadimus immixti Danais, haud numine nostro:
Multaque per cæcam congressi prælia noctem
Conserimus, multos Danaûm demittimus Orco.
Diffugiunt alii ad naves, et litora cursu
Fida petunt: pars ingentem formidine turpi
Scandunt rursus equum, et notâ conduntur in alvo.
Heu, nihil invitis fas quenquam fidere Divis!
Ecce trahebatur passis Priameïa virgo

fortuna favet primis conatibus. Et tunc Chorœbus lætus successu et animosior ait: O socii, eamus, quà fortuna ostendit viam salutis, et quà se præbet propitiam. Mutemus clypeos, et accommodemus nobis arma Græcorum. Quis exigat in hoste, *utrùm* virtus, aut dolus *sit:* Ipsi *Græci occisi* suppeditabunt *nobis* arma. Sic locutus posteà induit cassidem cristatam Androgei, et pulchrum ornamentum clypei, et alligat lateri gladium Græcum. Hoc facit Ripheus, hoc ipse Dymas, et omnis juventus læta: unusquisque armat se spoliis novis. Imus permixti Græcis, Diis non propitiis: et congressi per obscuram noctem committimus multas pugnas, mittimus plurimos Græcorum ad inferos. Alii fugiunt ad naves, et quærunt currendo tutum litus: aliqui fœdo metu iterum conscendunt magnum equum, et occultantur in utero *ejus sibi* cognito. Heu, nihil oportet quemquam sperare invitis Diis! Ecce filia Priami

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metu percitos, as Ruæus has it. *Captus formidine* signifies to be under the power of fear, that they were not able to exert themselves, enchained, arrested, or nonplused by fear: to be so enslaved to this passion, that they could obey nothing but its impulses.

386. *Chorœbus.* This Chorœbus is said to have been remarkable for nothing so much as his stupidity; as an instance of which Zenobius relates, that he used to amuse himself in counting the waves of the sea. Agreeably to this character, Virgil tells us, he came to Troy when the war was almost finished: a mad passion for Cassandra was the motive that drew him thither; and, for the same reason, he appears to be a very proper person to contrive this stratagem, so rash in itself, and so fatal in the execution.

389. *Danaûmque insignia.* This seems to refer to the figures or images engraven on their bucklers; those of the Greeks bearing the image of Neptune, and those of the Trojans that of Minerva, as we learn from Servius.

391. *Comantem Androgei galeam.* The helmet is called *comans*, waving with a hairy crest, because the crests were made of the hair of beasts, as Æn. X. 869.

Ære caput fulgens, cristâque hirsutus equinâ.

392. *Clypeique insigne decorum.* The rich or beauteous ornament of his shield, i. e. His shield richly ornamented, according to ancient custom. *Insigne* therefore is not here an epithet, but a substantive.

394. *Hoc ipse Dymas.* Some put a comma at *ipse*, and refer it to Æneas: the same did Riphæus, and the same did I, and Dymas, &c.

396. *Vadimus immixti.* This is often assigned as a character of the valorous, that they mingle with the enemies' ranks. Therefore Homer says of Diomede, he was so mixed with the Trojan troops, that a spectator would have been sometimes at a loss to know whether he belonged to them or the Greeks:

Τυδειδην δ' ȣκ αν γνοιης ποτεροισι μετειη,
Ηε μετα Τρωεσσιν ομιλεοι η μετ' Ἀχαιοις.

In every quarter fierce Tydides rag'd:
Amid the Greek, amid the Trojan train,
Rapt through the ranks, he thunders o'er the plain;
Now here, now there, he darts from place to place,
Pours on the rear, or lightens in their face.
Pope's Iliad, V. 110.

396. *Haud numine nostro.* By *haud nostro* here Servius understands either adverse, not friendly to us; or he considers it in allusion to the images of the gods on the shields, mentioned in a preceding note. The god represented on our shields was not ours; we had thrown away our own bucklers, with the image of our patroness Minerva, the symbol of protection.

403. *Priameïa virgo.* This, says Mr. Pitt,

Cassandra, capillis expassis rapiebatur à templo et penetralibus Palladis, frustrà tollens ad cœlum ardentes oculos: oculos *inquam*, nam catenæ ligabant teneras manus. Chorœbus irato animo non passus est hoc spectaculum, et moriturus immisit se mediam in turbam. Omnes sequimur, et ingruimus spissis telis. Tum statim è summo fastigio templi obruimur jaculis nostrorum *Trojanorum*, et fit strages deploranda, ob armorum formam et errorem cristarum Græcarum. Tunc Græci, *commoti* dolore et irâ *ob* ereptam *sibi* Cassandram, undique congregati *nos* oppugnant: ardentissimus *erat* Ajax, et gemini filii Atrei, et omnis exercitus Dolopum. Quemadmodum venti oppositi scisso turbine aliquando certant, et Zephyrus, et Notus, et Eurus exultans equis orientalibus sibilant; sylvæ, ac Nereus spumosus tridente furit, et commovet mare *ab* imo fundo. Si aliquos per tenebras obscuræ noctis fugavimus dolis, et dispersimus totâ urbe: illi etiam occurrunt, primique agnoscunt scuta et arma simulata, et notant voces sono discrepantes *à suis*. Statim opprimimur numero, et primus Chorœbus occiditur manu Penelei ad aram Deæ

Crinibus à templo Cassandra adytisque Minervæ,
Ad cœlum tendens ardentia lumina frustrà,
Lumina, nam teneras arcebant vincula palmas.
Non tulit hanc speciem furiatâ mente Chorœbus,
Et sese medium injecit moriturus in agmen.
Consequimur cuncti, et densis incurrimus armis.
Hìc primùm ex alto delubri culmine telis
Nostrorum obruimur, oriturque miserrima cædes,
Armorum facie, et Grajarum errore jubarum.
Tum Danai gemitu, atque ereptæ virginis irâ,
Undique collecti invadunt: acerrimus Ajax,
Et gemini Atridæ, Dolopumque exercitus omnis.
Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque, Notusque, et lætus Eois
Eurus equis: stridunt sylvæ: sævitque tridenti
Spumeus, atque imo Nereus ciet æquora fundo.
Illi etiam, si quos obscurâ nocte per umbram
Fudimus insidiis, totâque agitavimus urbe,
Apparent: primi clypeos mentitaque tela
Agnoscunt, atque ora sono discordia signant.
Ilicèt obruimur numero, primusque Chorœbus
Peneleï dextrâ divæ armipotentis ad aram

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is a beautiful and moving picture of the lovely prophetess in distress:

This Priam's fairest daughter
Is a young princess of engaging beauty,
Rais'd by distress; of noble sense and spirit,
But by poetic visions led astray.
She dreamt Apollo lov'd her, and the gift
Of prophecy bestow'd to gain her promise:
The gift once hers, the chastly faithless maid
Deceiv'd the god; who therefore in revenge
Since he could not recal it, made it useless,
Forever doom'd to meet with disregard.

THOMSON.

405. *Frustrà*, i. e. In vain she lifted them to heaven, imploring pity from the gods, now inexorable: or she in vain sought to move the compassion of the Greeks.

406. *Lumina*. There is a fine Cassandra in the Florentine collection, in this attitude of distress.

414. *Ajax*. This is Ajax, the son of Oileus, by whom Cassandra was ravished in the temple of Minerva. As for the other Ajax, the son of Telamon, he had been unfortunate some time before in the dispute for Achilles' arms, and killed himself for grief at his disappointment.

416. *Adversi rupto ceu quondam turbine venti*. This simile is an imitation of Homer, Il. IX. *ad init.* Scaliger, in comparing the two, finds the preference so much due to Virgil, that he reckons him the master, and Homer only the scholar.

419. *Nereus*. He was a deity of the sea, and son of Oceanus and Terra. He had by Doris fifty daughters, who were called the Nereids. He was generally represented as an old man, with a long flowing beard, and hair of an azure colour. The chief place of his residence was the Ægean sea, where his daughters often danced in choruses round him.

423. *Ora sono discordia*. Not merely different language, but a different watch-word.

424. *Ilicet*, i. e. Forthwith, in a trice. This word anciently signified the same with *actum est*, all is over. It was an expression used by the judge, who, when he thought fit to put an end to business, ordered the crier to pronounce the word *ilicet*, i. e. *ire licet*, All parties may be gone, the business of the court is over. Hence the term is used by Terence in the same sense with *actum est*, in Adelph. *En tibi rescivit omnem rem; id nunc clamat, Ilicet.* Again in Eunuch. *Actum est, ilicet, peristi.* Servius.

425. *Peneleï*. Peneleus was one of the five generals of the Bœotians, who had come to the Trojan contest.

Procumbit: cadit et Ripheus justissimus unus
Qui fuit in Teucris, et servantissimus æqui;
Diis aliter visum. Pereunt Hypanisque, Dymasque,
Confixi à sociis: nec te tua plurima, Pantheu,
Labentem pietas, nec Apollinis infula texit.
Iliaci cineres, et flamma extrema meorum:
Testor, in occasu vestro, nec tela, nec ullas
Vitavisse vices Danaûm: et, si fata fuissent
Ut caderem, meruisse manu. Divellimur inde,
Iphitus et Pelias mecum: quorum Iphitus ævo
Jam gravior, Pelias et vulnere tardus Ulyssei.
Protinùs ad sedes Priami clamore vocati.
Hìc verò ingentem pugnam, ceu cætera nusquam
Bella forent, nulli totâ morerentur in urbe:
Sic Martem indomitum Danaosq; ad tecta ruentes
Cernimus, obsessumque actâ testudine limen.
Hærent parietibus scalæ, postesque sub ipsos
Nituntur gradibus: clypeosque ad tela sinistris
Protecti objiciunt, prensant fastigia dextris.

Palladis. Occiditur etiam Ripheus, qui inter Trojanos unus omnium justissimus fuit, et observantissimus æquitatis; aliter visum est Diis. Moriuntur Hypanis et Dymas, confossi à civibus; nec multa religio tua, nec vittæ Phœbi protexerunt te morientem, ô Pantheu. Trojani cineres, et supremus ignis meorum; testor *vos*, *me* in exitio vestro nec effugisse arma, nec ulla pericula *illata* à Græcis, et, si fatum voluisset ut morerer, me dignum fuisse *propter* facta. Abstrahimur inde Iphitus et Pelias mecum: è quibus Iphitus jam erat annis tardior, Pelias etiam tardatus ob plagam ab Ulysse *acceptam*. Statim vocamur clamoribus ad regiam Priami. Illìc autem *videmus* magnum certamen; quasi nulla essent alibi prælia, et nulli morerentur reliquâ *in* urbe: sic videmus Martem effrænem, et Græcos ad fastigia ascendentes, et portas obsessas admotâ testudine. Scalæ affiguntur muris, et innituntur gradibus ad ipsas portas: et Græci tecti opponunt sinistris *manibus* clypeos ad jacula, dextris apprehendunt tecta.

NOTES.

428. *Diis aliter visum.* It is useless to trouble the reader with all the explications which commentators have given of this passage. It is obvious that the poet could never mean to say, He was the justest and most upright man of all the Trojans, but the gods thought him not so; for this would be a contradiction, since, if the gods thought him not so, he certainly was not the justest. Yet this is Mr. Dryden's sense of the words:

Just of his word, observant of the right:
Heav'n thought not so.

There must therefore be somewhat understood to which the *Diis aliter visum* immediately refers;' and that is the reflection which every attentive reader naturally makes in contemplating the unhappy fate of so virtuous a man; Ah, what pity that so just a man should have perished with the rest! surely he deserved a better fate. This thought would naturally arise in Æneas' own mind; but he checks it with the pious reflection, *Diis aliter visum*. See Dr. Clarke's note on Homer, Iliad V. 22. where he shows an instance of ellipsis parallel to this.

433. *Vitavisse vices.* By *vices* here Servius understands fights, *quia per vicissitudinem pugnabatur*, because they fought by courses. Scaliger dislikes this sense, and will have it to mean wounds and deadly blows, *vulnera et cædes*, because wounds in fighting are mutually given and received. But the justest idea of the word *vices* is that given by Donatus, who considers it as an allusion to gladiators; *vito*, the verb joined with it, being a term used in fencing, to parry off a thrust, in opposition to *peto*, to aim a thrust.

434. *Meruisse manu,* I deserved it by this hand, or by fighting. There is something very noble in this sentiment, which considers death as a prize or reward which the valiant won by their merit. This agrees with his former reflection, *pulchrumque mori succurrit in armis,* the same with Horace's

Dulce et decorum est pro patriâ mori.

434. *Divellimur inde.* We are torn away. He speaks of it as a great affliction; and, as it were, accuses his fate, that denied him the honour of so glorious a death.

440. *Martem*, for war, of which Mars was the god.

441. *Actâ testudine.* By applying the Testudo or Tortoise. It was properly a figure into which the soldiers cast themselves, and is thus described by Livy, lib. XLIV. 9. Scutis super capita densatis, stantibus primis, secundis submissioribus, tertiis magis, et quartis, postremis etiam genu nixis, fastigiatam, sicut tecta ædificiorum sunt, testudinem faciebant: i. e. Their targets closed together above their heads, to defend them from the missile weapons of the enemy; the first rank stood upright, the rest stooped lower and lower by degrees, till the last rank kneeled down; so that every rank covering with their targets the heads of all in the rank before them, they represented a tortoise-shell, or a sort of a penthouse. The prosecution of an attack against a place, by this sort of engine, was called *agere testudinem*.

442. *Postesque sub ipsos Nituntur gradibus.*

Contrà Trojani diruunt turres et culmina tegentia domos: siquidem vident extremas *res*, conantur defendere se his armis in ruinâ jam supremâ: et dejiciunt auratas trabes, magna ornamenta antiquorum patrum: alii strictis gladiis occupaverunt portas, *et* has defendunt spissâ multitudine. Renovatus *est mihi* ardor succurrendi domui regis et adjuvandi viros auxilio, et addendi vires victis. Erat limen, et janua occulta, et pervia conjunctio domorum Priami inter se, et porta relicta à tergo: quâ misera Andromache, dum stabant regna, sæpe solebat absque comitatu se conferre ad soceros, et ducebat avo puerum Astyanacta. *Hâc* ascendo ad fastigia summi tecti, unde miseri Trojani vibrabant manibus spicula inania. Evertimus ab altissimâ parte, et disjecimus turrim sitam in loco declivi, et summis tectis elatam ad sidera, unde solebat tota Troja spectari,

Dardanidæ contrà turres ac tecta domorum
Culmina convellunt: his se, quando ultima cernunt,
Extremâ jam in morte parant defendere telis;
Auratasq; trabes, veterum decora alta parentum,
Devolvunt: alii strictis mucronibus imas
Obsedêre fores, has servant agmine denso.
Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.
Limen erat, cæcæque fores, et pervius usus
Tectorum inter se Priami, postesque relicti
A tergo: infelix quâ se, dum regna manebant,
Sæpiùs Andromache ferre incomitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.
Evado ad summi fastigia culminis, unde
Tela manu miseri jactabant irrita Teucri.
Turrim in præcipiti stantem, summisque sub astra
Eductam tectis, unde omnis Troja videri,

NOTES.

By *gradibus* here we may either understand the steps that led up to the palace, common in the houses of the great, or rather the steps of the scaling-ladders. They mount up, or press to get up, viz. to the roof by the ladders, which were placed under the very door posts.

445. *Tecta domorum Culmina*, The covered tops of houses. Though *tecta* is mostly put by itself, yet it is an adjective, and must have *culmina*, or some such substantive, understood.

446. *Culmina convellunt—Auratasque trabes devolvunt.* This single circumstance gives us a very lively image of men in despair.

448. *Decora alta.* Some ancient copies read *decora illa parentum*, which has a peculiar emphasis.

449. *Alii—imas Obsedêre fores.* These were probably Trojan guards mentioned below, verse 485. Some, however, understand it of the Greeks.

452. *Victis*, i. e. Despairing, fighting with no hope of victory; as in that passage above, verse 354.

Una salus victis nullam sperare salutem.

454. *Tectorum Priami.* Priam had two palaces adjoining to each other, in one of which resided Hector and Andromache.

455. *Infelix—Andromache.* The mention of Andromache's using this secret passage to the palace gives a dignity to the circumstance, which is but low in itself.

457. *Ad soceros.* Her fathers, or rather parents in law; i. e. Priam and Hecuba; perhaps in imitation of Euripides, who in his Andromache comprehends them both under the single word γαμβρους.

457. *Astyanacta.* Astyanax was Hector's son by Andromache. Some say he was carried off by Ulysses, others by Menelaus, in the absence of Pyrrhus, and thrown over a precipice, to evade the prophecy, which imported, that, if he lived, he would be the avenger of his parents and country.

457. *Trahebat.* This word was used before in the same sense, when Pantheus is carrying away his gods, and a little boy his grandchild, *parvumque nepotem Ipse trahit.*

458. *Evado.* I escape to the top; this points to the danger there was of his being intercepted, as verse 531.

460. *In præcipiti stantem.* If Virgil means no more by this, as Dr. Trapp and others contend, than to let us know the tower was high, it is odd he should use so many words for that end: first, *in præcipiti stantem*, and then, *eductam summis tectis sub astra.* The former is certainly capable of signifying its threatening or projecting situation; that it stood on the outmost verge of the high wall, as on the brink of a precipice.

461. *Unde omnis Troja.* To elevate the affair of the old mouldering tower being pushed down, which conveys but a mean idea, the poet happily feigns that from thence they could take a prospect of Troy, discover the camp of the enemy, and survey the extent of the Grecian fleet. This fills the mind with strong regret and pity.

SEGRAIS.

Et Danaûm solitæ naves, et Achaïca castra;
Aggressi ferro circùm, quà summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus, impulimusque. Ea lapsa repentè ruinam
Cum sonitu trahit, et Danaûm super agmina latè
Incidit: ast alii subeunt; nec saxa, nec ullum
Telorum intereà cessat genus.
Vestibulum ante ipsum primoq; in limine Pyrrhus
Exultat, telis et luce coruscus ahenâ.
Qualis ubi in lucem coluber, mala gramina pastus,
Frigida sub terrâ tumidum quem bruma tegebat;
Nunc positis novus exuviis, nitidusq; juventâ,
Lubrica convolvit sublato pectore terga
Arduus ad Solem, et linguis micat ore trisulcis.

et naves Græcorum, et Achaiæ castra: *postquam eam* circùm accidimus ferro, quà *parte* supremum tabulatum reddebat juncturas *parietis* infirmiores. Illa *turris* extemplò concidens ruinam fecit cum tumultu, et latè incubuit super turmas Græcorum: sed alii succedunt: nec lapides, nec ullum genus armorum interim cessat. Ante ipsum introitum et ad primam portam, Pyrrhus gaudet fulgens armis et luce *armorum* æreorum. Qualis *est* coluber, quem hyems frigida occultabat effœtum sub terrâ; quando refectus venenatis herbis, et jam reparatus depositâ pelle, ac juventute conspicuus, elato pectore protrahit in lucem lubricum dorsum, erectus ad Solem, et vibrat linguam tricuspidem.

NOTES.

463. *Summa tabulata.* It is difficult to find out the meaning of *summa* in this place, because Virgil speaks as if the whole turret had been pushed down, and not one story only. It may mean the *summa tabulata* of the highest story of the palace, on which the turret stood. Or perhaps it means only, that the upper part of the tower was overthrown.

464. ———*Convellimus altis*
Sedibus, impulimusque. Ea lapsa repentè ruinam
Cum sonitu trahit, et Danaûm super agmina latè
Incidit.

The rumbling of these verses, and the rapidity with which they move (being all dactyls but the last foot, in which heroic verse requires a spondee), form another instance of Virgil's admirable talent in making the sound express the sense.

465. *Impulimusque.* This fine instance of the translator's making the sound of the verses an echo to the sense, Mr. Pitt attempts to imitate:

——tugg'd convulsive from the shatter'd walls
We push the pile; the pond'rous ruin falls;
Tumbling with many a whirl with thunring sound
Down headlong on the foes and smokes along the ground.

Leonidas, in a similar picture, adds a circumstance new and his own:

———The foes beneath
Look up aghast, with horror shrink and die.

470. *Luce ahenâ.* Literally brazen light, i. e. the gleam or refulgence of his brazen armour. So Homer, Il. VII.

Αυγη χαλκειη κορυθων απο λαμπομεναων.
The blazing splendour of the shining helms.

471. *Qualis ubi in lucem. Prodit,* or some such word is obviously understood. This situation is an improvement on that in Homer Il. XXII. 93. where Hector's fierce manner of expecting the approach of Achilles is compared to a snake eyeing one whom he is going to attack:

Ως δε δρακων, &c.
So, roll'd up in his den, the swelling snake
Beholds the traveller approach the brake;
When, fed with noxious herbs, his turgid veins
Have gather'd half the poisons of the plains. Pope's Homer.

471. *Mala gramina pastus.* This is a literal translation of Homer's Βεβρωκως κακα φαρμακα, and agreeable to the truth of history: Οι δρακοντες—μελλοντες τινα ελλοχαν, &c. When those serpents lie in wait for either man or beast, they eat mortal roots, &c. Ælian Lib VI. Cap. 4.

473. *Positis novus exuviis.* We learn from Aristotle, that those animals cast their sloughs in the autumn, but especially in the spring, when they come abroad after their winter confinement. He tells us they begin to cast off from the eyes, so as to appear at that time quite blind to those who are unacquainted with their nature, then the head is stripped, for that part appears smooth before the rest of the body; and thus, in the space of about a day and a night, they are divested of the skin of their old age, and renewed in the beauty of youth. Arist. de Animal. Lib. VIII. Cap. 17.

475. *Arduus ad Solem.* It rears itself up to receive the heat of the sun, especially in the spring, when the warm sun is most cherishing.

475. *Linguis trisulcis.* Aristotle says that serpents have tongues of a great length, and cloven. The poets represent them three-forked, probably on account of the volubility of their tongues, wherein they are said to exceed all animals whatsoever.

Simul magnus Periphas, et armiger Automedon ductor equorum Achillis: simul tota juventus Scyri *insulæ*, ascendunt ad tectum, et conjiciunt ignes ad fastigia. *Pyrrhus* ipse inter primos correptâ securi durum limen perfringit, et è cardinibus eruit portas æreas: et jam abscissâ trabe perforavit durissima ligna, fecitque magnum hiatum lato spatio. Apparet interior domus, et longa atria patent, apparent recessus Priami et antiquorum regum, et cernunt milites resistentes in ipso aditu. At domus interior turbatur luctu et misero tumultu: cavæ ædes intimè resonant planctibus fœminarum: clamor ferit astra lucida. Tunc timidæ matres

Unà ingens Periphas, et equorum agitator Achillis
Armiger Automedon: unà omnis Scyria pubes
Succedunt tecto, et flammas ad culmina jactant.
Ipse inter primos, correptâ dura bipenni
Limina perrumpit, postesque à cardine vellit
Æratos: jamque excisâ trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt:
Apparent Priami et veterum penetralia regum:
Armatosque vident stantes in limine primo.
At domus interior gemitu miseroque tumultu
Miscetur: penitùsque cavæ plangoribus ædes
Fœmineis ululant: ferit aurea sidera clamor.
Tum pavidæ tectis matres ingentibus errant:
Amplexæq; tenent postes, atq; oscula figunt.
Instat vi patriâ Pyrrhus; nec claustra, neq; ipsi
Custodes sufferre valent: labat ariete crebro
Janua, et emoti procumbunt cardine postes.

vagantur totâ domo, et hærent amplexæ portas, *iisque* dant oscula. Urget Pyrrhus paterno impetu: nec obices, nec ipsi custodes possunt *eum* sustinere: janua quatitur multo ariete, et portæ concidunt ejectæ è cardinibus.

NOTES.

476. *Ingens Periphas.* Homer gives him the epithet of πελωριος; for which reason Virgil calls him *ingens, vast, gigantic.*

477. *Scyria pubes.* Scyros was one of the Cyclades islands, where Achilles, sent thither by his mother Thetis to the care of Lycomedes, the king of the island, debauched Deidamia, Lycomedes' daughter, and had Pyrrhus by her. Others say, that Lycomedes gave him Deidamia in marriage.

478. *Succedunt tecto*, i. e. *sub tectum cedunt*, they advance up to the wall, so as to be just under the roof.

480. *Postesque à cardine vellit.* This may be translated, *he tries to tear* or *shove the door-posts from the hinges;* for it cost him a great deal of hard labour and struggle before he accomplished his purpose. See verse 493.

481. *Excisâ trabe.* By the *trabes* or *beam*, which is a general word, we are to understand here what answers to the rails, or those pieces of timber that stretch across the pannels of a door.

481. *Cavavit.* There is a particular beauty here in the change of the tense: the *perrumpit limina et vellit postes*, shows Pyrrhus beating down and tearing the gates: then *cavavit robora, dedit fenestram*, shows the breach, the wide aperture he hath now made in the door; in consequence of which *apparet domus intus.* All this is picturesque, and paints the objects to the life. There is a similar instance of the change of tense in Milton, where the effect is the same: it is in the fifth book of Paradise Lost, verse 291. where Raphael's arrival in Paradise is described:

Their glittering tents he pass'd; and now *is come*
Into the blissful field, through groves of myrrh,
And flowing odours, cassia, nard, and balm;
A wilderness of sweets.

486. *At domus interior.* The women in Greece, and all over the east, had, and still have, their apartments quite distinct from those of the men. They were in the inner and most retired part of the house. For these chambers to be broken open and violated was the most dreadful of calamities.

487. *Cavæ—ædes.* The rooms with ceiled or concave roofs. Others understand by these words the same with what was called in one word *cavædium*, a gallery or piazza.

490. *Amplexæque tenent postes.* This is agreeable to the Roman superstition, which ascribed a kind of divinity to the gates, lintels, and door-posts. The Trojan matrons therefore embraced and kissed them, imagining these religious rites would recommend them to the favour and protection of the deities who presided over the gates.

492. *Ariete crebro.* The *aries* or battering ram, as Josephus describes it, was a vast long beam, like the mast of a ship, strengthened at one end with a head of iron, in some degree resembling that of a ram, whence it took its name. This was hung by the midst with ropes to another beam, extended across a couple of posts; and, hanging thus equally balanced, was by a great number of men violently thrust forward and drawn backward, and so shook the wall with its iron head.

Fit via vi: rumpunt aditus, primosq; trucidant
Immissi Danai, et latè loca milite complent.
Non sic, aggeribus ruptis cùm spumeus amnis
Exiit, oppositosque evicit gurgite moles,
Fertur in arva furens cumulo, camposq; per omnes
Cum stabulis armenta trahit. Vidi ipse furentem
Cæde Neoptolemum, geminosq; in limine Atridas:
Vidi Hecubam, centumq; nurus, Priamumq; per aras
Sanguine fœdantem, quos ipse sacraverat, ignes.
Quinquaginta illi thalami, spes tanta nepotum,
Barbarico postes auro spoliisque superbi,
Procubuere: tenent Danai, quà deficit ignis.
Forsitan et Priami fuerint quæ fata, requiras.
Urbis ubi captæ casum, convulsaque vidit
Limina tectorum, et medium in penetralibus hostem;
Arma diu senior desueta trementibus ævo
Circumdat nequicquam humeris, et inutile ferrum

Fit via per vim, et Græci immissi pandunt *sibi* aditum, et occidunt primos, et undique replent spatia militibus. Non sic spumans fluvius volvitur in agros furens auctu *aquarum*, et per omnes campos evertit armenta cum stabulis; quando fractis obicibus exundavit, et superavit *aquarum* copiâ moles oppositas. Ipse vidi furiosum cædibus Pyrrhum, et duos Atrei filios in limine. Vidi Hecubam, et centum fœminas, et Priamum inter aras inficientem sanguine ignes, quos dicaverat *Diis*. Quinquaginta cubicula, *in quibus erat ei* magna spes posteritatis: portæ ornatæ auro peregrino et spoliis, cecidere-runt: ubi deest ignis, occupant *locum* Græci. Fortè etiam petes, quæ fuerit sors Priami. Postquam vidit ruinam captæ urbis, et perruptas portas domûs, et hostem in medio *ejus* recessu: senex frustrà induit humeris senio trementibus arma diu desueta,

NOTES.

501. *Vidi Hecubam.* Hecuba was the daughter of Cisseus, king of Thrace, and wife of Priam.

501. *Centumque nurus.* It does not appear that Hecuba's daughters-in-law were a hundred in number. On the contrary, if Homer's account be exact, they could be no more than fifty; for, in the sixth Iliad, he gives Priam only fifty sons. And therefore we may either take *centum* for an indefinite number, or *nurus* may signify her female attendants in general, as the word is used, Ovid. Met. II. 366.

Excipit, et nuribus mittit gestanda Latinis.

Or lastly, those fifty sons of Priam might have had at least a hundred wives, taking their concubines into the number, after the example of Priam their father, who must have had some concubines, since it does not appear that he had more than seventeen children by his queen.

502. *Sacraverat, ignes.* In the open court of his palace, Priam had an altar consecrated to Jupiter Hercæus or the Protector, verse 513. and on this altar we are told that hallowed fire was kept perpetually burning. See Turneb. Lib. XIV. cap. 15.

503. *Quinquaginta illi thalami.* Homer mentions the same number of bed-chambers in Priam's palace for his fifty sons. Iliad VI. verse 244.

504. *Barbarico auro.* Troy, by the Romans, was styled Barbary, as in Horace:

Græcia Barbariæ lento collisa duello.

And Phrygian and Barbarian by them were understood to mean the same thing:

Sonante mistum tibiis carmen lyrâ,
Hac Dorium, illis Barbarum?
Epod. IX.

Aurum barbaricum, therefore, is Phrygian gold; for the Phrygians were esteemed a very opulent people like the Persians, as has been already observed in the note on the fourth verse of the book. That the epithet *barbarico* is to be so understood, appears farther from Cic. Tuscul. Quæst. Lib. I. 35, where he is examining whether Priam would not have been much happier, had he died in the flourishing state of the kingdom,

Astante ope Barbaricâ
Tectis cælatis, laqueatis,

than to have prolonged his life through that train of miseries which afterwards befel him. But, because it is not so proper to make Æneas call his own country barbarous, perhaps it may be better to understand, by *aurum barbaricum*, the gold and rich trophies won from the foreign nations with whom they had been at war, especially since *spoliis* immediately follows, seeming to refer to the trophies with which they used to adorn their door-posts.

505. *Tenent Danai, quà deficit ignis.* The Greeks are here beautifully represented more cruel than the merciless flames. The fire abated, and fell from its rage; but the more merciless Greeks obstinately resist till all was destroyed.

506. *Requiras.* This is the only line throughout Æneas's whole oration in which he takes notice of his audience. Full of his subject, he, in a manner, forgets all besides.

509. *Arma desueta.* Juvenal thus sets forth Priam as a lively example of man's folly in wishing for long life, since, besides the personal infirmities of old age, the fo-

et accingitur gladio inutili, et ruit moriturus in confertos hostes. In mediâ domo et sub apertis auris cœli fuit ara magna, et propè laurus antiquissima, imminens aræ, tegens umbrâ *Deos* domesticos. Hìc Hecuba, et *ejus* filiæ, frustrà circa aras confertæ, sicut fugientes columbæ per nigram tempestatem, et amplectentes Deorum statuas, *eis* adhærebant. Cùm verò vidit Priamum ipsum sumptis armis juvenilibus: Quæ tam funesta mens, ait, ô miser marite, impulit *te* ad induenda hæc arma? aut quò curris? Tempus *præsens* non indiget tali subsidio, nec talibus propugnatoribus; ne si meus *quidem* Hector nunc ipse adesset. Huc denique *te* recipe: hæc ara proteget cunctos, aut morieris nobiscum. Sic ore locuta, accepit senem juxta se, et posuit *eum* in sacro sedili. Ecce autem Polites, unus filiorum Priami, evitatâ morte *illatâ à* Pyrrho, inter arma, inter hostes, fugit per longas porticus, et pererrat ampla atria, vulneratus: Pyrrhus furens persequitur illum inimico telo, et propè manu attingit, urgetque hastâ. Postquam autem *Polites* pervenit ante oculos et ora parentum, cecidit et emisit animam cum multo sanguine. Tum Priamus, etsi jam in mediâ morte positus, tamen non *sibi* temperavit, nec iram et vocem continuit: Tibi verò, exclamat, Dii referant meritam gratiam, et reddant debitam mercedem pro hoc crimine et talibus factis; si est in cœlo aliqua pietas, quæ provideat talia: *tibi inquam*, qui fecisti me coràm videre mortem filii,

Cingitur, ac densos fertur moriturus in hostes. 511
Ædibus in mediis, nudoque sub ætheris axe
Ingens ara fuit, juxtàque veterrima laurus,
Incumbens aræ, atque umbrâ complexa Penates.
Hìc Hecuba, et natæ nequicquam altaria circum, 515
Præcipites atrâ ceu tempestate columbæ,
Condensæ, et Divûm amplexæ simulacra tenebant.
Ipsum autem sumptis Priamum juvenilibus armis
Ut vidit: Quæ mens tam dira, miserrime conjux,
Impulit his cingi telis? aut quò ruis? inquit. 520
Non tali auxilio, nec defensoribus istis
Tempus eget: non si ipse meus nunc afforet Hector.
Huc tandem concede: hæc ara tuebitur omnes,
Aut moriere simul. Sic ore effata, recepit
Ad sese, et sacrâ longævum in sede locavit. 525
Ecce autem elapsus Pyrrhi de cæde Polites,
Unus natorum Priami, per tela, per hostes
Porticibus longis fugit, et vacua atria lustrat
Saucius: illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamq; manu tenet, et premit hastâ.
Ut tandem ante oculos evasit et ora parentum, 531
Concidit, ac multo vitam cum sanguine fudit.
Hìc Priamus, quanquam in mediâ jam morte tenetur,
Non tamen abstinuit, nec voci, iræque pepercit:
At tibi pro scelere, exclamat, pro talibus ausis 535
Dii (si qua est cœlo pietas, quæ talia curet)
Persolvant grates dignas, et præmia reddant
Debita: qui nati coràm me cernere letum

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reign and external ills which length of years brings about are so heavy and numerous:

Longa dies igitur quid contulit? omnia vidit
Eversa, et flammis Asiam ferroque cadentem;
Tunc miles tremulus positâ tulit arma tiarâ.
Juv. Sat. X. 265.

But mark what age produc'd: he liv'd to see
His town in flames, his falling monarchy;
In fine, the feeble sire, reduc'd by fate,
To change his sceptre for a sword too late. DRYDEN.

513. *Ingens ara fuit.* This is that altar which, as we said before, was consecrated to Jupiter Hercæus in the open court of the palace, to which Ovid refers,

Nec tibi subsidio præsens sit numen ut illi,
Cui nihil Hercæi profuit ara Jovis.
In Ibim, 283.

And Seneca in Agam.

Sparsum cruore Regis Hercæum Jovem.

Jupiter, to whom such altars were consecrated, was called Hercæus, from the Greek word ἕρκος *septum*, a wall or enclosure; either because he protected the place, or because the altar was erected within an enclosure.

514. *Penates.* By *Penates* La Cerda would have us here understand the palace, or house, as it sometimes signifies, because this was not the place of the *Penates*, or *household-gods*. But others think the statues of the *Penates* were placed on the same altar with Jupiter Hercæus.

515. *Hìc Hecuba.* It is well known that the altars, and other sacred places, were the sanctuaries and places of refuge, to which it was usual for persons to fly, to screen themselves from danger.

529. *Infesto vulnere. Vulnus* is used here poetically for the wounding weapon.

538. *Nati coràm me cernere letum Fecisti.* He does not complain of him for putting his son to death, but for his barbarity in making him to be the witness of so shocking a spectacle.

Fecisti, et patrios fœdâsti funere vultus.
At non ille, satum quo te mentiris, Achilles
Talis in hoste fuit Priamo; sed jura fidemque
Supplicis erubuit; corpusque exsangue sepulchro
Reddidit Hectoreum, meq; in mea regna remisit.
Sic fatus senior, telumque imbelle sine ictu
Conjecit: rauco quod protinùs ære repulsum,
Et summo clypei nequicquam umbone pependit.
Cui Pyrrhus: Referes ergo hæc, et nuntius ibis
Pelidæ genitori: illi mea tristia facta,
Degeneremque Neoptolemum narrare memento.
Nunc morere. Hæc dicens, altaria ad ipsa trementem
Traxit, et in multo lapsantem sanguine nati:
Implicuitque comam lævâ; dextrâque coruscum
Extulit, ac lateri capulo tenus abdidit ensem.

et funestâsti faciem patris
hâc cæde. At ille Achilles,
ex quo fingis te procreatum
esse, talis non fuit erga hos-
tem Priamum: sed rationem
habuit juris *gentium* et fidei
debitæ supplicantibus: et re-
stituit tumulo exanime cor-
pus Hectoris, et me remisit
in urbem meam. Sic dixit
senex, et projecit telum de-
bile absque impetu, quod
statim resiliit *ex* ære rauco,
et frustrà pependit è summo
umbone clypei. Cui Pyr-
rhus *respondit:* Feres ergo
ista, et ibis nuncius ad A-
chillem patrem *meum:* me-
mento narrare illi mea in-
digna facta et Pyrrhum de-
generem. Nunc morere. Hæc dicens, trahit *eum* ad ipsas aras trepidum, et vacillantem in me-
dio sanguine filii, et involvit sinistrâ capillos, ac dextrâ sustulit ensem micantem, condiditque
in *ejus* latus usque ad manubrium.

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539. *Fœdâsti funere vultus. Funus,* says Servius, is a carcass, a dead body, warm, and newly slain. When carried out to receive funeral obsequies, it is called *Exequiæ.* The ashes of it, when burned, are *reliquiæ,* and the interment of it is *sepulchrum.*

540. *Satum quo te mentiris.* Whom you but feign to be your father, since your actions disprove your birth from him. A severe sarcasm; as much as to say, No man, who had any humanity in his nature, could ever beget such a son. The sentiment is the same with that which Dido throws out in her outrage against Æneas:

Nec tibi Diva parens, generis nec Dardanus auctor,
Perfide, sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admôrunt ubera tigres.

Æn. IV. 365.

541. *In hoste Priamo.* When I was an active enemy, capable of annoying him, and it would have been worth his while to put me to death; whereas now I hardly exist, my life is of no avail either as a friend or foe.

541. *Jura fidemque Supplicis erubuit.* In the twenty-fourth book of the Iliad, Homer makes Priam repair to Achilles' tent, and ransom from him the body of Hector. Virgil judiciously makes Priam forbear mentioning the gifts by which Achilles was induced to restore the body of his enemy, and attributes his action only to generosity, justice, and a sense of honour.

543. *In mea regna remisit.* He had it in his power to have detained Priam, or put him to death; but he blushed at the thought of violating the laws of nations, which prohibit all injury to the person of a king, require the forms of burial to be allowed to the dead, and the laws of humanity to be observed even to an enemy when disarmed; those laws he observed, and that faith which is due to a suppliant, whose person has always been held sacred by the laws of hospitality.

545. *Repulsum—pependit,* i. e. It was so repelled, as to fall short of wounding or killing him, yet pierced the boss of his buckler, and hung there quite harmless. As for the reading which is in some copies, *sepultum* instead of *repulsum,* it is not worth confuting.

546. *Umbone.* The umbo, ἀμφὼν, is an object raised on a plane surface, of a round figure. Such was the boss or center of a shield.

550. *Altaria ad ipsa trementem, &c.* Every word here aggravates the cruelty of this action: *traxit,* he dragged him; *trementem,* trembling, not through fear, but age, and decay of nature; he dragged him *ad ipsa altaria,* to that very altar where he had fled for refuge; *et lapsantem in multo sanguine nati;* this is a very moving circumstance; that the reverend aged monarch should be thus trailed through a slippery deluge of his son's blood, the very sight of which was worse to him than death. What follows, is the strong picture of a heart quite lost to all sense of humanity, and capable of perpetrating the most shocking cruelties with the greatest unconcern and indifference.

550. *Altaria ad ipsa.* Others, however, write, that Priam was not slain at the altar, but that Pyrrhus, finding him there, dragged him away to Achilles' tomb, which was near the promontory of Sigæum, and thus sacrificed him to his father's manes. But where there are different traditions concerning the same fact, the poet is at liberty to choose that which best suits his purpose.

Hæc finis Priami fatorum: hic exitus illum
Sorte tulit, Trojam incensam et prolapsa videntem
Pergama, tot quondam populis terrisq; superbum
Regnatorem Asiæ: jacet ingens litore truncus,
Avulsumq; humeris caput, et sine nomine corpus.
At me tum primùm sævus circumstetit horror:
Obstupui: subiit chari genitoris imago,
Ut regem æquævum crudeli vulnere vidi
Vitam exhalantem: subiit deserta Creüsa,
Et direpta domus, et parvi casus Iüli.
Respicio, et, quæ sit me circum copia, lustro.
Deseruere omnes defessi, et corpora saltu
Ad terram misêre, aut ignibus ægra dedêre.
Jamque adeò super unus eram, cùm limina Vestæ

Hic fuit terminus casuum Priami: hic exitus necessitate abstulit eum, videntem Pergama eversa et Trojam combustam: *eum inquam* regem Asiæ, clarum propter tot gentes, et tot regiones: jacet in litore magnus truncus, et caput abscissum *ex* humeris, et cadaver sine nomine. Tunc verò primùm dirus horror invasit me. Attonitus fui: venit *in mentem* imago dilecti patris *mei;* quando vidi regem *ipsi* coævum efflantem crudeli plagâ animam: venit *in mentem* Creüsa derelicta, et spoliata domus, et periculum parvi Ascanii. Circumspicio, et quæro quænam esset circa me multitudo. Omnes *me* reliquerant fatigati, et corpora saliendo præcipitaverant in terram, aut afflicta conjecerant in flammas. Et jam ferè restabam solus, cùm video filiam Tyndarei occupantem templum Vestæ,

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554. *Hæc finis.* *Finis* is usually of the masculine gender; here it is feminine. So Æn. 5. 384. "quæ finis standi." Cicero has "quæ finis funestæ familiæ."

554. *Hic exitus illum Sorte tulit.* This seems to be a singular idiom; This death carried him off by heaven's appointment.

557. *Jacet ingens litore truncus.* In this and the following circumstances, Virgil is thought to have had an eye to the unhappy fate of Pompey, of whom Plutarch gives the following account: "the assassins cut off his head, then flung his naked body on the shore, and left it a spectacle to every curious eye."

558. *Sine nomine corpus.* The head is, as it were, the index, to distinguish the person, and lead to the knowledge of his name. Or, without a name may signify despicable, dishonoured; as Florus calls a man who has no honour, *homo sine tribu, sine nomine.*

560. *Chari genitoris imago.* This circumstance of his being put in mind of his father and family, by seeing the lamentable death of old Priam, is very natural and moving. The distress is now worked up to the height. Æneas is left alone, amid all the dangers that surrounded him.

567. *Limina Vestæ Servantem.* *Servare* signifies to look after any thing with anxiety, and a jealous eye, full of fears, and watchful of every danger: so the word is used by Plautus Aulul. 1, 2, 3. Redi nunc jam intro, atque intus serva: where the commentator says, Servare est solicitè et suspiciosè observare.

567. *Jamque adeò super unus eram.* There is some doubt raised about the genuineness of this passage concerning Helen, from this to verse 589. *Cùm mihi se, &c.* Those who reject them connect the verses that go before with those that follow, thus:

Deseruere omnes defessi, et corpora saltu
Ad terram misêre, aut ignibus ægra dedêre.
Cum mihi se, non antè oculis tam clara, videndam
Obtulit, &c.

Making the appearance of Venus to be in order to restrain Æneas, who was going to kill himself. But, whatever may be alleged against these verses, those who are acquainted with Virgil's style will easily distinguish them to be his; nor are the objections against them so strong, but they admit very satisfactory answers. They are chiefly these three: 1. It is alleged, that what Virgil here says of Helen's dreading the resentment of her husband Menelaus,—*deserti conjugis iras Permetuens,*—contradicts what he tells us in the sixth book, v. 525, of her having sought to make her peace with Menelaus by betraying Deiphobus. But, though she endeavoured to ingratiate herself with Menelaus by that piece of treachery, it does not follow that he was actually reconciled to her, at least so fully as not to leave her guilty mind under some apprehensions of his resentment. Accordingly we learn from Euripides in Troad. verses 35, 876, 1056, that Helen was carried away a captive by Menelaus with the Trojan women, with a view to have her put to death by the Greeks whose sons had fallen in that war. Another objection is, that Virgil outrages the character of his hero, in making him entertain a thought of killing a woman, and even in the temple. Perhaps there would have been some force in this objection, had Æneas actually put He-

Servantem, et tacitam secretâ in sede latentem
Tyndarida aspicio: dant clara incendia lucem
Erranti, passimque oculos per cuncta ferenti.
Illa sibi infestos eversa ob Pergama Teucros,
Et pœnas Danaûm, et deserti conjugis iras
Permetuens, Trojæ et patriæ communis Erinnys,
Abdiderat sese, atque aris invisa sedebat.
Exarsere ignes animo: subit ira, cadentem
Ulcisci patriam, et sceleratas sumere pœnas.
Scilicet hæc Spartam incolumis patriasq; Mycenas
Aspiciet? partoque ibit regina triumpho?
Conjugiumq; domumq; patres, natosq; videbit,
Iliadum turbâ et Phrygiis comitata ministris?
Occiderit ferro Priamus? Troja arserit igni?
Dardanium toties sudârit sanguine litus?
Non ita: namq; etsi nullum memorabile nomen
Fœmineâ in pœnâ est, nec habet victoria laudem:
Extinxisse nefas tamen, et sumpsisse merentis
Laudabor pœnas; animumque explêsse juvabit
Ultricis flammæ, et cineres satiâsse meorum.

et clam occultam in arcano loco: claræ flammæ præbent lucem vaganti *mihi* et circumquàque intendenti oculos in omnia. Illa communis furia Trojæ et Græciæ, timens Trojanos sibi infensos ob ruinam Trojæ, et supplicia à Græcis *inferenda*, et furorem derelicti mariti, occultaverat sese, et hærebat aris non visa. Accensus est furor *in* animo: subortus est ardor vindicandi patriam eversam, et repetendi pœnas sceleris. Nempe, *aiebam*, hæc videbit illæsa Spartam et Mycenas patrias? et abibit regina *post* partam victoriam? et cernet maritum, et domum, et parentes, et filios, stipata multitudine Trojanorum et famulis Phrygiis? Priamus *interèd* gladio perierit? Troja arserit igne? Trojanum litus tam sæpe maduerit sanguine? Non sic *erit:* nam licèt nulla sit memorabilis gloria in punitione fœminæ et *talis* victoria non sit digna laude: tamen laudabor *quòd* occiderim sceleratam, et pœnis affecerim ream; et dulce erit explevisse desiderium ardentissimæ ultionis, et satisfecisse manibus *meorum* civium.

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len to death; though even then he might have been justified by those very motives which he himself urges in behalf of the action:

Etsi nullum memorabile nomen
Fœmineâ in pœnâ est, nec habet victoria laudem:
Extinxisse nefas tamen, et sumpsisse merentis
Laudabor pœnas; animumque explêsse juvabit
Ultricis flammæ, et cineres satiâsse meorum.

Who could have blamed him, if, in the hurry and confusion of mingled passions, with which his mind must then have been racked, he had revenged his own and his country's sufferings on that fair traitress, who was chargeable with the guilt of so many thousand deaths, and the utter desolation of a whole innocent people, and once flourishing kingdom? But when, instead of giving way to those first emotions of a just resentment, he checks his desire of revenge, deliberates on the merits of the action, and is at length withheld from perpetrating it by the interposition of his goddess-mother, or, in other words, by the force of superior judgment, what shadow of reason have even the severest critics for censuring such a conduct? It is objected, in the last place, that these verses cannot be allowed to be Virgil's, because he cannot be supposed so unacquainted with the history of Helen, as not to know that she had left Troy long before it was taken. The history of which it is alleged Virgil could not be ignorant, is that of Herodotus, who tells us, he had learned from some Egyptian priests, who had it from Menelaus' own mouth, that the Trojans had sent away Helen to Egypt before the Greeks redemanded her; of whose veracity Herodotus himself appears to have been so fully convinced, that he is at great pains to prove it. But, whether Virgil was acquainted with Herodotus' account or not, it is sufficient that he has poetical tradition on his side, and is supported by the authority of Homer and Euripides.

576. *Sceleratas sumere pœnas*, i. e. *Sumere pœnas de sceleratâ*, as in v. 584. *Fœminea pœna* for *pœna de fœminâ*.

577. *Patriasque Mycenas.* Mycenæ was not the place of her own nativity (for she was born at Sparta), but of her husband Menelaus.

585. *Extinxisse nefas.* Helen is justly styled *nefas*, a monster of wickedness, who, by her lewdness, had been the occasion of kindling so dreadful a war. She was first ravished by Theseus, then married Menelaus, whom she forsook for the adulterous Paris. To him too she was unfaithful, having committed incest in Troy with her son-in-law Orythus, the son of Paris and Oenone. Philostratus too, in his Heroics, has celebrated the story of her amour with Achilles.

Talia dicebam, et furebam furioso animo: cùm alma mater *mea* præbuit se mihi videndam, nusquam anteà tam manifesta oculis; et in tenebris resplenduit nitido lumine, fassa *se* Deam *esse*, et qualis ac quanta solet apparere Divis: et repressit me dextrâ apprehensum: prætereàque adjecit hæc *verba* ore roseo; Fili, quis tantus dolor commovet *hanc* iram intractabilem! Cur furis? aut quem in *locum* tibi abiit cura nostrarum *rerum?* Nonne priùs quæres, ubi desereris patrem *tuum* Anchisen, annis gravem? An supersit uxor Creüsa, aut Ascanius filius: quos omnes circumgunt undique turmæ Græcorum; et, nisi mea solicitudo obstitisset, jam ignis absumpsisset, aut gladius hostilis interfecisset. Non vultus Helenæ Spartanæ tibi odiosus, aut *toties* incusatus Paris: sed Deorum ira delet hanc potentiam, et dejicit Trojam ex *alto* fastigio. Vide: nam auferam omnem nubem, quæ offusa tibi aspicienti debilitat oculos mortales, et humida circùm nigrescit: tu ne ulla matris

Talia jactabam, et furiatâ mente ferebar:
Cùm mihi se, non antè oculis tam clara, videndam
Obtulit, et pùrâ per noctem in luce refulsit
Alma parens, confessa Deam; qualisque videri
Cœlicolis et quanta solet; dextrâque prehensum
Continuit, roseoque hæc insuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quònam nostri tibi cura recessit?
Non priùs aspicies, ubi fessum ætate parentem
Liqueris Anchisen? superet conjuxne Creüsa,
Ascaniusque puer? quos omnes undique Graiæ
Circumerrant acies: et ni mea cura resistat,
Jam flammæ tulerint, inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisa Lacænæ,
Culpatusve Paris; verùm inclementia Divûm
Has evertit opes, sternitque à culmine Trojam.
Aspice: namq; omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circùm
Caligat, nubem eripiam: tu ne qua parentis
Jussa time neu præceptis parere recusa.
Hìc ubi disjectas moles, avulsaque saxis
Saxa vides, mixtoq; undantem pulvere fumum;
Neptunus muros, magnoque emota tridenti
Fundamenta quatit, totamque à sedibus urbem
Eruit. Hìc Juno Scæas sævissima portas
Prima tenet, sociumque furens à navibus agmen
Ferro accincta vocat.

imperia metue, et ne abnuas obtemperare *ejus* mandatis. Illìc ubi cernis moles prostratas, et lapides avulsos lapidibus et fumum undatim *surgentem* mixto pulvere: *illìc* Neptunus succutit fundamenta impulsa magno tridente, et convellit à radicibus totam urbem. Illìc ferocissima Juno prima occupat Scæas portas, et armata ferro *ac* furiosa vocat à navibus exercitum sociorum.

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590. *Obtulit—Alma parens.* Venus was the most proper deity to interpose in behalf of Helen, whom she had long protected, and first conferred on Paris, as a reward for the judgment he had given in her favour against Juno and Minerva.

601. *Tyndaridis.* Helen was the daughter of Jupiter and Leda, and is called Tyndaris, because Tyndareus, the king of Sparta, was married to Leda.

602. *Verùm inclementia Divûm.* Several ancient copies read, *Divûm inclementia, Divûm.*

604. *Aspice: namque, &c.* Macrobius, in Som. Scip. Lib. I. Cap. 3. applies this passage to the state of the soul, which, being immersed in matter during its union with the body, is incapable of beholding objects directly, but through a veil, a thick cloud, i. e. a gross, corporeal medium. Milton seems to have had this passage in his eye in the eleventh book of his Paradise Lost, where the angel prepares Adam for beholding the future vision of his posterity and their history, which he is going to set before him:

But to nobler sights
Michael from Adam's eyes the film remov'd,
Which that false fruit that promis'd clearer sight
Had bred: then purg'd with euphrasy and rue
The visual nerve, for he had much to see, &c. Book XI. 411.

610. *Neptunus muros, &c.* Virgil makes Neptune an enemy to Troy, on account of the perjury of Laomedon, who cheated that god of his promised hire for building the walls of Troy. Which fable, according to Servius, sets forth to us this historical fact, that Laomedon had applied the money, which he had destined for the worship and service of Neptune, to the building of the walls of Troy.

612. *Juno Scæas portas tenet.* The gates of Troy, we are told, were six in number; the gate of Antenor, the gate of Dardanus, the Ilian, the Catumbrian, Trojan, and Scæan. By the Scæan gate, the Trojan horse is said to have entered; which probably is the reason why Juno is posted at that gate, rather

Jam summas arces Tritonia, respice, Pallas
Insedit, nimbo effulgens et Gorgone sævâ.
Ipse Pater Danais animos viresquè secundas
Sufficit: ipse Deos in Dardana suscitat arma.
Eripe, nate, fugam, finemque impone labori.
Nusquam abero, et tutum patrio te limine sistam.
Dixerat, et spissis noctis se condidit umbris.
Apparent diræ facies, inimicaque Trojæ
Numina magna Deûm.
Tum verò omne mihi visum considere in ignes
Ilium, et ex imo verti Neptunia Troja.
Ac veluti summis antiquam in montibus ornum
Cùm ferro accisam crebrisque bipennibus instant
Eruere agricolæ certatim; illa usque minatur,
Et tremefacta comam concusso vertice nutat:
Vulneribus donec paulatim evicta, supremùm
Congemuit, traxitque jugis avulsa ruinam.

Jam, aspice, Tritonia Pallas stetit in summis arcibus, resplendens nube et torvo *capite* Medusæ. Ipse Jupiter suggerit Græcis animos et robur opportunum: ipse commovet Deos adversùs arma Trojana. Fili, accelera fugam, et pone finem laboribus. Nusquam *te* deseram, et ducam te securum ad paternam domum. *Sic* locuta fuerat, et statim abdidit se densis tenebris noctis. Apparent horrendæ species, et numina magna Deorum adversa Trojæ. Tunc verò omne Ilium visum est mihi recumbere in flammas, et Troja Neptunia à fundamentis subrui. Et quemadmodum quando in altis montibus rustici conantur certatim evellere veterem ornum, circumcisam ferro multisque securibus; illa diu minatur, et ramis tremens vacillat emoto cacumine: donec paulatim victa ictibus, postremùm insonuit, et evulsa fecit ruinam in montibus.

NOTES.

than at any other, she being all along represented as the most implacable foe to Troy. The name Scæan is derived from σκαια, *sinistra;* because the gate stood in the left, or perhaps the unfortunate part of the city. *Sinistra quasi sine astris.*

616. *Nimbo effulgens.* By *nimbus,* Servius understands a lucid circle, or divine brightness, which the gods wore round their heads, and were thereby distinguished from mortals.

616. *Gorgone.* The three daughters of Phorcus, Medusa, Euryale, and Stenyo, were called *Gorgones,* Gorgons, or the terrible sisters. Medusa having been violated by Neptune in Minerva's temple, that goddess transformed the hair of her head into serpents, the very sight of which turned men into stones. This head Perseus cut off, by the assistance of Minerva, who lent him her buckler, which was of brass, so finely polished, that it reflected the image of the Gorgon's head as in a mirror, and thus secured him from the fatal influence of her eyes, and enabled him to destroy her. This head Minerva wore upon her buckler, to render her the more awful and tremendous.

617. *Ipse Pater.* Pitt conceives the imagery here inimitably sublime. The thought of Venus clearing his eye, and showing him the gods at work in destroying the city, is nobly conceived. He apprehends this to be one of the sublimest passages in Virgil's writings, and indeed comparable to any thing in Homer.

617. *Ipse pater.* Juno and Minerva opposed the Trojans from partial motives, because they had been slighted by Paris; but Jove was an enemy to them, because their cause was unrighteous, in detaining Helen contrary to the law of nations.

622. *Apparent diræ facies.* All the horrid images of war and desolation.

623. *Numina magna.* The gods were divided chiefly into two classes, the *Dii majores,* and the *Dii minores.* The gods here referred to are of the first order, viz. Jupiter, Juno, Neptune, Minerva, and therefore are fitly denominated *magna numina Deûm.*

626. *Ac veluti, &c.* This simile is imitated from Homer, Il. XVI. 481, who applies it to the death of Sarpedon; but Macrobius himself acknowledges that the copy far exceeds the original.

629. *Comam—nutat.* Virgil, considering a tree in analogy to the human body, calls the extended boughs its *arms, brachia,* Geor. II. 296, 368, and here its leaves, *comam,* hair, or locks. So also Milton, Paradise Lost, X. 1065:

while the winds
Blow moist and keen, shatt'ring the graceful locks
Of those fair spreading trees

Descendo, ac ducente Venere elabor inter ignes et hostes: *eorum* arma permittunt *mihi* viam, et ignes retrò abeunt. Sed postquam jam progressus sum ad januam paternæ domûs, et veteres ædes; pater, quem cupiebam exportare primum in altos montes, et ad *quem* primum ibam, renuit protrahere vitam, et tolerare exilium, *post* eversam Trojam: et dicit, O vos, quibus sanguis ætate vigens, et sanæ vires

Descendo, ac ducente Deo flammam inter et hostes
Expedior: dant tela locum, flammæque recedunt.
Ast ubi jam patriæ perventum ad limina sedis,
Antiquasque domos: genitor, quem tollere in altos
Optabam primum montes, primumque petebam,
Abnegat excisâ vitam producere Trojâ,
Exiliumque pati. Vos ô quibus integer ævi
Sanguis, ait, solidæque suo stant robore vires;
Vos agitate fugam.
Me si cœlicolæ voluissent ducere vitam,
Has mihi servâssent sedes: satis una supèrque

stant propriâ firmitate: vos tentate fugam. Si superi voluissent me proferre vitam, servâssent mihi hanc domum: satis et plusquam *satis est*,

NOTES.

632. *Ducente Deo flammam inter et hostes.* Were we to allegorize this passage, we might say, that Venus conducting Æneas through fire and sword, signifies that the pious love which burned in his breast, first to his country, and next to his dear relatives, rendered him insensible of every danger that opposed the bent of his affection. This is the light wherein Spenser has considered it in his Hymn in Honour of Love:

Thou art his god, thou art his mighty guide!
Thou, being blind, let'st him not see his fears,
But carriest him to that which he hath ey'd,
Thro' seas, thro' flames, thro' thousand swords and spears;
Ne aught so strong that may his force withstand,
With which thou armest his resistless hand.
Witness Leander in the Euxine waves,
And stout Æneas in the Trojan fire.

632. *Ducente Deo.* Servius will have it, that Venus here is called *god*, because the deities partook of both sexes. And we are particularly told, that Venus had a statue in Cyprus under the name of *Venus barbata*, the male Venus, and was worshipped by the men in the garb of females, and by the women dressed like men. But there is no necessity of having recourse to that conceit; *Deus*, a god, signifies deity in general, and may be said either of gods or goddesses; as *homo*, man, is the general word for the human species.

633. *Expedior.* Literally, I am disentangled or extricated, viz. from every danger.

636. *Optabam primum.* We learn from Varro, that the Greeks having given Æneas permission to carry off what was dearest to him, he was seen trudging through the town with his father upon his shoulders; while others, to whom the same permission was given, went off loaded with gold and silver. The Greeks, struck with this eminent example of filial love in Æneas, gave him a second option, which he made use of in carrying off his gods. Upon this they were induced to grant him full liberty to take along with him his whole family, and all his effects. To this Ovid seems to allude, when he says of Æneas,

Sacra, et sacra altera, patrem
Fert humeris, venerabile onus, Cythereius heros;
De tantisque opibus prædam pius eligit illam
Ascaniumque suum.

637. *Abnegat.* With what variety has this narration already entertained us! Here is a new scene opened, which, with what follows in this book alone, would be almost sufficient to furnish a heroic poem for any poet but Virgil. The hero is now arrived at his father's house, and he has nothing to do but to provide for his escape, and that of the rest of the family. One would think there should be no great difficulty in that, but quite otherwise. His father, with the obstinacy of a despairing old man, absolutely refuses the means of preserving his life, or to survive the ruin of his country.

The shining description of the lambent flame upon the head of Iulus, with the auspicious thunder, and the stars shooting along the sky, give a pleasing turn to the whole; and the conviction of Anchises is most agreeable and surprising. But the loss of Creüsa throws us back again into lamentation. Æneas returns into the city, and with him the poet artfully returns to finish the description of the sack and ruin of it. The circumstances which the hero relates, as the burning of his own palace, and the Grecians guarding the spoils and the captives, are new and engaging. The apparition of Creüsa's ghost, her speech to her husband, and their final parting, fill us with so much terror and melancholy pleasure as cannot be expressed. TRAPP.

638. *Integer ævi Sanguis*, i. e. Whose blood is full, and not yet impaired, as in old men: *integer ævi* is a Greek construction; *causâ*, or some such word, being understood.

642. *Una—Vidimus excidia.* Because he

Vidimus excidia, et captæ superavimus urbi.
Sic ô sic positum affati discedite corpus.
Ipse manu mortem inveniam: miserebitur hostis,
Exuviasque petet: facilis jactura sepulchri est.
Jampridem invisus Divis et inutilis annos
Demoror, ex quo me Divûm pater atque hominum rex
Fulminis afflavit ventis, et contigit igni.
Talia perstabat memorans, fixusque manebat.
Nos contrà effusi lachrymis, conjuxque Creüsa,
Ascaniusque, omnisque domus: ne vertere secum
Cuncta pater, fatoque urgenti incumbere vellet.
Abnegat, inceptoque et sedibus hæret in iisdem.
Rursus in arma feror, mortemque miserrimus opto.

me vidisse *jam* unum excidium, et *satis* superfui captæ urbi. Abite ô *postquam ultimum* vale dixeritis meo cadaveri sic deposito. Ipse reperiam mortem *propriâ* manu, aut hostis misertus *mei me occidet*, et detrahet mihi spolia: leve est privari sepulchro. Jamdudum odiosus Diis et inutilis traho vitam, ex quo pater Deorum et rex hominum afflavit me aurâ fulminis, et tetigit igne. Talia dicens perstabat et manebat pertinax. Nos contrà effusi in fletus, et uxor Creüsa, et Ascanius, et tota domus: ne pater vellet evertere omnia secum, et vim addere fato *nos* prementi. Abnuit *hoc*, et hæret *in* proposito et loco eodem. Iterum curro ad pugnam, et infelicissimus mortem appeto.

NOTES.

had seen the city taken before by Hercules, under the reign of Laomedon; a fact not only mentioned by the poets, but by historians of good authority. See Dionys. Halic. Antiq. Lib. I. and Aristides in Rhodiaca. The latter, speaking of Troy, says in so many words, Troy was twice taken; once by Hercules, and a second time by the Greeks. And Virgil expressly says elsewhere, that Anchises had been twice saved from the ruins of Troy, Æn. III. 476.

Bis Pergameis erepte ruinis.

644. *Sic O sic positum.* Anchises considers himself as already dead, and therefore desires them to take the last farewell of him, as of a *corpus positum*, a dead corpse laid out for burial; or of the funeral pile, of which the friends used to take a solemn farewell, by repeating, *vale, vale, vale.* We may observe farther, that the particles *sic, ô sic*, have an emphatic force on this occasion; insomuch that, if we take them away, we destroy the chief beauty and energy of the whole line. The repetition of the *sic* shows Anchises' obstinate purpose of dying, and his earnest desire of being left to pursue that resolution. It is used the same way in the fourth book: when Dido, bent on death, is just going to plunge the dagger into her bosom, she breaks forth into this abrupt exclamation:

Sic, sic juvat ire sub umbras.

645. *Ipse manu mortem inveniam.* Servius understands *manu* of the enemy; but that seems forced. The sentence is explained by a parallel one in Tacitus: Primum ubi vulnus Varo adactum, ubi infelici dextrâ et suo ictu mortem invenerit.

645. *Miserebitur hostis.* This strongly marks the anguish of his soul: he was so weary of life, that he would reckon it an act of pity in the enemy to put an end to it. It is the same sentiment with that of Euryalus' mother, who, in the bitterness of her grief for the loss of her son, thus addressed Jupiter:

Aut tu, magne pater Divûm, miserere, tuoque
Invisum hoc detrude caput sub Tartara tela,
Quando aliter nequeo crudelem abrumpere vitam. Æn. IX. 495.

649. *Fulminis afflavit ventis.* The winds by some of the ancients were reckoned the efficient causes of thunder:

Jupiter, an venti, discussâ nube tonarent.
Ovid. Met. XV. 70.

Anchises, according to tradition, was blasted with lightning, for having divulged his intrigue with Venus; and some say he was thereby struck blind. But, whatever others allege, Virgil, at least, supposes him to have the use of his eyes, as in verse 687:

Et pater Anchises oculos ad sidera lætus
Extulit.

And again, verse 732.

Genitorque per umbram
Prospiciens, Nate, exclamat, fuge——
Ardentes clypeos atque æra micantia cerno.

And therefore it is more probable that, as some imagine, he was blasted and disabled in his limbs.

653. *Fatoque urgenti incumbere vellet.* It is not very easy to fix the precise meaning of the word *incumbere* in this place. Dr. Trapp would gladly read *occumbere*, or rather *succumbere*, would the verse and authority permit. As it stands, he thinks it is a metaphor taken from *falling on a sword.* We rather take it to be a metaphor taken from one's leaning or lying with all his weight upon a load which presses another down, so as to add to the pressure, and render it more insupportable. Æneas and his followers were already grievously oppressed and weighed down by the public calamity, *fato urgente*, the fate that lay so heavy upon them; and therefore pray Anchises not to increase the burthen by the additional weight of his personal sufferings and death.

Quod enim *aliud* consilium, vel quæ sors jam offerebatur. An sperâsti, ô pater, me posse *hinc* exportare pedem, te deserto? an tantum crimen exiit *ex* ore patris? Si placet Diis nihil superesse ex urbe tantâ, et *si* hoc fixum est *in eorum* mente, et delectat *eos* adjicere te ac tuos Trojæ *mox* perituræ: aperta est via ad hanc mortem. Et mox veniet Pyrrhus ex *effusione* multi sanguinis Priami: qui *novit* jugulare filium ante oculos patris, et patrem ante altaria. Hæccine erat *causa*, ô alma mater, cur me inter arma, inter flammas servavisti? ut videam hostem in mediis recessibus *domûs;* et ut *videam* Ascanium, et patrem meum, et Creüsam occisos alterum in alterius sanguine? O famuli, arma, date arma: dies postremus invitat victos. *Permittite ut* redeam ad Græcos, permittite *ut* repetam pugnas renovatas: nullatenus moriemur hodie omnes absque ultione. Tunc iterum induor armis; et accommodans inserebam clypeum sinistræ, et conferebam me extra domum. Ecce autem uxor amplectens pedes *meos* in *ipso* aditu *domûs* hærebat, et proferebat *mihi* patri parvum Iülum. Si exis moriturus, et nos trahe tecum in omnes *casus:* si verò *propter* experientiam *militarem* collocas aliquam spem in pugnâ, defende primò hanc domum. Cui parvus Iülus, cui pater tuus *relinquuntur;* cui relinquor ego olim vocata uxor tua? Talia inclamans implebat gemitu totam domum. Cùm repentinum et dictu admirabile prodigium apparuit. Nam inter complexus et oscula tristium parentum, ecce levis apex visus est è summo capite Iüli emittere lucem, et flamma innocua molli attactu delibare capillos *ejus* et nutriri circa tempora. Nos timidi *cæpimus* currere *præ* metu, et agitare capillos accensos, et extinguere aquâ sacrum ignem.

Nam quod consilium, aut quæ jam fortuna dabatur?
Méne efferre pedem, genitor, te posse relicto
Sperâsti? tantumque nefas patrio excidit ore?
Si nihil ex tantâ superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ
Teque tuosque juvat: patet isti janua leto.
Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quòd me, per tela, per ignes,
Eripis? ut mediis hostem in penetralibus, utque
Ascaniumque, patremque meum, juxtàq; Creüsam,
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais, sinite instaurata revisam
Prælia: nunquam omnes hodie moriemur inulti.
Hìc ferro accingor rursus: clypeoque sinistram
Insertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iülum.
Si periturus abis, et nos rape in omnia tecum:
Sin aliquam expertus sumptis spem ponis in armis,
Hanc primùm tutare domum. Cui parvus Iülus,
Cui pater, et conjux quondam tua dicta, relinquor?
Talia vociferans, gemitu tectum omne replebat:
Cùm subitum dictuq; oritur mirabile monstrum.
Namque manus inter mœstorumque ora parentum,
Ecce levis summo de vertice visus Iüli
Fundere lumen apex, tractuque innoxia molli
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.

NOTES.

661. *Isti janua leto.* Servius sees no noun preceding, to which *isti* can refer, and therefore will not allow it to be a pronoun, but an apocope for *istic.* But, if we examine the speech of Anchises, we shall soon find what *isti leto* refers to. Anchises had said he would find death with his own hand, or the enemy would have the pity to give him death; in answer to which, Æneas says, *patet isti janua leto,* the door is open, you may easily come at that death of yours, or the death of which you appear so fond (for *iste* is that thing of yours, as *hic* is this of mine); and then he goes on to tell him how he might obtain his wish:

Jamque aderit—Pyrrhus, &c.

674. *Parvumque patri tendebat Iülum.* Here Virgil appears to have had in his eye that tender affecting scene between Hector and Andromache, in the sixth book of the Iliad, where the circumstances are nearly the same. Andromache expostulates with Hector, as Creüsa does with Æneas, and in like manner pleads her future forlorn condition, and that of her child, in case he should abandon them; and seems to move him from returning to battle by the same innocent and natural artifice which Creüsa here uses, putting Astyanax into his arms, as she does Iülus into the arms of Æneas.

680. *Mirabile monstrum.* This miracle is exceedingly well timed, and, if there ever was a *dignus vindice nodus,* it is here. Had Anchises finally persisted in his resolution, it must have put an end to the poem, by involving Æneas and all his followers in one common ruin. He had been plied with all human arguments in the strongest manner, but with no success: what then remained for the poet, but to have recourse to the seasonable interposition of the gods, to save his hero in this extremity?

At pater Anchises oculos ad sidera lætus
Extulit, et cœlo palmas cum voce tetendit.
Jupiter omnipotens, precibus si flecteris ullis,
Aspice nos, hoc tantùm: et, si pietate meremur,
Da deinde auxilium pater, atque hæc omina firma.
Vix ea fatus erat senior, subitoque fragore
Intonuit lævum, et de cœlo lapsa per umbras
Stella facem ducens multâ cum luce cucurrit.
Illam, summa super labentem culmina tecti,
Cernimus Idæâ claram se condere sylvâ,
Signantemque vias: tum longo limite sulcus
Dat lucem, et latè circùm loca sulfure fumant.
Hìc verò victus genitor se tollit ad auras,
Affaturque Deos, et sanctum sidus adorat:
Jam jam nulla mora est: sequar, et quâ ducitis, adsum.
Dii patrii, servate domum, servate nepotem.
Vestrum hoc augurium, vestroq; in numine Troja est.

Sed pater Anchises gaudens erexit oculos ad astra, et protulit manus ad cœlum cum his verbis: Jupiter omnipotens, si placaris ullis precibus, intuere nos, hoc solum *petimus:* et si religione meremur *aliquid*, prætereà fer opem, ô pater, et confirma hæc auspicia. Vix senex ea dixerat, et repentino sonitu tonuit *ad* sinistram *partem;* et stella protrahens facem, cadens è cœlo per tenebras, cucurrit multo cum lumine. Videmus hanc *stellam* cadentem supra summa fastigia domûs, se manifestam abdere in sylvâ Idæâ, et designantem iter: tum trames longo tractu emittit fulgorem, et circùm undique loca fumant sulfure. Tunc verò pater expugnatus convertit se ad cœlum, et alloquitur Deos, et adorat sanctam stellam, *aitque:* Nunc, nunc nulla est mora: sequor, et vado, quà ducitis. O Dii patrii, custodite domum, custodite nepotem. Omen hoc vestrum, et Troja *est* in vestrâ potestate.

NOTES.

691. *Hæc omina firma.* According to the manner of the Romans, who deemed one omen not sufficient, unless it was confirmed by a second; whence *secundus* and *secundo* came to signify prosperous, and to prosper. See *Cicero de Divinatione.*

693. *Intonuit lævum.* Both the Greeks and Romans agreed in their opinion, that those omens, which presented themselves in the eastern quarter of the heavens were prosperous; but the Greeks, in taking the auspices, turned their faces towards the north, and consequently had the east on their right, as is plain from Homer, Il. XII. 239. where Hector, expressing his disregard of all omens, says,

——των υτι μετατρεπομ' υδ' αλεγιζω,
Ειτ' επι δεξι' ιωσι προς ηω τ' ηελιον τε,
Ειτ' επ' αριστερα τοιγε, πτοτι ζοφον ηερεντα.

"I heed no omens or prognostics of birds, whether they fly on the right towards the sun-rising, or on the left towards his setting," i. e. whether the lucky omens on the right, or the unlucky ones on the left. The Romans, on the other hand, in observing the auspices, directed their faces southward, as appears from Varro, Epis. Ques. lib. V. Hence they, contrary to the manner of the Greeks, reckoned the omens on the left hand lucky, and those on the right unlucky; because the east, the source of light and day, was on the left to the Romans, but on the right to the Greeks.

694. *Stella, &c.* Servius applies the several circumstances of this prodigy as figurative of the particular events that were to happen to Æneas and his followers. The star is said *condere se Idæâ sylvâ*, to signify that the Trojans were to resort to mount Ida, *multâ cum luce*, to figure their future glory and lustre: *signantem vias*, the sparkles of fire it left behind, are figurative of the dispersion of his followers, and intimate that they were to fix their residence in different parts: *longo limite sulcus* marks his many wanderings, and the length of his voyage: lastly, by the smoke and sulphureous steams by which the meteor expires, he understands the death of Anchises.

702. *Dii patrii.* By these are to be understood the guardian gods of Anchises' family, those whom his ancestors worshipped, who presided over parental and filial affection. These are they of whom Cicero makes mention in his third Oration against Verres: Rapiunt eum ad supplicium Dii patrii, quod iste inventus est, qui è complexu parentum abreptos filios ad necem duceret.

703. *Augurium.* The augurs were certain officers who pretended to foretel future events. They had their name *ab avium garritu.* Romulus created three; Servius Tullus added a fourth, and Sylla six more. The augur generally sat on a high tower to make his observations. There were five sources from which the augurs drew their omens. 1. the phenomena of the heavens; as thunder, comets, &c. 2. The chirping or flying of birds. 3. The eagerness or indifference of some sacred chickens on receiving food. 4. Quadrupeds crossing, or appearing in, certain places. 5. Different casualties, which were commonly called *diræ*, such as spilling salt or wine, sneezing, &c. &c.

Equidem cedo, nec abnuo ire tibi socius, ô fili. Ille locutus fuerat: et jam flamma clariùs *crepitans* auditur per urbem, et incendium propiùs spargit calorem. Age igitur, ô dilecte pater, imponaris nostro collo, ipse portabo te humeris: nec istud pondus me premet. Quòcunque res abeant, unum et idem utrique periculum, una salus erit. Parvus Iülus mihi sit comes, et uxor eminùs sequatur vestigia. Vos, ô famuli, defigite mentibus vestris *ea* quæ dicam. Occurrit exeuntibus ex urbe collicülus, et antiquum templum Cereris desertum: et propè vetusta cupressus, ob majorum reverentiam servata per multos annos. Veniemus in hunc eundem locum per varias *vias*. Tu pater accipe manu res sacras, et patrios Deos. Non licet me, redeuntem è tantâ pugnâ et recenti strage, tangere *eos:* donec me lavero purâ aquâ. Hæc locutus tegor veste, et pelle rufi leonis, *circa* latos humeros collumque submissum:

Cedo equidem, nec, nate, tibi comes ire recuso.
Dixerat ille, et jam per mœnia clarior ignis
Auditur, propiùsque æstus incendia volvunt.
Ergo age, chare pater, cervici imponere nostræ:
Ipse subibo humeris: nec me labor iste gravabit.
Quò res cunq; cadent, unum et commune periclum,
Una salus ambobus erit: mihi parvus Iülus
Sit comes, et longè servet vestigia conjux.
Vos famuli, quæ dicam, animis advertite vestris.
Est urbe egressis tumulus, templumque vetustum
Desertæ Cereris: juxtàque antiqua cupressus,
Religione patrum multos servata per annos.
Hanc ex diverso sedem veniemus in unam.
Tu, genitor, cape sacra manu, patriosque Penates.
Me, bello è tanto digressum et cæde recenti,
Attrectare nefas: donec me flumine vivo
Abluero.
Hæc fatus, latos humeros subjectaque colla
Veste super, fulvique insternor pelle leonis,

NOTES.

710. *Mihi parvus Iülus.* Donatus reads, *mihi solus Iülus Sit comes*, let Iülus only accompany me; which both avoids the too frequent repetition of *parvus Iülus*, and at the same time shows the prudent precaution of Æneas to secure their flight, since, the fewer went together, they would be the less liable to be discovered.

711. *Longè servet*, i. e. to stay behind, yet so as still to have him in view, that she might neither lose her way, nor be too far to receive his aid in case of an attack The reason why he directed her not to come up close with him, has been already assigned in the former note; it was a proper precaution for their common safety, that they might be the less exposed to the view of the enemy, and pass along more quietly, by being divided into parties. This reason justifies Æneas; and there is another which made it proper for the poet to mention that circumstance, namely, to give probability to his relation of her being lost. On these accounts, it is better to keep to the common signification of *longè*, than to follow Servius, who explains it *valdè*, i. e. let my wife carefully mark my steps.

712. *Quæ dicam, animis advertite.* Equivalent to *advertite animos his quæ dicam*, which is the more common way of speaking, as in Ovid,

——— monitis animos advertite nostris.
Met. XV. 140.

714. *Desertæ Cereris.* This epithet, deserted, is applied to Ceres, either on account of her being bereaved of Proserpine; or in regard to the particular state of her worship, which was now neglected in the public calamity; or because she was now without a priest, who is mentioned among those Trojans who died in the war, Æn. VI. 481.

Hìc multum fleti ad Superos, belloque caduci
Dardanidæ——Glaucumque——
———Cererique sacrum Polybœten.

719. *Attrectare nefas: donec me flumine vivo.* In like manner Homer makes Hector say, he was afraid of performing religious worship to Jupiter, while his hands were polluted with blood:

Χερσι δ' ανιπτοισιν, &c.

By me that holy office were profan'd;
Ill fits it me, with human gore distain'd,
To the pure skies these horrid hands to raise,
Or offer heav'n's great Sire polluted praise.
Pope's Iliad, VI. 334.

It was the custom of the Greeks and Romans, and most other nations, to wash their hands, and sometimes their whole bodies, in water, before they performed acts of religion, especially if they were polluted with bloodshed. On such occasions they were not allowed to use foul, muddy, or stagnant water, but such as was pure and limpid, as is that of living fountains and running rivers; which is the reason why Æneas here says, *me flumine vivo abluero.*

Succedoque oneri: dextræ se parvus Iülus
Implicuit, sequiturque patrem non passibus æquis.
Ponè subit conjux. Ferimur per opaca locorum:
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii;
Nunc omnes terrent auræ, sonus excitat omnis
Suspensum, et pariter comitique oneriq; timentem.
Jamque propinquabam portis, omnemque videbar
Evasisse viam; subitò cùm creber ad aures
Visus adesse pedum sonitus: genitorq; per umbram
Prospiciens: Nate, exclamat, fuge, nate: propinquant:
Ardentes clypeos atque æra micantia cerno.
Hìc mihi nescio quod trepido malè numen amicum
Confusam eripuit mentem. Namque avia cursu
Dum sequor, et notâ excedo regione viarum:
Heu! misero conjux fatóne erepta Creüsa
Substitit, erravitne viâ, seu lassa resedit,
Incertum: nec pòst oculis est reddita nostris.
Nec priùs amissam respexi, animumque reflexi;
Quàm tumulum antiquæ Cereris, sedemq; sacratam
Venimus: hìc demum collectis omnibus una
Defuit, et comites natumque virumque fefellit.
Quem non incusavi amens hominumq; Deorumque?
Aut quid in eversâ vidi crudelius urbe?
Ascanium, Anchisenque patrem, Teucrosq; Penates
Commendo sociis, et curvâ valle recondo.
Ipse urbem repeto, et cingor fulgentibus armis.

et subeo onus: parvus Ascanius adhæsit *meæ* dexteræ, et sequitur *me* patrem passibus non æqualibus. Uxor juxtà sequitur. Vadimus per obscura loca: et me, quem nulla spicula immissa neque conferti Græci ex hostili exercitu anteà turbabant; nunc omnes flatus terrent, omne murmur solicitat ancipitem, et æqualiter metuentem comiti et oneri. Et jam accedebam ad portas, et videbar excessisse ex omnibus viis: cùm repentè frequens strepitus pedum visus *est* allabi ad aures: et pater per noctem intuens vociferatur: Fili, fuge fili: appropinquant: video fulgentes clypeos, et *arma* ærea splendentia. Tunc nescio quis Deus inimicus abstulit mihi timenti turbatam mentem. Nam dum currendo quæro *loca* à viis *remota*, et recedo à spatiis cognitis itinerum: heu! Creüsa uxor substitit: dubium est, an fato ablata *mihi* misero, an aberraverit ab itinere, an fessa sederit: nec deinde restituta est oculis meis. Neque vidi *eam esse* amissam, aut adverti mentem: priùs quàm pervenissemus ad collem vetustæ Cereris, et templum sacrum: hìc denique congregatis cæteris, sola defuit, et frustrata est comites et filium et maritum. Quem non accusavi Deorum et hominum, insanus! aut quid vidi duriùs in ruinâ urbis? Commendo sociis Ascanium, et Anchisen, et Trojanos Deos, eosque occulto in humili valle. Ego redeo in urbem, et tegor armis nitentibus.

NOTES.

726. *Et me—nunc omnes terrent auræ.* This is a very beautiful image of Æneas' pious and tender affection, which we have taken notice of elsewhere. With unshaken fortitude he faced the greatest dangers, when only his own person was exposed; now every appearance of danger strikes him with terror, on account of his dear charge. And here we may observe Virgil's exact judgment in making Æneas speak in commendation of his own valour so seasonably, that he is clear of all imputation of vanity. He magnifies his courage in one situation, only to make the tender fears of his humanity and natural affection the more conspicuous in another.

740. *Nec pòst oculis est reddita nostris.* This episode of Creüsa's death is introduced not merely for the importance of the event, but because it subserves several purposes of the poet. It gives him an opportunity of more fully illustrating the piety of Æneas, by showing him once more exposed to all the dangers of the war in quest of his wife; and, in consequence of that, leads us back with the hero to visit Troy smoking in its ruins, and brings us acquainted with several affecting circumstances, without which the narration would not have been complete. And then, which seems to be the chief thing that Virgil had in his eye, it makes way for the appearance of Creüsa's ghost, who both affords seasonable comfort to Æneas in the height of his distress, by predicting his future felicity, and relieves the mind of the reader from the horrors of war and bloodshed, by turning him to the prospect of that peace and tranquillity which Æneas was to enjoy in Italy, and of that undisturbed rest and happy liberty whereof Creüsa herself was now possessed in the other world. See verse 775, &c.

Deliberatum est renovare omnes casus, et redire per omnem Trojam, et iterum objicere caput periculis. Primùm reviso muros, et limina obscura portæ *urbis*, quà exportaveram pedem: et retrò relego vestigia notata in tenebris, et quæro oculis. Ubique horror, et simul ipsum silentium terret mentem. Inde redeo domum, *ut viderem* an fortassè retulisset gradum *illuc*. Græci invaserant, et occupabant totam domum. Continuò ignis vorax fertur *vi* ventorum ad supremum cacumen: flammæ suprà assurgunt, ardor sævit in aërem. Progredior ad regiam Priami, et repeto arcem. Et jam in porticibus desertis, et templo Junonis, custodes electi Phœnix et crudelis Ulysses servabant spolia: *in* hunc *locum* undique cumulantur divitiæ Trojanæ, sublatæ è recessibus combustis, et mensæ Deorum, et pocula solida *ex* auro, et vestimenta capta: pueri et timidæ matres longâ serie stant circùm. Imò etiam ausus emittere voces inter tenebras, replevi vicos clamoribus, et tristis frustrà repetens Creüsam rursus et rursus appellavi. Misera species et umbra ipsius Creüsæ, et figura grandior

Stat casus renovare omnes, omnemque reverti
Per Trojam, et rursus caput objectare periclis.
Principio muros, obscuraque limina portæ,
Quà gressum extuleram, repeto: et vestigia retrò
Observata sequor per noctem, et lumine lustro.
Horror ubique animos, simul ipsa silentia terrent.
Inde domum, si fortè pedem, si fortè tulisset,
Me refero: irruerant Danai, et tectum omne tenebant.
Ilicet ignis edax summa ad fastigia vento
Volvitur, exuperant flammæ, furit æstus ad auras.
Procedo ad Priami sedes, arcemque reviso.
Et jam porticibus vacuis, Junonis asylo,
Custodes lecti Phœnix et dirus Ulysses
Prædam asservabant: huc undique Troïa gaza
Incensis erepta adytis, mensæque Deorum,
Crateresque auro solidi, captivaque vestis
Congeritur: pueri et pavidæ longo ordine matres
Stant circùm.
Ausus quinetiam voces jactare per umbram
Implevi clamore vias: mœstusque Creüsam
Nequicquam ingeminans, iterumq; iterumq; vocavi.
Quærenti, et tectis urbis sine fine furenti,
Infelix simulacrum atque ipsius umbra Creüsæ
Visa mihi ante oculos, et notâ major imago.
Obstupui, steteruntque comæ, et vox faucibus hæsit.
Tum sic affari, et curas his demere dictis:
Quid tantùm insano juvat indulgere dolori,
O dulcis conjux? non hæc sine numine Divûm
Eveniunt: nec te comitem asportare Creüsam
Fas, aut ille sinit superi regnator Olympi.
Longa tibi exilia, et vastum maris æquor arandum.

quàm ea quæ erat cognita, apparuit præ oculis mihi vestiganti, et sine fine dolenti per domos urbis. Obstupui, et capilli obriguerunt *mihi*, et vox hæsit in gutture. Tunc sic *cæpit* me alloqui, et auferre solicitudinem his verbis: Quid tantùm prodest vacare immodico dolori, ô chare marite? ista non contingunt absque voluntate Deorum: nec fatum, aut ille rex summi cœli, permittunt te auferre *hinc* sociam Creüsam. Tu percursurus es longa exilia, et immensum spatium maris.

NOTES.

750. *Stat.* My purpose is fixed, *sententia* being understood. While the mind is in doubt and deliberation, it reels and veers from one thing to another, *fluctuat, vacillat;* but, when it is determined and resolved, then it stands still, and is at rest, *consistit consilium, stat sententia.*

760. *Priami sedes—reviso.* Creüsa was Priam's daughter, which is the reason why Æneas went to the palace in quest of her.

764. *Mensæque Deorum.* The tripods of the gods, which served either for delivering the oracles, or for bearing the sacred vases.

765. *Captivaque vestis.* Either pieces of tapestry, or fine needle-work, in which the Phrygian women excelled; and as the word signifies, Æn. I. 645.

Arte laboratæ vestes, ostroque superbo.

769. *Creüsam.* She was one of the daughters of Hecuba.

772. *Infelix simulacrum.* Unhappy, not on her own account, for she declares herself blessed and happy, verse 785; but as the cause of so much misery to Æneas.

772. *Umbra.* This machine of Creüsa's ghost is judiciously introduced. There was a *dignus vindice nodus.* No other expedient could be found to stop the further search of Æneas for his wife, and permit him to return to join his friends in their expedition.

773. *Et notâ major imago.* Spectres and apparitions are commonly represented of an enormous stature, fear having the effect to swell objects to the imagination. Thus Livy informs us, that, when Decius devoted himself for his country, he appeared to the spectators more grand and august than ordinary: *Aliquanto augustior humano visu.*

Ad terram Hesperiam venies, ubi Lydius arva
Inter opima virûm leni fluit agmine Tybris.
Illîc res lætæ, regnumque, et regia conjux
Parta tibi: lachrymas dilectæ pelle Creüsæ.
Non ego Myrmidonum sedes Dolopumve superbas
Aspiciam, aut Graiis servitum matribus ibo:
Dardanis, et Divæ Veneris nurus.
Sed me magna Deûm genitrix his detinet oris.
Jamque vale, et nati serva communis amorem.
Hæc ubi dicta dedit, lachrymantem et multa volentem
Dicere deseruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circum:
Ter frustrà comprensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Sic demum socios consumptâ nocte reviso.
Atque hìc ingentem comitum affluxisse novorum
Invenio admirans numerum: matresque, virosque,
Collectam exilio pubem, miserabile vulgus.
Undique convenere, animis opibusque parati,
In quascunque velim pelago deducere terras.
Jamque jugis summæ surgebat Lucifer Idæ,
Ducebatque diem: Danaique obsessa tenebant
Limina portarum: nec spes opis ulla dabatur.
Cessi, et sublato montem genitore petivi.

781 Pervenies ad terram Italicam, ubi Tybris Lydius volvitur pacato cursu inter pingues agros populorum. Illîc
784 parata est tibi fortuna prospera, et regnum, et uxor, regis *filia:* depone dolorem ob charam Creüsam *conceptum.* Ego non videbo superbas regiones Myrmidonum aut Dolopum, nec ibo ministratum matribus Græcis: *cùm sim* è Dardani *sanguine,*
791 et nurus Deæ Veneris. Sed magna mater Deorum retinet me in his regionibus. Nunc igitur vale, *et* retine amorem filii nostri. Post-
795 quam protulit hæc verba, reliquit *me* plorantem et volentem loqui plurima, et evanuit in aërem levem. Tunc ter conatus *sum* injicere brachia collo *ejus;* ter species frustrà apprehensa
800 abiit è manibus, similis levi vento, *et* similis vago somno. Denique transacta nocte sic redeo ad socios. Et illîc reperio admirans magnam multitudinem novorum sociorum advenisse, et matres, et viros, juventutem congregatam ad fugam, et plebem miserandam. Undecunque concurrerunt, parati et voluntate et facultatibus, in quascunque terras velim *eos* ducere mari. Et jam Lucifer oriebatur è cacuminibus summæ Idæ, et inchoabat diem: et Græci occupabant clausos aditus portarum: nec offerebatur ulla spes auxilii. Cessi, et patrem ferens conscendi montem.

NOTES.

781. *Lydius Tybris.* The river Tiber divides the Tuscans from Latium, and is therefore denominated Lydian; for the Tuscans were a colony from Lydia, planted in Etruria or Tuscany, by Tyrrhenus the son of Atys, king of Lydia, which Tyrrhenus was sent out by his father at a time of famine to seek a settlement in some other country, and, after long wanderings, at length fixed his residence, and planted a colony in Italy, upon the upper banks of the Tiber, and called the Tuscans after his own name. This is what Virgil himself tells us, Æn. VIII. 479.

———Ubi Lydia quondam
Gens, bello præclara, jugis insedit Etruscis.

783. *Regia conjux.* Segrais says, that Æneas, relating this prophecy to Dido, informs her that he was reserved by destiny for Lavinia, and so enforces his obligation to leave Carthage. Dido therefore betrays herself by an indiscreet passion, and is not betrayed by any perfidy of Æneas.

786. *Aut Graiis servitum.* Slavery was by the ancients deemed the greatest of miseries. Andromache, to dissuade Hector from going to the field of battle, in the Iliad, tells him that if he should be slain, she should become a Grecian's captive, as the most powerful motive she could think of to detain him in the city.

788. *Genitrix.* Cybele, who rewarded Creüsa with immortality.

792. *Ter conatus.* Does not this effort come in too late? The vision had vanished.

796. *Ingentem affluxisse numerum.* It appears that this multitude, either by the very act of resorting to Æneas, and putting themselves under his protection, or by some more explicit declaration of their mind, made choice of him for their king; which appellation is still given him afterwards throughout the Æneid.

797. *Numerum.* The poet by this circumstance signifies how greatly Æneas was beloved by the Trojans, and the weight and importance of his character.

801. *Jugis surgebat Lucifer Idæ.* Because mount Ida lay on the east of Troy, and consequently Lucifer, Venus, or the morning-star, the forerunner of the sun, appeared to those at Troy to rise as from mount Ida.

804. *Cessi.* Dr. Trapp renders it, I retired; but it appears much more elegant to understand it, with others, as an expression of the piety and resignation of Æneas, especially if we consider what goes before, *nec spes opis ulla dabatur.*

804. *Sublato montem genitore.* This instance of filial piety is highly pleasing. A modern leader would never submit to a task so laborious, but assign it to a servant or soldier.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER III.

INTERPRETATIO.

Postquam placuit Diis destruere potentiam Asiæ, et populum Priami; et *postquam* nobile Ilium cecidit,

POSTQUAM res Asiæ Priamique evertere gentem
Immeritam visum superis, ceciditque superbum

NOTES.

This third book of the Æneid contains more matter than any of the rest: in it we have the substance of the whole Odyssey, and the annals of no less than seven years; whereas not one of the other books, except the fourth, which includes the events of the summer spent by Æneas at Carthage, extends beyond some few days. Virgil has likewise given us here a specimen of his knowledge of geography, and the manners of people. The several nations whom he makes his hero visit; the adventure of the Harpies, by whom we may understand either bad women, or, according to others, the stings of a guilty conscience; the story of the Cyclops, by whom are imaged men sunk into a brutal nature by cruelty and intemperance; show us how a wise man ought to conduct himself amidst the various snares and temptations to which human life is exposed. It is observed, however, that this book, notwithstanding the copiousness of the subject, the eloquence of the style, and the many sublime passages it contains, which are as numerous in this as in any of the rest, is yet, of all others, the least read, which seems more to be owing to its situation, than any other reason; for the preceding second book, which contains the history of the sack of Troy, exhibits to us somewhat so grand, that in comparison of it we think meanly of this. The fourth again has so many charms from the tenderness of the subject, that we are impatient to get at it. Thus, it being sufficient for the thread of the history to know that Æneas, after the destruction of Troy, arrived at Carthage, numbers of readers either wholly overlook this third book, or, having given it a superficial reading, disdain to study it like the rest: nevertheless we may say, that, next to the sixth, there is not one from which more may be learned than from this; whether with regard to the ancient geography, in which it is so exact, or those several portraitures that relate to civil life; or, lastly, the fine monuments of ancient religion, which are hardly to be met with any where else.

2. *Immeritam.* Because their ruin was owing to the crimes of Paris and Laomedon, not their own demerit:

——————— sanguine nostro
Laomedonteæ luimus perjuria Trojæ.
Geor. I. 502.

——————— Ilion, Ilion
Fatalis incestusque judex,
Et mulier peregrina vertit
In pulverem, ex quo destituit Deos
Mercede pacta Laomedon, mihi
Castæque damnatum Minervæ,
Cum populo et duce fraudulento.
Hor. III. Carm. III. 18.

2. *Visum superis.* That is, it pleased the gods. This was a common mode of expression, when events were not prosperous, *Diis aliter visum.*

Ilium, et omnis humo fumat Neptunia Troja;
Diversa exilia, et desertas quærere terras,
Auguriis agimur Divûm: classemque sub ipsâ
Antandro, et Phrygiæ molimur montibus Idæ:
Incerti quò fata ferant, ubi sistere detur;
Contrahimusque viros. Vix prima inceperat æstas,
Et pater Anchises dare fatis vela jubebat.

et tota Troja à Neptuno munita fumat à fundamentis; impellimur ominibus Deorum petere exilia remota, et regiones vacuas: et fabricamus naves prope ipsam Antandrum et *prope* montes Idæ Phrygiæ; dubii, quem in locum fata nos mittant, ubi permittatur manere: et colligimus socios. Vix prima æstas inceperat: et jam pater Anchises imperabat *nos* dirigere vela, *quò* fata *vellent*.

NOTES.

3. *Ilium—Neptunia Troja.* Ruæus would have Ilium here to mean the citadel, and Troy the whole town, to save a tautology. But every one may see that *omnis* Troja *fumat humo*, is much fuller and stronger than Ilium *cecidit;* and the thought is quite different, as well as the expression. Virgil uses Ilium only in the neuter gender; Homer has Ilios, and Ovid Ilion in the feminine, like other names of cities.

3. *Fumat.* There is a much greater force, as well as propriety, in using the present tense here, than the preterite.

3. *Neptunia Troja.* The mythologists make both Neptune and Apollo the builders of the walls of Troy; but Homer and Virgil ascribe that work to Neptune alone. See the note on Æneid II. verse 610.

4. *Diversa exilia. Diversa* is here used in the sense of *longinqua*, as it is used by Ovid:

Arva Phaon celebrat diversa Typhoïdos Ætnæ.

Epist. Sapph. to Phaon, v. 11.

Though the Trojans, under several leaders, as Æneas, Helenus, Antenor, settled in different regions; the phrase *diversa exilia*, it is plain, refers only to Æneas and his followers, who were all appointed by the gods to go in quest of one and the same settlement. For the *agimur auguriis Divûm quærere diversa exilia*, and *molimur classem sub Antandro*, must both belong to one and the same nominative, viz. I and my followers.

4. *Desertas terras.* By *desertas terras*, we may either understand the country which Dardanus had left; or rather, Æneas speaks the language of his heart at that time. Having then the dismal idea of the destruction of his country awakened fresh in his mind, and the uncertain prospect before him of a settlement in some unknown land, as it immediately follows, *incerti quo fata ferant, ubi sistere detur*, it was natural for him to have uncomfortable apprehensions of the country to which he was going, to call it a place of banishment, a land of solitude and desertion; especially if we add, that it was the design of Æneas to move Dido's compassion, and therefore to paint every circumstance of his story in colours of suffering and distress. There are some, however, who read *diversas terras*, instead of *desertas*.

5. *Auguriis Divûm.* This refers to all the prophetic intimations he had given him of his future fate by the apparition of Hector, Æn. II. 295. by the lambent flame that played about Ascanius' temple, v. 681. by the course of the falling star, and the thunder on the left, v. 694; and, lastly, by the interview he had with Creüsa's ghost, v. 781.

5. *Classem.* Retired as was the situation of Æneas, we must suppose the Grecians were privy to his labours to complete a fleet; but were prevented by the restraints of fate from doing him an injury.

6. *Antandro.* Antandros, now S. Dimitri, was a city of Phrygia Minor, at the foot of mount Ida, affording plenty of trees for building a navy, and at the same time a convenient bay, where the ships could be concealed from the view of the Greeks.

7. *Incerti quò fata ferant.* Æneas had been plainly told by Creüsa's ghost that his settlement was to be in Italy, and the place had been so distinctly marked out, that one is surprised to find him in any uncertainty about it. Perhaps he did not firmly believe that vision, or the impression was beginning to wear off from his mind; the apprehension of the danger and difficulty of the voyage, concurring with the then dejected state of his mind, filled him with anxious and distrustful thoughts, notwithstanding all the assurances he had given him of ultimately reaching Italy in safety.

8. *Prima æstas.* Scaliger computes the time in which Troy was taken to have been toward the end of the spring, so that Æneas set out in the beginning of the summer immediately following. Catrou, however, insists that Æneas could not have prepared his fleet in so short a time, and therefore will have *prima æstas* to signify the beginning of the spring, viz. of the next year; for he observes that the ancients divided the year only in two seasons, summer and winter, which he confirms from Geor. III. 296.

——Dum mox frondosa reducitur æstas,

where it is agreed that *æstas* signifies the spring of the year. What makes this the more probable, continues he, is that this

Tunc lugens desero litora patriæ, et portus, et arva, ubi Troja *sita* fuit. Abeo exul per mare, cum sociis, et nato, *cum* Penatibus, et magnis Diis. Terra Martia spatiosis agris longè habitatur, *quam* Thraces colunt, subjecta olim bellicoso Lycurgo: vetus hospitium Trojanorum, et *cujus* Dii *erant* conjuncti *nostris*, dum felices fuimus. Illuc navigo, et in sinuoso litore statuo primos muros, appulsus fatis adversis: et nomen *civibus* facio Æneadas, de meo nomine.

Litora tum patriæ lachrymans, portusque relinquo,
Et campos ubi Troja fuit: feror exul in altum,
Cum sociis, natoque, Penatibus, et magnis Diis.
Terra procul vastis colitur Mavortia campis,
Thraces arant, acri quondam regnata Lycurgo:
Hospitium antiquum Trojæ, sociique Penates,
Dum fortuna fuit. Feror huc, et litore curvo
Mœnia prima loco, fatis ingressus iniquis:
Æneadasque meo nomen de nomine fingo.

Offerebam sacrificia matri Veneri, et Diis auctoribus operis inchoati: et immolabam in litore taurum pinguem summo regi cœlestium. Fortè tumulus propè erat, quo *in* summo erant frutices cornei,

Sacra Dionææ matri, Divisque ferebam
Auspicibus cœptorum operum: superoque nitentem
Cœlicolûm regi mactabam in litore taurum.
Fortè fuit juxtà tumulus, quo cornea summo

NOTES.

long stay of Æneas at Antandros is taken from history. Dionysius of Halicarnassus informs us that he drew together a new army at that place (he should have added, and fortified himself on mount Ida), but, not thinking it prudent to engage his harassed troops, he capitulated on honourable terms; one of which was, that he should be allowed to depart from Troas with his followers without molestation, after a certain time, which he employs in equipping a fleet.

10. *Lachrymans.* It has been observed already on the softer part of Æneas' character, that the shedding of tears is a natural indication of humanity and compassion; often involuntary and constitutional, and nowise unbecoming a hero, nor inconsistent with true fortitude and greatness of mind. But there is no necessity of understanding this word in its mere literal sense, as if Æneas actually shed tears upon every occasion where this word is applied to him; the expression often implies no more than *lugens*, as Ruæus justly renders it in this place; Æneas went away mourning, and with a sorrowful heart, not for his own private and personal sufferings, his banishment into distant climes, but because his country was now in ruin and desolation; he sorrowed at bidding farewell to those once delightful plains where Troy had stood, but was now no more. *Et campos ubi Troja fuit.*

12. *Et magnis Diis.* By the great gods, Virgil probably would have us understand the images of the *Dii majorum gentium*, viz. Jupiter, Pallas, Mercury, Apollo, &c. whose worship the Roman historians and poets allege to have been introduced by Æneas into Latium. Some, however, take the *Magni Dii* to be the same with the Penates, who, as Macrobius tells us, were denominated θεοι μεγαλοι, *Dii Magni*, the great gods. See the note above on Æn. II. 293.

13. *Terra Mavortia.* The Thracians were cruel and barbarous. They sacrificed, without commiseration, their enemies, on the altars of their gods. The country as to its soil is barren. It had its name from Thrax, the son of Mars, the chief deity of the country. It forms now the province of Romania.

13. *Procul.* It is observed that *procul* signifies sometimes in view, as it were *pro oculis;* as in the sixth Eclogue, v. 16.

Serta procul tantum capiti delapsa jacebant.

And so it may be understood here; for Thrace was but at a small distance from the port whence Æneas set out, only on the other side of the Hellespont. But, because Æneas is describing the country to Dido, *procul* probably refers to Carthage, where he then was, and is therefore to be understood in the common acceptation.

14. *Lycurgo.* The son of Dryas. This is that king of Thrace, who is fabled to have banished Bacchus and his votaries out of his kingdom; for which impiety, the god revenged himself upon him, by depriving him of sight, as we find in Iliad VI. v. 130.

15. *Hospitium antiquum.* That is to say, there had been a long-continued league of friendship and hospitality between the two nations, by virtue of which the Thracians gave hospitable reception to all strangers from Troy, and the Trojans in their turn repaid the kindness by civilities to the Thracians. This hospitality was sometimes between whole nations, sometimes from one city to another, and sometimes between particular families.

15. *Sociique Penates.* There was so strict an alliance between these nations, that Servius tells us, Polymnestor, king of Thrace, married Ilione, Priam's daughter.

16. *Dum fortuna fuit; prospera* understood; i. e. dum fortunati fuimus.

18. *Æneadas.* The city is called Ænos by Mela and Pliny; and the latter tells us that the tomb of Polydore is near that city.

19. *Dionææ matri.* Venus, so called from her mother Dione.

21. *Taurum.* Servius and Macrobius will have it, that a bull was one of the animals

Virgulta, et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere sylvam
Conatus, ramis tegerem ut frondentibus aras;
Horrendum et dictu video mirabile monstrum.
Nam, quæ prima solo ruptis radicibus arbos
Vellitur, huic atro liquuntur sanguine guttæ,
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.
Rursus et alterius lentum convellere vimen
Insequor, et causas penitùs tentare latentes:
Ater et alterius sequitur de cortice sanguis.
Multa movens animo Nymphas venerabar agrestes,
Gradivumque patrem, Geticis qui præsidet arvis,
Ritè secundarent visus, omenque levarent.
Tertia sed postquam majore hastilia nixu
Aggredior, genibusque adversæ obluctor arenæ:
Eloquar, an sileam? gemitus lachrymabilis imo
Auditur tumulo, et vox reddita fertur ad aures:

et myrtus aspera multis hastilibus. Accessi *ad tumulum*, et conatus abrumpere è terrâ ramos virides, ut tegerem altaria ramis *illis* foliosis; video prodigium tremendum et mirabile dictu. Nam quæ arbor primò eruitur è terrâ fractis radicibus, ex hâc defluunt guttæ nigri sanguinis, et tingunt terram sanie. Frigidus tremor agitat meum corpus, et sanguis metu gelidus congregatur *ad cor*. Iterum pergo extirpare virgam flexilem alterius *arboris*, et explorare causas occultas: et niger sanguis fluit ex alterius cortice. *Ego* volvens mente plurima, orabam Nymphas sylvestres, et patrem Martem, qui præest campis Thraciæ, *ut* benè prospera redderent visa, et averterent *malum* augurium. Sed postquam majore conatu accessi ad tertios ramos, et genibus obnixus sum *contra* terram oppositam: dicam, an tacebo? flebilis gemitus auditur *ab* intimo tumulo, et vox emissa pervenit ad aures:

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prohibited to be offered to Jove in sacrifice, and that Virgil designedly makes Æneas to have offered here an unwarranted sacrifice to Jupiter, to make way for the inauspicious omen that followed it. But La Cerda proves, from the best authority, that nothing was more common than to sacrifice bulls to Jupiter, as well as to the other gods.

23. *Hastilibus.* The long tapering branches of the trees are properly termed *hastilia*, spears; but the word has a peculiar propriety here, as it alludes to the spears and darts with which Polydore had been transfixed, which grew up into those trees.

34. *Nymphas venerabar—Gradivumque patrem.* The reason why Æneas addressed his worship on this occasion to Mars, the poet himself gives us; because he was the deity who presided over the country, *Geticis qui præsidet arvis*. He was the god whom the Thracians and those other warlike nations chiefly worshipped in ancient times. By the nymphs again, to whom he prays in conjunction with Mars, we are probably to understand the Hamadryads, a sort of rural goddesses, whose destiny was connected with that of some particular trees, with which they lived and died. So that Æneas might consider this horrid omen, as an indication of their displeasure, for his offering to violate those pledges of their existence.

35. *Gradivum patrem. Gradivus*, we are told, is a name that expressed Mars in time of war, as *Quirinus* did in time of peace. Critics are not agreed as to the derivation of the word; some giving it a Greek etymology, from κραδαινω, to brandish; while others bring it from the Latin *gradus*, or *gradior*, an advance, to advance, or take the field.

35. *Geticis arvis.* The Getæ were a people inhabiting that part of Dacia which is now called Moldavia; their neighbourhood to Thrace is the reason why that country is here called *arva Getica*, the lands of the *Getæ*.

36. *Secundarent visus. Visus* for *visa*. In the ancient forms of divination, two omens were required for confirmation; and though the first had been unlucky, yet, if the second was prosperous, it destroyed the first, and was termed *omen secundum;* if otherwise, *alterum:* and hence *secundus* came to signify prosperous, and *secundo*, to prosper.

39. *Gemitus.* Spence here judiciously remarks, the only way to judge truly of the ancients, in points that are purely ancient, is to imagine ourselves in their places, with the same sort of ideas which they had, and the same circumstances of things about us. Shocking as this passage is to us, it would not be so to Romans, who filled every river and lake, every meadow and tree, with divinities. An ambassador in Livy treats a consecrated tree as an intelligent being and a deity. Tum ex legatis unus abiens, "et hæc (inquit) sacrata quercus, et quicquid deorum est audiant fœdus à vobis ruptum." Lib. 3. 25.

Cur discerpis miserum, ô Ænea? abstine à sepulto, cave polluere religiosas manus *tuas:* Troja non me produxit alienum tibi: sanguis hic non fluit è trunco. Heu fuge regionem crudelem, fuge litus avarum; *Ego* enim *sum* Polydorus: multitudo *telorum* ferreorum obruit hìc *me* confixum, et crevit *in* acuta hastilia. Tunc autem obstupui, oppressus dubiâ formidine *secundùm* animum, et capilli obriguerunt, et vox stetit in gutture. Olim miser Priamus clam miserat regi Thraciæ hunc Polydorum educandum cum ingenti copiâ auri: cùm jam malè speraret de armis Trojæ, et videret urbem premi obsidione. Ille *Polymnestor*, postquam potentia Trojanorum imminuta est, *et* fortuna abiit *ab eis;* conversus ad partes Agamemnonis et exercitum victorem, violat jura omnia, jugulat Polydorum, et per vim rapit aurum *ejus*. Quid non cogis corda hominum *facere*, ô execranda cupiditas divitiarum? Postquam timor abiit è membris *meis*, renarro prodigia Deorum electis principibus populi, et primùm patri *meo*, et peto quis sit eorum sensus *eâ de re*. Idem *est* omnibus consilium, abire ex impiâ regione, deserere funestatum hospitium, et præbere vela ventis. Itaque apparamus exequias Polydoro, et multum terræ accumulamus in sepulchrum: eriguntur altaria animæ *ejus*,

Quid miserum, Ænea, laceras? jam parce sepulto,
Parce pias scelerare manus: non me tibi Troja
Externum tulit: haud cruor hic de stipite manat
Heu fuge crudeles terras, fuge litus avarum;
Nam Polydorus ego: hìc confixum ferrea texit
Telorum seges, et jaculis increvit acutis.
Tum verò ancipiti mentem formidine pressus
Obstupui, steteruntq; comæ, et vox faucibus hæsit.
Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandârat alendum
Threïcio regi: cùm jam diffideret armis
Dardaniæ, cingique urbem obsidione videret.
Ille, ut opes fractæ Teucrûm, et fortuna recessit;
Res Agamemnonias vitriciaque arma secutus,
Fas omne abrumpit, Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis
Auri sacra fames? Postquam pavor ossa reliquit,
Delectos populi ad proceres, primumq; parentem,
Monstra Deûm refero; et quæ sit sententia, posco.
Omnibus idem animus, sceleratâ excedere terrâ,
Linquere pollutum hospitium, et dare classibus Austros:
Ergo instauramus Polydoro funus, et ingens
Aggeritur tumulo tellus: stant manibus aræ,

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41. *Jam parce sepulto.* It was the law of the twelve tables, and, indeed, is the common voice of humanity, *Defuncti injuriâ ne afficiantur*, Let no injury be offered to the dead. Therefore Polydore's ghost calls out to Æneas, *Parce jam sepulto*, as if he had said, Let it suffice that I suffered so much while alive; leave me now at least to enjoy rest in my grave.

42. *Non Troja externum tulit.* Polydore was the son of Priam, and Creüsa's brother, and consequently allied to Æneas, his fellow-citizen, and not an alien or foreigner, which is the meaning of *externus*. Cicero makes Polydore not Priam's son, but his grandchild by his daughter Ilione, who was married to Polymnestor, king of Thrace.

54. *Agamemnonias.* Agamemnon, the son of Atreus, king of Mycenæ, and brother to Menelaus, was chosen general of the confederated troops of Greece in the Trojan expedition. After the destruction of Troy, he returned to Mycenæ with his captive Cassandra, Priam's daughter, and was assassinated with her at a banquet, by the treachery of his wife Clytemnestra, and his nephew Ægisthus, her adulterous paramour.

55. *Fas omne abrumpit.* Polymnestor, by murdering Polydore, broke through both the ties of consanguinity and hospitality, which were held so sacred, that he who violated them by putting his guest to death, was reckoned equally guilty with a parricide.

56. *Quid non mortalia pectora cogis, Auri sacra fames?* The same sentiment is more fully expressed by Juvenal, Satire XIV. verse 173.

Inde fere scelerum causæ, nec plura venena
Miscuit, aut ferro grassatur sæpius ullum
Humanæ mentis vitium, quam sæva cupido
Indomiti census.

57. *Sacra fames. Sacer* signifies either sacred, or accursed as here; the reason of which see in a former note on Æn. I. 632.

61. *Dare classibus Austros.* A kind of commutation frequent among the poets; for *committere classem ventis*.

62. *Instauramus funus.* We renew his funeral obsequies, because he had been buried before without the due solemnities, the performance of which was reckoned so indispensable a duty, that they were therefore called by the Romans *justa*, and by the Greeks δικαια. Virgil here gives a full description of the funeral rites performed by the Romans in the interment of the dead.

63. *Stant manibus aræ.* It appears that

Cœruleis mœstæ vittis atrâque cupresso:
Et circùm Iliades crinem de more solutæ.
Inferimus tepido spumantia cymbia lacte,
Sanguinis et sacri pateras: animamq; sepulchro
Condimus, et magnâ supremùm voce ciemus.
Inde ubi prima fides pelago, placataque venti
Dant maria, et lenis crepitans vocat Auster in altum;
Deducunt socii naves, et litora complent.
Provehimur portu, terræque urbesque recedunt.
Sacra mari colitur medio gratissima tellus
Nereïdum matri et Neptuno Ægæo:
Quam pius Arcitenens oras et litora circum

tristia cœruleis tæniis et nigrâ cupresso: et Trojanæ circùm *eunt* passis capillis, juxta consuetudinem. Infundimus pocula spumantia tepido lacte, et pateras sanguinis hostiarum; et claudimus animam *in* sepulchro, et magnâ voce ultimò conclamamus. Deinde statim ut prima securitas maris *apparuit*, et venti præbuerunt quietum mare, et Auster blandè strepens invitavit ad navigationem: socii detrahunt naves, et tegunt litora. Recedimus è portu, terræque et urbes relinquuntur. Medio in mari jucundissima insula incolitur, dicata matri Nereidum et Neptuno Ægæo: quam pius Apollo religavit

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two altars were consecrated to the manes, and two to the gods, as we learn from verse 305, where it is said of Andromache,

Et geminas, causam lachrymis, sacraverat aras.

She had consecrated to Hector's shade two altars. So Ecl. V. 66.

En quatuor aras;
Ecce duas tibi, Daphni, duoque altaria Phœbo.

64. *Cæruleis vittis.* These fillets were of a deep violet or purple colour; a colour between blue and black, which is that of *cæruleus.*

66. *Inferimus.* Among other ceremonies, there were sacrifices offered to the dead, which were termed *inferiæ*, from the word here used, *infero*, to pour into, or on, the grave. The liquors were milk and the blood of the victims, as here, and sometimes wine was added, as Æn. V. 77.

Hic duo rite mero libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguine sacro.

67. *Animamque sepulchro condimus.* Because it was a prevailing opinion among both Greeks and Romans, that the soul could not rest without burial; for which reason they were so anxious about funeral rites. Hence, by the by, *conditorium* came to signify a burial-place.

68. *Magnâ supremùm voce ciemus.* Both to call the soul to its place of rest, and to take their last farewell, by pronouncing *Vale* three times aloud.

73. *Sacra mari, &c.* This is the island of Delos, one of the Cyclades, concerning which it is fabled, that when Juno, enraged against Jupiter for loving Latona, swore that Latona should not have a spot on earth to bring forth in, Jupiter, to secure to her some place out of Juno's reach, directed her to Delos, which was then a floating island, till Apollo fixed it after his mother's delivery; and therefore its name was changed from Ortygia to Delos, which in the Greek language signifies apparent or revealed to view, it having been hidden before under the waves; or, according to others, because Apollo there gave oracles plain and intelligible, but every where else in dark and obscure terms.

74. *Nereïdum matri.* Doris, the wife of Nereus, and mother of the fifty Nereids or sea-nymphs.

74. *Ægæo.* The southern islands in the Ægean sea were called the Sporades, from σπειρω, to sow or scatter; because they lay scattered without any order, as may be seen, by consulting a map of this sea. The northern islands were called the Cyclades, from κυκλος, a circle, because they were disposed in a circle round Delos.

74. *Neptuno Ægæo.* Because Delos is in the Ægean sea, now the Archipelago; called the Ægean sea, from Ægeus, the father of Theseus, who threw himself into it, hastily presuming that his son, who had undertaken to combat the famous Minotaur, was slain. The story is this: It was agreed between the father and son, that, if Theseus subdued that monster, he should, at his return, put up a white flag or white sails; but if he should fail in the attempt, and be slain, the ship should return with black sails. But Theseus, returning victorious, forgot to hang out the white sails, through grief, as it is said, for the loss of his beloved Ariadne, whom Bacchus ravished from him. The father, who was expecting him with impatience from the top of a high rock, no sooner saw the ship all in mourning, than he threw himself into the sea, imagining his son dead.

75. *Quam pius Arcitenens.* Apollo, as soon as he was born, slew with his arrows the serpent Python, sent by Juno to destroy Latona. Hence he is styled Pius Arcitenens, the pious god who wields the bow. Those who are not pleased with the sense of the epithet *pius*, as applied to Apollo, may read *prius*, to agree with *errantem*; which Pierius assures us is the reading in some ancient copies.

Mycone altâ et Gyaro, vagam *aneà* circa litora et *circa* extrema *terrarum:* et voluit coli stabilem, et aspernari ventos. Illuc navigo: illa tranquillissima excipit securo portu *nos* lassos: egressi *è navibus* veneramur urbem Apollinis. Rex Anius, idem rex populi et sacerdos Apollinis, coronatus *circa* caput tæniis et lauro dicatâ *Apollini*, venit obviam, et agnoscit Anchisen antiquum amicum. Jungimus manus in *signum* hospitii. Reverebar templum Apollinis conditum vetere saxo: O Thymbræe, concede *nobis* propriam sedem, da muros fatigatis, et familias, et urbem stabilem: protege secunda Pergama Trojæ, reliquias

Errantem, Mycone celsâ Gyaroque revinxit;
Immotamque coli dedit, et contemnere ventos.
Huc feror: hæc fessos tuto placidissima portu
Accipit: egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum Phœbique sacerdos,
Vittis et sacrâ redimitus tempora lauro
Occurrit, veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
Templa Dei saxo venerabar structa vetusto:
Da propriam Thymbræe domum, da mœnia fessis,
Et genus, et mansuram urbem: serva altera Trojæ
Pergama, relliquias Danaûm atque immitis Achillei.
Quem sequimur? quòve ire jubes? ubi ponere sedes?
Da, pater, augurium, atque animis illabere nostris.
Vix ea fatus eram: tremere omnia visa repentè,
Liminaque, laurusque Dei: totusque moveri
Mons circùm, et mugire adytis cortina reclusis.

Græcorum et crudelis Achillis. Quem sequimur? aut quò imperas *nos* ire, et ubi statuere sedes? O pater! præbe *nobis* omen, et descende in mentes nostras. Vix dixeram ista: statim omnia visa sunt trepidare, et portæ, et laurus Dei: et totus mons circùm concuti, et tentorium sonare apertis recessibus.

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76. *Mycone celsâ Gyaroque revinxit.* Mycone and Gyaros are two of the Cyclades islands on either side of Delos, which hem it in, and seem, as it were, to bind it so fast that it cannot move out of its place; which situation had given rise to the poetical fiction. Gyaros is the little island to which the Romans used to banish their felons and greater malefactors. Hence that expression in Juvenal, Sat. I. 73.

Aude aliquid brevibus Gyaris et carcere dignum.

77. *Contemnere ventos.* Because formerly it is said to have been often driven about by the winds, and drowned beneath the waves.

80. *Rex Anius.* According to the ancient custom established in several nations, investing the same person with the office of king and priest.

84. *Saxo structa vetusto.* "*Quis dubitet,*" says Heyne, "*esse vetustum templum?*" It is observed by Macrobius that when the temple at Delphi, and others besides it, were destroyed by incendiaries, robbers, and earthquakes, the Delian temple continued to stand, and of course retained its *saxum vetustum.*

84. *Saxo vetusto.* Because whatever injuries the other buildings of the island had suffered, the sanctity of the temple still preserved it from violation. Hence, says Cicero, in his pleadings against Verres, to set forth the horrid nature of his sacrilege in rifling the temple of Delos: Tanta ejus auctoritas religionis et est, et semper fuit, ut ne Persæ quidem, cùm bellum toti Græciæ, diis, hominibusque indixissent, et—classem ad Delum appulissent, quidquam conarentur aut violare aut attingere. I. in Verr. 18.

84. *Venerabar.* It appears from ancient monuments, that the altar of Apollo at Delos was never stained with the blood of victims, but only honoured with prayers, flowers, and other simple rites of ancient worship. Therefore Æneas says only, *venerabar,* I offered up prayers. Pythagoras, who held the Metempsychosis, made his vows only, says Tully, at the altars of Delos, as they were never imbued with blood.

85. *Da propriam.* Show us a home where we may remain.

85. *Thymbræe.* We learn from Strabo, that in the confines of Troy there was a plain named Thymbra (from the vast plenty of the herb thymbra, or savory, says Servius, which grew there) where was a temple to Apollo, thence styled Thymbræan.

91. *Liminaque laurusque Dei.* It was usual for the gods to give signs of their approach, by making the earth to quake. The laurel was probably in the temple itself, as it was at Delphi, whence the oracle was sometimes delivered, according to that verse of Lucretius, Lib. I. 740.

Pythia quæ tripode ex Phœbi lauroque profatur.

92. *Mons circùm.* The mount here spoken of is mount Cynthus, whence Apollo and Diana were denominated Cynthius and Cynthia.

92. *Cortina.* The covering of the tripod, whence the priestess delivered the oracle, was called *cortina;* it is here put for the oracle itself.

92. *Adytis,* the sanctuary or inner part of the temple, where was the oracle.

Submissi petimus terram, et vox fertur ad aures:
Dardanidæ duri, quæ vos à stirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces: antiquam exquirite matrem.
Hìc domus Æneæ cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis.
Hæc Phœbus: mixtoque ingens exorta tumultu
Lætitia, et cuncti, quæ sint ea mœnia, quærunt:
Quò Phœbus vocet errantes, jubeatque reverti.
Tum genitor, veterum volvens monumenta virorum:
Audite, ô proceres, ait, et spes discite vestras.
Creta Jovis magni medio jacet insula ponto,

Humiles cadimus in terram, et vox pervenit ad aures: Trojani fortes; quæ terra vos produxit à primâ origine majorum, eadem fertili sinu excipiet vos redeuntes: quærite veterem genitricem. Illìc familia Æneæ regnabit in regiones omnes, et filii filiorum, et qui orientur ab illis. Apollo hæc *dixit:* et gaudium magnum ortum *est* mixto tumultu, et omnes inquirunt quæ sit ea urbs, quò Phœbus revocet vagos, et imperet *eos* redire. Tunc pater *meus* recogitans historias antiquorum hominum, dixit: O primates, audite, et intelligite spes vestras. Creta, insula Jovis magni, sita est *in* medio mari,

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94. *Dardanidæ.* Servius and Macrobius observe, that the Trojans might have understood from this the meaning of the oracle; for by calling them Dardanidæ, and not Teucri, they might have known that Italy was designed, whence their ancestor Dardanus came, and not Crete, the seat of Teucer's nativity.

95. *Ubere. Pro ubertate.* So Æn. I. 535. and Georg. II. 185.

96. *Exquirite matrem.* Alluding, as Minelius thinks, to the history of Brutus and the Tarquins, mentioned by Livy; who, when they consulted the oracle of the Delphian Apollo, received for answer, that the empire would be his, who, returning home, first kissed his mother. Brutus, observing this, on leaving the ship, counterfeited a fall, and kissed the ground, which he regarded as his mother. The authority became his. Ovid has a similar allusion, Met. 13. 677.

Cumque die surgunt, adeuntque oracula Phœbi,
Qui petere antiquam matrem, cognataque jussit
Litora.

97. *Hìc domus Æneæ.* These two verses are almost a literal translation of Neptune's prophecy concerning Æneas and the Iliad, Lib. XX. verse 307.

Νυν δε δη Αινειαο βιη Τρωεσσιν αναξει,
Και παιδες παιδων, τοι κεν μεταοπισθε γενωνται.

On great Æneas shall devolve the reign,
And sons, succeeding sons, the lasting line sustain. *Mr. Pope.*

From which passage of Homer, however, it is inferred, that Æneas came not into Italy, but remained in Troas, and succeeded to the crown of Troy after Priam, it being here said, Τρωεσσιν αναξει, he shall reign over the Trojans; and consequently, that this whole account of the original of the Roman empire is a fiction, contrived to do honour to the Romans, and particularly to flatter the vanity of Augustus. Dionysius of Halicarnassus, indeed, proposes a very ingenious solution of the difficulty, alleging the prophecy to be fully accomplished in Æneas' reigning over the Trojans in Italy; and in this he is followed by Eustathius, in his commentary on that passage of the Iliad. But those who are curious to see this question fully examined, may consult Segrais' preface to the translation of the Æneid, and Bochart's dissertation in a letter to him on that subject, which is published at the end of Segrais' notes on the octavo edition. We shall only observe farther, that Virgil, instead of *Trojanis dominabitur,* answering to Τρωεσσιν αναξει in Homer, renders it, *cunctis dominabitur oris,* which is probably the reason why some have substituted in Homer πανλεσσιν, *omnibus,* instead of Τρωεσσιν, *Trojanis.*

101. *quò;* for *ad quæ loca.*

102. *Monumenta.* The word is derived *à monendo.* These memorials consisted not only of tombs and columns, but of paintings, books, &c.

104. *Creta Jovis magni.* The island of Candia, in the Mediterranean, denominated Crete, from Cres, who reigned there after Jupiter. It is situated between the Archipelago northward, and the Libyan sea to the south. There Jupiter was brought up in a cave of mount Dictys:

Dictæo cœli regem pavere sub antro.
Geor. IV. 152.

His mother Rhea carried him thither from Arcadia or Phrygia, to save him from his father Saturn, who sought to destroy him. In the same island he died at the age of eighty years, according to Suidas. The Cretans show his tomb in the city of Gnossus.

104. *Medio ponto.* As Servius and Strabo observe, it is situated between several seas, the Libyan, the Egyptian, the Achaian, and Ionian; so that it is difficult to say to which of them it belongs

ubi *est* mons Ida, et origo nationis nostræ; *incolæ* illius occupant centum urbes magnas, regna fertilissima: unde, si benè memini auditarum *rerum*, maximus pater Teucer primò advenit ad promontorium Rhœteum, et elegit sedem regni: nondum Ilium et arx Pergamus condita erat, degebant in profundis vallibus. Hinc *venit* mater Cybele protectrix *loci*, et cymbala Corybantia, et sylva Idæa: hinc fidele arcanum ceremoniarum, et juncti leones traxerunt currum Deæ.

Mons Idæus ubi, et gentis cunabula nostræ.
Centum urbes habitant magnas, uberrima regna.
Maximus unde pater, si ritè audita recordor,
Teucrus Rhœteas primùm est advectus in oras,
Optavitque locum regno: nondum Ilium et arces
Pergameæ steterant, habitabant vallibus imis.
Hinc mater cultrix Cybele, Corybantiaque æra,
Idæumque nemus: hinc fida silentia sacris,
Et juncti currum dominæ subiere leones.

NOTES.

105. *Mons Idæus ubi.* All acknowledge a mount Ida in Crete, particularly Pliny, Lib. IV. Cap. 12. Montes, Cadiscus, Idæus, Dictæus, Morycus.

106. *Centum urbes habitant.* Hence Homer, in the Iliad, gives Crete the appellation of ἑκατόμπολις, Il. IX. verse 649. And Horace, Lib. III. Ode 27.

Quæ simul centum tetigit potentem oppidis Creten.

As also in his Epod. Ode 19.

Cretam centum urbibus nobilem.

The chief of those cities were Gnossus, Gortyna, Cydon, and Dictymna.

106. *Uberrima regna.* Answering to *ubere læto*, another circumstance in the prophecy, which misled Anchises.

108. *Teucrus Rhœteas.* Teucrus, the son of Scamander the Cretan, is said, in time of a famine, to have left the island with one third of the inhabitants in quest of a new settlement; and, being warned by an oracle to fix his residence where he should be attacked in the night time by an earth-born race, he came to Phrygia near Rhœteum, a promontory of Troas, in the Hellespont, and there being harassed by swarms of mice, he took up his settlement, and built a temple to Apollo Smintheus, so called from σμινθος, which, in the Phrygian or Cretan language, signifies a mouse.

108. *Rhœteas.* Rhœteum was a city and promontory of Troas, on the coast of the Hellespont, where Teucer with his colony arrived from Crete. He introduced thither the worship of Cybele, the mother of the gods, and gave to the mountains of Phrygia the name of Ida, from mount Ida in Crete, and changed the name of the river Xanthus into that of Scamander, after the name of his father. Hence Homer says that the river was called Xanthus by the gods, but Scamander by men, *i. e.* the former was its ancient and more venerable name.

109. *Optavit;* for *elegit.* So Æn. I. 429.

Pars optare locum tecto.

109. *Optavitque locum regno.* Strabo agrees with Virgil in making Teucer the first who reigned in Troas. Not long after him Dardanus arrived from Italy, married Batea, Teucer's daughter, and succeeded him in the kingdom.

111. *Mater cultrix Cybele.* Some read *matris cultri Cybeles*, alluding to the custom of making the priests of Cybele eunuchs. This goddess, who is the same with Ops and Rhea, was called Cybele, probably from Cybelus, a mountain in Phrygia, where she was particularly worshipped. Her ministers were termed Corybantes, and, among other circumstances practised in her worship, used to beat brazen cymbals; the original of which institution, they tell us, was to hinder Saturn, by their noise, from hearing the cries of the infant Jupiter, when he lay concealed in the caves of Dictys in Crete.

111. *Mater Cybele.* Cybele, according to Strabo and Lucretius, denotes the Earth, which is the common mother of men and beasts:

Principio tellus habet in se corpora prima;
Quare magna Deûm mater, materque ferarum,
Et nostri genitrix hæc dicta est corporis una.

Lucret. II. 589.

And Macrobius speaks of it as a thing which nobody could call in question:

Quis enim ambigat matrem Deûm terram haberi?

Sat. I. 21.

112. *Hinc fida silentia sacris.* The mysteries of Cybele, as those of Ceres, were concealed with great care from the vulgar, to make them the more regarded.

113. *Et juncti, &c.* Her chariot was drawn by lions, to denote that maternal affection, figured by Cybele or mother Earth, triumphs over the most ferocious natures, as Lucretius explains it:

Adjunxere feras, quod quamvis effera proles
Officiis debet molliri victa parentum.

Lib. II. 604.

And Ovid, 4 Fast.

cur huic genus acre leonum
Præbeat insolitas ad juga curva jubas.
Nimirum feritas quoniam mollita per illam
Creditur: id curru testificata suo est.

113. *Dominæ.* This is an epithet belonging to Cybele, as mother of the gods.

Ergo agite, et, Divûm ducunt quà jussa, sequamur.
Placemus ventos, et Gnossia regna petamus.
Nec longo distant cursu: modò Jupiter adsit,
Tertia lux classem Cretæis sistet in oris.
Sic fatus, meritos aris mactavit honores:
Taurum Neptuno; taurum tibi, pulcher Apollo:
Nigram Hyemi pecudem, Zephyris felicibus albam.
Fama volat, pulsum regnis cessisse paternis
Idomenea ducem, desertaque litora Cretæ,
Hoste vacare domos, sedesque astare relictas.
Linquimus Ortygiæ portus, pelagoque volamus:
Bacchatamque jugis Naxon, viridemq; Donysam,
Olearon, niveamq; Paron, sparsasq; per æquor
Cycladas, et crebris legimus freta consita terris.
Nauticus exoritur vario certamine clamor.
Hortantur socii, Cretam proavosque petamus.
Prosequitur surgens à puppi ventus euntes:
Et tandem antiquis Curetum allabimur oris.
Ergo avidus muros optatæ molior urbis,
Pergameamq; voco: et lætam cognomine gentem
Hortor amare focos, arcemque attollere tectis.
Jamque ferè sicco subductæ litore puppes:

Itaque agite, et eamus quà mandata Deorum nos ducunt. Propitiemus ventos, et proficiscamur in regnum Creticum. Neque abest longo spatio: dum Jupiter faveat, tertia dies appellet naves ad litus Creticum. Sic locutus immolavit in altaribus dignas victimas: Neptuno taurum, tibi taurum, ô Phœbe formose: Tempestati ovem nigram, Zephyris propitiis candidam. Rumor spargitur, ducem Idomeneum ejectum abiisse è paternis regnis, et litora Cretæ *esse* vacua, domos carere hostibus, et regionem relictam patere. Linquimus portus Deli, et mari currimus: et radimus Naxum *in* montibus *sonantem tumultu* Baccharum, et viridem Donysam, *et* Olearon, et Paron candidam, et Cycladas sparsas per mare, et freta distincta multis insulis. Tollitur clamor nautarum diverso conatu. Socii impellunt *sese*, ut adeamus Cretam et majores. Ventus suboriens à puppi propellit navigantes: ac demum appellimur ad vetera litora Curetum. Ergo cupidus exstruo muros desideratæ urbis, et *eam* appello Pergameam: et hortor populum gaudentem *hâc* appellatione, *ut* curet domos, et erigat arcem *alto* fastigio. Et jam fermè naves subductæ *è mari stabant* in litore sicco:

NOTES.

115. *Gnossia regna.* Crete, whose chief city was Gnossus. The name Gnossia tellus is often applied to the whole island.

117. *Tertia lux*, for *tertius dies*.

118. *Meritos mactavit honores. Honores* are sacrifices, as has been observed in a former note. See Æn. I. 636.

120. *Nigram hyemi.* By *hyems* here we are to understand the stormy winds, as Æn. V. 772.

tempestatibus agnam
Cædere deinde jubet.

They were worshipped in order to avert their fury, as the Zephyrs were to procure their auspicious influence.

122. *Idomenea.* Idomeneus, the son of Deucalion, and grandson of Minos king of Crete, in his return from the Trojan war, being overtaken by a storm, made a vow to the gods, that, if they would save him in his extreme danger, he would sacrifice to them whatever thing he first met. This happened to be his own son, on whom the father performed his vow: upon which a plague having arisen, his subjects considered him as the cause of that public calamity, and banished him from the island. This is the account which Servius gives.

124. *Ortygiæ.* Delos was anciently called Ortygia, from ὀρτυξ, a quail, those birds having been very numerous in that island.

125. *Viridemque Donysam.* This island was famous for producing green marble, as Paros was for its pure white marble, so much celebrated by antiquity:

Urit me Glyceræ nitor
Splendentis Pario marmore purius.
Hor. I. Carm. Ode 9.

So Seneca in Hipp.

Lucebit Pario marmore clarius.

Lord Sandwich observes, "that when he passed by the island Paros, several parts looked as white to him, as the rising grounds about Turin, then covered with snow." This was in the year 1740.

127. *Freta consita terris. The Sporades.*

130. *Surgens à puppi.*

A gale behind our stern, fresh springing, speeds
Our voyage." TRAPP.

131. *Curetum oris*, i. e. Crete, the mansion of the Curetes, the ministers of Cybele, thought to be the same with Corybantes and Idæi Dactyli. Strabo derives their name Curetes from κυρα *tonsura*, because they had the forepart of their head shaven or shorn

133. *Pergameamque.* Pliny mentions Pergamus among the cities of Crete.

134. *Amare focos.* Servius thinks this implies a recommendation of the study of religion and sacrifices: Ruæus understands it of the care of their families. But, perhaps the

juventus vacabat conjugiis et agris novis: distribuebam leges ac domos: cùm repentè pestis funesta, *et* putrida, et annus mortifer venit in corpora, et *in* arbores, et *in* segetes, vitiatis spatiis aëris. *Socii* amittebant dulces animas, aut trahebant languentia corpora: prætereà Sirius *cæpit* urere campos infœcundos: herbæ siccabantur, et messes aridæ non dabant cibum. Pater *meus* hortatur *me ut* remenso mari eam iterum ad oraculum Deli, et *ad* Phœbum; et *ut* orem veniam: et *petam*, quem terminum ponat rebus afflictis, unde imperet *nos* quærere subsidium in *tot* difficultatibus, et quò convertere cursum. Nox erat, et somnus tenebat animalia per terras. Statuæ sacræ Deorum, et Penates Phrygii quos exportaverant mecum à Trojâ, et è medio incendio urbis; visi *sunt* in somnis stare ante oculos decumbentis, multâ luce conspicui: quâ *parte* Luna plena mittebat suum lumen per fenestras hiantes. Tunc sic *visi sunt* me alloqui, et auferre sollicitudinem his verbis: Quod Apollo dicturus *esset* tibi appulso *ad* Delum: *hoc ipsum tibi* prædicit hoc loco, et ecce nos ipse sponte mittit in tuam domum. Nos *post* Trojam combustam, secuti *sumus* te et tua arma:

Connubiis arvisque novis operata juventus:
Jura domosq; dabam: subitò cùm tabida membris,
Corrupto cœli tractu, miserandaque venit
Arboribusque satisque lues, et letifer annus.
Linquebant dulces animas, aut ægra trahebant
Corpora: tum steriles exurere Sirius agros.
Arebant herbæ, et victum seges ægra negabat.
Rursus ad oraclum Ortygiæ Phœbumq; remenso
Hortatur pater ire mari, veniamque precari:
Quem fessis finem rebus ferat, unde laborum
Tentare auxilium jubeat, quò vertere cursus.
Nox erat, et terris animalia somnus habebat.
Effigies sacræ Divûm, Phrygiique Penates,
Quos mecum à Trojâ mediisque ex ignibus urbis
Extuleram, visi ante oculos astare jacentis
In somnis, multo manifesti lumine: quâ se
Plena per insertas fundebat Luna fenestras.
Tum sic affari, et curas his demere dictis:
Quod tibi delato Ortygiam dicturus Apollo est,
Hìc canit: et tua nos en ultrò ad limina mittit.
Nos te, Dardaniâ incensâ, tuaque arma secuti;

NOTES.

meaning of it is, that Æneas would have them keep much at home, and not straggle abroad for some time, till they should know what sort of reception the inhabitants of the island would give them, whether they were come among friends or foes. This both agrees with what follows, *arcemque attollere tectis*, their being ordered to raise a strength for their defence in case of an attack; and was a proper caution in their present circumstances. Add to this, that the word is used in this very sense, Æn. V. 163. when Gyas would have his pilot to steer close to the shore, he says, *Litus ama*, Depart not from the shore, or, in the poetical style, Court the shore.

136. *Operata.* It was customary to offer sacrifice before they entered on marriage, or any important business of life; and the verb *operari* is used in this sense, Geor. I. 339.

Lætis operatus in herbis.

And by Juvenal, Sat. XII. 92.

Et matutinis operatur festa lucernis.

140. *Linquebant dulces animas.* Dr. Trapp thinks this a very odd expression, and proposes a change of *linquebant* to *reddebant*, and accordingly translates it, *they render their sweet souls.* And, indeed, it must be owned, to say a person *leaves his sweet soul*, sounds odd enough, because that is making the body to be the person. But, if we put *lives* instead of *souls*, *they left their sweet lives*, which is the true rendering of the words, the oddity of the phrase disappears. The expression is equivalent to that in the Georgics:

Præcipites altâ vitam sub nube relinquunt.
Geor. III. 547.

141. *Sirius.* Also called *Canicula*, or *the Dog-star*, a pestilential constellation, which rises about the end of July, when the heat of the sun is most intense.

143. *Ortygiæ.* See the note on verse 124.

152. *Insertas fundebat Luna.* Dr. Trapp renders the passage:

Where the full moon profusely pour'd her beams
Through the *inserted* windows;"

and adds, "as to the difficulties in the word *insertas* applied to *fenestras: insertas* for *inseratas*, according to Servius, seems very harsh. And *per insertas fenestras*, for *insertim per fenestras*, according to La Cerda, is more forced and unnatural than the other." "I take it," says the doctor, "with Turnebus, in its plain, literal sense, in which there is no difficulty at all: for what can be more proper than *fenestra inserta parieti.*" The doctor, confesses that *inserted* in English is not a very good word, but that he was forced to make use of it for want of a better. He knew "no other at least fit to be *inserted* in a verse."

153. *Affari.* Minelius considers *visi sunt* as understood.

Nos tumidum sub te permensi classibus æquor;
Iidem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus: tu mœnia magnis
Magna para, longumque fugæ ne linque laborem.
Mutandæ sedes: non hæc tibi litora suasit
Delius, aut Cretæ jussit considere Apollo.
Est locus, Hesperiam Graii cognomine dicunt;
Terra antiqua, potens armis atque ubere glebæ.
Oenotrii coluere viri: nunc fama, minores
Italiam dixisse, ducis de nomine, gentem.
Hæ nobis propriæ sedes: hinc Dardanus ortus,
Iasiusque pater, genus à quo principe nostrum.
Surge age, et hæc lætus longævo dicta parenti
Haud dubitanda refer. Corytum, terrasq; require
Ausonias: Dictæa negat tibi Jupiter arva.
Talibus attonitus visis ac voce Deorum,
(Nec sopor illud erat; sed coràm agnoscere vultus,

nos te duce percurrimus navibus procellosum mare; nos ipsi extollemus ad sidera futuros posteros *tuos*, et dabimus imperium *orbis* urbi *tuæ*. Tu destina magnos muros *nobis* magnis, et ne abjice laborem longi itineris. Mutanda *est* regio: Delius Apollo non suasit tibi *adire* hæc litora, nec jussit *te* manere in Cretâ. Est regio, *quam* Græci cognomine appellant Hesperiam: terra vetus, potens bello et fertilitate agrorum. Populi Oenotrii *hanc* tenuerunt: nunc rumor est posteros vocavisse nationem Italiam, è nomine ducis. Hæ sedes addictæ *sunt* nobis: hinc natus est Dardanus, et pater Jasius, à quo *Dardano* principe genus nostrum *ductum est*. Age, surge, et lætus renarra seniori patri hæc verba non *revocanda* in dubium. Quære Corytum, et terras Ausonias: Jupiter negat tibi Cretenses agros. *Ego* stupefactus talibus jussis et sermone Deorum, (neque enim hoc erat somnus: sed videbar coràm distinguere vultus,

NOTES.

162. *Cretæ considere;* for *in Cretâ.*

163. *Est locus.* This and the three following verses are taken from Æn. I. 534. Ilioneus had recited them to Dido before, when he informed her of their disastrous voyage, and the place for which they were bound. As they are the words of the oracle, it would have been disrespectful to alter them in the least; besides, Dido would be the more confirmed in the truth of Æneas' relation, when she found two witnesses delivering their testimony precisely in the same terms.

165. *Oenotrii.* Oenotria, whence these swains derive their names, was a part of Italy, which was afterwards called Lucania. It received its name from Oenotrus, the son of Lycaon, who settled there with a colony of Arcadians. The Oenotrians diffused themselves so widely, that all Italy was sometimes called Oenotria.

167. *Dardanus—Iasiusque pater.* Dardanus and Iasius had both one mother, Electra, the daughter of Atlas, and wife of Corytus, king of Tuscany; but Jupiter is given for the father of Dardanus. He, upon the death of Corytus, killed his brother Iasius, and being banished from Tuscany on that account, first fled into Samothrace, then into Phrygia, where he married Teucer's daughter, and built the city of Troy, which he called Dardania after his own name.

170. *Corytum.* Corytus was the name of a mountain and city in Tuscany, so called from Corytus, the supposed father of Dardanus; or from κορυς, a helmet, which Dardanus on that mountain lost in battle. The mountain, and a town near it, are now called *Cortona.*

171. *Ausonias.* Italy was denominated Ausonia, says Servius, from Auson or Ausonius, the son of Ulysses and Calypso. If so, it must be by anticipation that Virgil makes that name known to Æneas, for Calypso's son was hardly born at that time.

171. *Dictæa arva.* The Cretan territories, called Dictæan from Dicte, a mountain in Crete, where Jove is said to have been educated.

173. *Nec sopor illud erat.* Were not *sopor* distinct from *somnus*, or some word understood to be united with it, this line would contradict a preceding one:

———Visi ante oculos astare jacentis
In somnis.

Somnus often signifies a *slumber*, or a state between sleeping and waking, but *sopor* a perfect and confirmed sleep. Dr. Trapp after stating some difficulties which this passage contains, offers his opinion that the poet means to inform us that the whole was strictly a dream. Æneas dreamt he saw and heard the statues; but *nec sopor illud, &c.* it was not a mere dream. The impression was made not by sleep, but by a divine revelation: one may dream of an apparition as well as of any thing else.

et capillos velatos, et facies præsentes: *et* tum sudor frigidus fluebat toto corpore) effero corpus è lecto, et extollo ad cœlum manus inversas cum prece, et injicio flammis pura dona: confecto sacrificio lætus facio Anchisen certum *de iis rebus*, et explico ordine prodigium. *Anchises* animadvertit familiam ancipitem, et binos *ejus* auctores: et se delusum *esse* novo errore antiquarum regionum. Deinde ait. Fili agitate fatis Trojanis: sola Cassandra mihi prædicebat tales casus. Nunc reminiscor *illam* prædixisse hæc destinata *esse* nostræ genti: et sæpe appellàsse Hesperiam, sæpe regna Italica. Sed quis putavisset Trojanos venturos ad litus Italiæ? aut quem tum Cassandra vaticinans movisset? Obediamus Apollini, et admoniti sequamur meliora *consilia*. Sic dixit, et omnes obtemperamus læti verbis *ejus*. Relinquimus hanc etiam terram, et paucis *ibi* relictis præbemus vela *ventis*, et decurrimus magnum mare cavis navibus. Postquam naves provectæ *sunt in* altum mare, nec jam ullæ terræ ampliùs videbantur; *sed* undequaque aër, et undequaque aqua: tunc cœrulea pluvia decidit mihi supra caput, inducens noctem et tempestatem: et mare terribile *factum est* ob tenebras.

Velatasque comas, præsentiaque ora videbar:
Tum gelidus toto manabat corpore sudor)
Corripio è stratis corpus, tendoque supinas
Ad cœlum cum voce manus, et munera libo
Intemerata focis: perfecto lætus honore
Anchisen facio certum, remque ordine pando.
Agnovit prolem ambiguam, geminosque parentes:
Séque novo veterum deceptum errore locorum.
Tum memorat: Nate Iliacis exercite fatis,
Sola mihi tales casus Cassandra canebat.
Nunc repeto hæc generi portendere debita nostro,
Et sæpe Hesperiam, sæpe Itala regna vocare.
Sed quis ad Hesperiæ venturos litora Teucros
Crederet? aut quem tum vates Cassandra moveret?
Cedamus Phœbo, et moniti meliora sequamur.
Sic ait: et cuncti dicto paremus ovantes.
Hanc quoq; deserimus sedem, paucisq; relictis
Vela damus, vastumque cavâ trabe currimus æquor.
Postquam altum tenuere rates, nec jam ampliùs ullæ
Apparent terræ, cœlum undique, et undique pontus:
Tum mihi cœruleus supra caput astitit imber,
Noctem hyememque ferens: et inhorruit unda tenebris.

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174. *Velatasque comas.* The heads of the sacred statues were usually adorned with fillets and flowers.

176. *Supinas.* I lift up my hands *supine* to heaven. That is, as Ruæus states it, Ita sublatas—ut palmæ cœlo obvertantur. So that the palms of the hands are turned towards the zenith.

177. *Munera libo intemerata.* A private offering of pure wine and incense, which used to be poured upon the fire, in honour of the *Lares* or household gods.

179. *Anchisen facio certum.* Perhaps we had been at a loss to know whether this was good Latin, but for Virgil's sacred authority.

180. *Geminos parentes*, the double parents. Teucer from Crete, and Dardanus from Italy.

181. *Seque novo, &c.* Some copies read *parentum* instead of *locorum*.

182. *Iliacis exercite fatis.* In the same manner is he addressed by Anchises' ghost, Æn. V. 725. Æneas was thus harassed and afflicted, not for any personal demerit, but because of his connexion with Troy, the whole race of the Trojans being the objects of Juno's fatal resentment, and destined to suffer grievous misfortunes.

183. *Sola—Cassandra.* He says only Cassandra, because her prophecies were always disregarded. See the note on Æn. II. 246.

184. *Nunc repeto; memoria* understood.

188. *Moniti meliora sequamur.* Ruæus and Dr. Trapp construe these words thus, *Moniti sequamur meliora;* but it seems more elegant to keep to the order in which they stand: Now that we are better advised, let us follow or obey, *viz.* the gods.

189. *Ovantes.* An ovation was an inferior triumph. The word is derived by Ruæus from the reiteration of the letter O by the soldiery in their acclamations; or from *ovis*, because in a minor triumph sheep and not oxen were sacrificed. In Geor. I. 423. it is applied to the exultation of crows. It may refer to any joyous event.

190. *Paucis relictis;* meaning not living men, for to what purpose should *they* be left, but those dead by pestilence.

194. *Cæruleus imber.* Clouds that threaten rain, especially before thunder and lightning, are often tinctured with a deep blue, intermingled with black; and therefore we need not charge Virgil here with the absurdity of putting *cæruleus* for *ater*, as some interpreters would persuade us. *Cæruleus* is what we may call leaden-coloured.

195. *Inhorruit unda.* We have here a description of a second tempest, entirely different from that in the first book. By de

Continuò venti volvunt mare, magnaque surgunt
Æquora: dispersi jactamur gurgite vasto:
Involvêre diem nimbi, et nox humida cœlum
Abstulit: ingeminant abruptis nubibus ignes.
Excutimur cursu, et cæcis erramus in undis.
Ipse diem noctemque negat discernere cœlo,
Nec meminisse viæ mediâ Palinurus in undâ.
Tres adeò incertos cæcâ caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primùm se attollere tandem
Visa, aperire procul montes, ac volvere fumum.
Vela cadunt, remis insurgimus: haud mora, nautæ
Adnixi torquent spumas, et cærula verrunt.
Servatum ex undis Strophadum me litora primùm
Accipiunt. Strophades Graio stant nomine dictæ
Insulæ Ionio in magno: quas dira Celæno,
Harpyiæque colunt aliæ: Phineïa postquam
Clausa domus, mensasque metu liquêre priores.
Tristius haud illis monstrum, nec sævior ulla
Pestis et ira Deûm Stygiis sese extulit undis.
Virginei volucrum vultus, fœdissima ventris
Proluvies, uncæque manus, et pallida semper
Ora fame.

Statim venti impellunt mare, et magni fluctus intumescunt: agitamur sparsi immenso mari. Nubes obtexerunt diem, et nox imbrifera eripuit lucem: crebrò micant fulgura è scissis nubibus. Dejicimur à *recto* cursu, et vagamur per undas ignotas. Ipse Palinurus ait *se* non distinguere diem à nocte *in* cœlo, nec cognoscere iter in mediis fluctibus. Itaque vagamur mari *per* tres dies ambiguos *propter* tenebras obscuras, et *per* tres noctes sine astro. Quarto demum die terra primùm visa est se erigere, *et* procul ostendere montes, atque emittere fumum. Vela detumescunt, incumbimus remis: non *est* mora, nautæ connitentes convolvunt spumosos *fluctus*, et *spatia* cærulea. Litora Strophadum primò excipiunt me ereptum ex undis. Strophades insulæ Græco nomine appellatæ jacent in magno *mari* Ionio: quas sæva Celæno et aliæ Harpyiæ habitant: ex quo *tempore* domus Phinei clausa *est ipsis*, et *præ* timore deseruerunt mensas priores. Non *est* monstrum perniciosius illis, nec ulla pestis aut furor Deorum crudelior extulit se ex undis inferorum. Vultus *earum* volucrum *sunt* fœminei, sordidissima effusio alvi, et manus aduncæ, et facies semper pallidæ *præ* fame.

NOTES.

scribing the same subject with new circumstances, the poet admirably displays the fruitfulness of his invention. CATROU.

199. *Ingeminant abruptis nubibus ignes.* Some ancient copies and manuscripts read *abrupti nubibus ignes*, which both sounds better, and seems to be confirmed by that passage in Lucretius, which Virgil had probably here in his eye:

Transversosque volare per imbres fulmina cernis;
Nunc hinc nunc illinc *abrupti nubibus ignes*
Concursant: cadit in terras vis flammea vulgo. Lib. II. 213.

201. *Ipse—Palinurus*, i. e. Palinurus himself, with all his skill. He was the pilot of Æneas' ship, of whom see more, Æn. V. 883.

211. *Ionio in magno.* Not that sea which washes Ionia in Asia Minor, but that part of the Mediterranean which flows between Sicily and Greece.

212. *Harpyiæ.* The harpies, according to Hesiod, were the daughters of Thaumas and Electra. They were so called from ἁρπαζω, *rapio*, to denote their rapacious nature. Apollonius calls them Διος κυνας, *the hell-hounds of Jove;* and Virgil, *Furies*, verse 252, and *Diræ, fiends*, verse 262. Whence Servius concludes, that they were denominated Harpies on earth, Furies in hell, and *Diræ*, fiends, in heaven, as one and the same goddess was called Diana on earth, Luna, the moon, in heaven, and Proserpine in hell. Hence the beautiful lines:

Terret, lustrat, agit; Proserpina, Luna, Diana;
Ima, suprema, feras; sceptro, fulgore, sagitta.

212. *Phineïa.* Phineus, king of Thrace, having put out the eyes of his two sons, whom their step-mother falsely accused of attempting a rape upon her, was for his cruelty struck blind by Jupiter in his turn, and delivered over to the direful persecution of Harpies, till Calais and Zetes, two of the Argonauts, whom he had hospitably entertained in their way to Colchis, in quest of the golden fleece, relieved him from them in the manner already mentioned.

215. *Stygiis.* Styx was a celebrated river of hell, round which it flows nine times. The gods held its waters in such veneration, that when they swore by them, the oath was inviolable. If any of the gods perjured themselves, Jupiter obliged them to drink of its waters, which lulled them for a whole year into a senseless stupidity. It received its name and veneration from the nymph Styx, who assisted Jupiter against the Titans.

Postquam huc appulsi ingressi sumus portum, ecce cernimus passim in campis pingues boum greges, et greges caprarum in pratis, sine custode. Irruimus *in eos* gladiis, et vocamus in prædam et in partem Deos et Jovem ipsum. Deinde in sinuoso litore struimus lectulos, et comedimus pingues carnes. Sed improvisæ Harpyiæ advolant tremendo volatu è montibus, et succutiunt alas magno stridore, et rapiunt cibos, et turpant omnia immundo tactu. Præterea vox *earum* horribilis *est* inter fœtidum odorem. Iterum in recessu remoto sub rupe cavatâ, circumtecti arboribus et densâ umbrâ, sternimus mensas, et collocamus ignem in aris. Iterum ex aliâ *parte* cœli et latebris incognitis, turba Harpyiarum stridens advolat circa prædam aduncis pedibus, et fœdat cibos ore. Præcipio tunc sociis *ut* sumant arma, et bellum faciendum *esse* cum sævâ turbâ. Non aliter ac jussi *erant* faciunt, et præparant gladios occultos sub herbâ, et abscondunt clypeos latentes. Igitur, cùm *Harpyiæ* advolantes ediderunt strepitum per sinuosa litora, Misenus ab alto colle dat signum *pugnæ* cavâ buccinâ: aggrediuntur socii, et tentant novam pugnam, *nempe* vulnerare gladio turpes volucres maris. At neque excipiunt plumis ictum ullum, aut plagas tergo: et celeri fugâ elapsæ ad astra deserunt prædam semimanducatam et notas fœdas. Una *ex iis* Celæno constitit in altissimâ rupe,

Huc ubi delati portus intravimus; ecce
Læta boum passim campis armenta videmus,
Caprigenûmque pecus, nullo custode, per herbas.
Irruimus ferro, et Divos ipsumque vocamus
In partem prædamque Jovem: tunc litore curvo
Extruimusque toros, dapibusque epulamur opimis.
At subitæ horrifico lapsu de montibus adsunt
Harpyiæ, et magnis quatiunt clangoribus alas:
Diripiuntque dapes, contactuque omnia fœdant
Immundo: tum vox tetrum dira inter odorem.
Rursùm in secessu longo, sub rupe cavatâ,
Arboribus clausi circùm atque horrentibus umbris,
Instruimus mensas, arisque reponimus ignem.
Rursùm ex diverso cœli cæcisque latebris,
Turba sonans prædam pedibus circumvolat uncis,
Polluit ore dapes. Sociis tunc arma capessant
Edico, et dirâ bellum cum gente gerendum.
Haud secùs ac jussi faciunt, tectosque per herbam
Disponunt enses, et scuta latentia condunt.
Ergo, ubi delapsæ sonitum per curva dedêre
Litora; dat signum speculâ Misenus ab altâ
Ære cavo: invadunt socii, et nova prælia tentant,
Obscœnas pelagi ferro fœdare volucres.
Sed neque vim plumis ullam, nec vulnera tergo
Accipiunt: celerique fugâ sub sidera lapsæ,
Semesam prædam et vestigia fœda relinquunt.
Una in præcelsâ consedit rupe Celæno

NOTES.

223. *In partem prædamque*, for *In prædæ partem*, as, in the first book, *molemque et montes*, for *molem montium*. The Romans had a custom when they were going out to war or to the chase, to vow that they would consecrate to the gods a great part of the spoil or capture; whence Jupiter had a temple at Rome, under the title of *Jupiter Prædator*, Jupiter who presided over lawful plunder. *In partem vocare*, is of the same import with *participem facere*, to make them sharers with us of the booty: so the phrase is used by Cicero for Cæcina, *Mulieres in partem vocatæ sunt*.

226. *Magnis—clangoribus*. Some ancient copies read *plangoribus*.

232. *Ex diverso cœli*, i. e. *ex diverso cœli tractu;* for there is no reason for making it a kind of adverb, signifying overthwart, as Mr. Ainsworth has done in his dictionary. Though the mythologists make the Harpies but three in number, yet Virgil speaks here, as if the whole island had been crowded with them, calling them *turba* and *gens*, so that they no sooner left one quarter of the island, than they were pestered with them in another. The poets do not always restrict themselves either to historical or fabulous tradition, but only so far as it suits best with their design; so that, however others confine the Harpies to three, it follows not that Virgil does so.

239. *Speculâ*. Specula is an elevated spot, commanding a wide prospect; from the obsolete verb *specio*, i. e. *video*. Hence the word *speculor*.

239. *Misenus*. The son of Æolus, trumpeter to Æneas, Æn. VI. 164.

240. *Nova prælia tentant;* that is *tentant prælia* (et tentant) *fœdare*, i. e. *perdere*, to destroy. *Nova* signifies the same with *insolita*; either, says Minelius, "Quia rarum est pugnare cum Harpyiis; vel, quia vulnerari non poterant."

241. *Obscœnas—volucres*. Either birds of bad omen, or impure, abominable, to be abhorred upon account of their nastiness, as above described.

241. *Pelagi volucres*. Hesiod makes them the offspring of Electra, the daughter of the Ocean.

241. *Fœdare ferro*. The primary signification of the word *fœdo* is to mangle, cut in pieces, or make havoc of, as appears from

Infelix vates, rumpitque hanc pectore vocem:
Bellum etiam pro cæde boum stratisque juvencis,
Laomedontiadæ, bellumne inferre paratis?
Et patrio insontes Harpyias pellere regno?
Accipite ergo animis atque hæc mea figite dicta:
Quæ Phœbo pater omnipotens, mihi Phœbus Apollo
Prædixit, vobis furiarum ego maxima pando.
Italiam cursu petitis, ventisque vocatis
Ibitis Italiam, portusque intrare licebit.
Sed non antè datam cingetis mœnibus urbem,
Quàm vos dira fames, nostræque injuria cædis,
Ambesas subigat malis absumere mensas.
Dixit, et in sylvam pennis ablata refugit.
At sociis subitâ gelidus formidine sanguis
Diriguit: cecidere animi: nec jam ampliùs armis,
Sed votis precibusque jubent exposcere pacem,
Sive Deæ, seu sint diræ obscœnæque volucres.
At pater Anchises passis de litore palmis
Numina magna vocat, meritosque indicit honores:
Dii, prohibete minas, Dii talem avertite casum,

funesta vates, et emisit hæc verba è pectore: An etiam bellum, bellum *inquam* vultis *nobis* inferre, post stragem boum et occisos juvencos *nostros*, ô Trojani? et ejicere Harpyias insontes è paternâ ditione? Ergo animis excipite et imprimite hæc mea verba: quæ Jupiter omnipotens dixit Apollini, Phœbus Apollo mihi, ego maxima furiarum expono vobis. Petitis navigatione Italiam: et ventis invocatis pervenietis in Italiam, et permittetur *vobis* ingredi portus *ejus*. Sed non claudetis muris urbem concessam, priusquàm crudelis fames et injuria cædis nobis *illatæ cogat* vos devorare dentibus mensas corrosas. *Sic* locuta est, et fugit in sylvam alis ablata. At sociis sanguis frigidus constipatur repentino timore, animi defecerunt; nec jam ulterius volunt armis *pugnare* sed votis et precibus petere pacem ab *Harpyiis*, seu sint Deæ, seu funestæ et fœdæ volucres. At pater Anchises extensis è litore manibus invocat magnos Deos, et destinat *ipsis* digna sacrificia: O Dii, *inquit*, impedite *effectum harum* minarum, Dii avertite tale infortunium,

NOTES.

the more ancient authors, particularly Ennius and Plautus, who use it in that sense, as

Ferro fœdati jacent.
Ennius apud Servium.

And so Plautus, Amph. Ac. I. Sc. I. 91.

Fœdant et proterunt hostium copias.

See Æn. II. 55, where this verb is used in the same sense.

246. *Infelix vates.* As *felix* sometimes signifies propitious, favourable, so *infelix* here and elsewhere unfriendly, inauspicious, illboding; so that *infelix vates* answers to Homer's μαντις κακων.

248. *Laomedontiadæ.* In calling them sons of Laomedon, she reproaches them as being impious, unjust, and faithless, like that prince, who had falsified his promise even to the gods themselves.

249. *Patrio regno.* They were daughters of a sea-goddess, and the isles were sacred to the gods and goddesses of the sea, so that the Strophades were their proper heritage by their mother.

252. *Furiarum maxima.* She takes this name to herself, as it would seem, only to inspire them with the greater terror, though Servius and others, as has been said, infer from this passage, that the Harpies and Furies were the same.

257. *Ambesas—absumere mensas.* The sense of this prediction is seen from its accomplishment in the seventh book, verse 116. This is not merely poetical invention; it was an historical tradition, related by Dionysius and Strabo, that Æneas had received a response from an oracle, foretelling that, before he came to his settlement in Italy, he should be reduced to the necessity of eating his trenchers. Varro says he had it from the oracle of Dodona. Virgil puts this prophecy in the mouth of the Harpies, as being both suitable to their nature, and more apt to raise surprise when coming from them.

260. *Nec jam amplius armis, sed votis exposcere.* This is another instance of Virgil's concise elliptical style. It is plain, that *exposcere pacem* cannot agree, in propriety of language, both to *armis* and *votis*, or *precibus*, (though it does so in the construction;) for they are two quite contrary ideas; so that *pugnare*, or some such word, must be understood to *armis;* but the sense, nevertheless, is as obvious, as if the sentence was ever so complete.

261. *Jubent.* This shows the earnestness and importunity with which they urged Æneas to bring about a peace with them.

264. *Numina magna.* The ancients had *greater* and *minor* divinities. The Majores Dii were twelve; six males, Jupiter, Neptune, Mars, Mercury, Vulcan, and Apollo. Six females, Juno, Vesta, Ceres, Pallas, Diana, and Venus.

264. *Meritosque indicit honores.* See the note on book first, verse 636.

et placati protegite pios. Deinde imperat *socios* evellere funem è litore, et solvere ablatos rudentes. Austri inflant vela: fugimus per spumosas aquas, quà ventus et gubernator dirigebant navigationem. Jam Zacynthos sylvosa apparet *in* medio mari, et Dulichium, et Same, et Neritos alta rupibus. Evitamus scopulos Ithacæ, regna Laërtæ, et detestamur regionem nutricem crudelis Ulyssis. Deinde etiam ostenditur procellosus vertex Leucatæ montis, et Apollo terribilis navigantibus. Hunc *montem* lassi petimus, et imus *ad* parvam urbem. Anchora demittitur è prorâ, puppes sistunt in litore. Igitur potiti demum terrâ insperatâ, et sacrificamus Jovi, et cumulamus aras victimis,

Et placidi servate pios. Tum litore funem
Diripere, excussosque jubet laxare rudentes.
Tendunt vela Noti: ferimur spumantibus undis,
Quà cursum ventusque gubernatorque vocabant.
Jam medio apparet fluctu nemorosa Zacynthos,
Dulichiumque, Sameque, et Neritos ardua saxis:
Effugimus scopulos Ithacæ, Laërtia regna,
Et terram altricem sævi execramur Ulyssis.
Mox et Leucatæ nimbosa cacumina montis,
Et formidatus nautis aperitur Apollo.
Hunc petimus fessi, et parvæ succedimus urbi.
Anchora de prorâ jacitur, stant litore puppes.
Ergo insperatâ tandem tellure potiti,
Lustramurque Jovi, votisque incendimus aras:
Actiaque Iliacis celebramus litora ludis.

NOTES.

268. *Noti.* The south wind. This was necessary to a person sailing from the Strophades to Zant.

270. *Zacynthos.* The Island Zante, on the west of the Peloponnesus.

271. *Dulichium.* Now Dolicha, one of the Echinades islands: they go all under the common name of Curzolari.

271. *Same.* Or Samos, the same with Cephalenia, now Cephalonia. It was a part of the kingdom of Ulysses.

271. *Neritos.* A woody mountain in the island of Ithaca: Homer calls it Νηρίτου εινοσιφυλλου. The word Neritos is often applied to the whole island of Ithaca. Ulysses is called Neritius dux, and his ship Neritia navis. The inhabitants of Saguntum, as descended from a Neritian colony, are called Neritia proles.

272. *Scopulos Ithacæ.* Ithaca, now *Isola del Compare*, or *Val di Compare*, the island between Cephalonia and Dulichium, Ulysses' native seat: it was very barren, rugged, and mountainous, and therefore he calls it *Scopulos Ithacæ*, and subjoins, by way of irony and contempt, *Laertia regna:* as, in the first book, Neptune first calls Æolus' realms *immania saxa;* then adds, in a strain of derision,

——— Illa se jactet in aulâ
Æolus, et clauso ventorum carcere regnet.
Æn. I. 144.

273. *Sævi execramur.* These terms well express the hero's detestation of so great an enemy to the Trojans as Ulysses.

274. *Leucatæ.* The island Leucas, Leucates, or Leucate, now S. Maura, subject to the Turks, and the seat of a pasha. It lies between the Acroceraunian mountains and the Peloponnesus, so near to the promontory of Actium, in the western coast of Epirus, that it is said to have once adjoined to that continent. It got the name of Leucate, the white island, from a famous white rock adjoining to it, which Strabo calls το αλμα, i. e. the Lover's Leap; it being supposed to have effect to cure despairing lovers, who were wont to throw themselves down from its summit into the sea. Among those who are said to have tried the experiment, is the celebrated poetess Sappho.

275. *Formidatus nautis Apollo.* Strabo informs us, that on mount Leucate was a temple dedicated to Apollo, where a human sacrifice was yearly offered up in honour of that god; for this reason, or on account of the ruggedness of the coast where this temple stood, Virgil calls it *Apollo formidatus nautis;* the name of the god to whom the temple was dedicated being put for the temple itself.

276. *Parvæ succedimus urbi.* This city was Ambracia, at that time very inconsiderable, but Augustus enlarged it afterwards under the name of Nicopolis.

277. *Stant litore puppes,* may signify, The sterns rest on the shore, as Dr. Trapp has it.

279. *Lustramurque Jovi.* We pay vows and sacrifices to Jove. Lustro is much the same with *luo* and *solvo.* Hence the scriptural phrase *to pay a vow.* Its fulfilment discharges from the obligation. The vows here intended are those made to the great gods by Anchises, v. 264.

279. *Votisque incendimus aras; kindle the altars;* for kindle fires on them. *With vows,* that is, with the offerings vowed or promised.

280. *Iliacis ludis.* He alludes to the games which Augustus celebrated in commemoration of his victory over Antony at Actium. Virgil, to pay his court to Augustus, supposed Æneas to have landed on that coast, and to have instituted those very

Exercent patrias oleo labente palæstras
Nudati socii: juvat evasisse tot urbes
Argolicas, mediosque fugam tenuisse per hostes.
Intereà magnum Sol circumvolvitur annum,
Et glacialis hyems Aquilonibus asperat undas.
Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis figo, et rem carmine signo:
Æneas hæc de Danais victoribus arma.
Linquere tum portus jubeo, et considere transtris.
Certatim socii feriunt mare, et æquora verrunt.
Protinùs aërias Phæacum abscondimus arces,
Litoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthroti ascendimus urbem.
Hìc incredibilis rerum fama occupat aures:
Priamiden Helenum Graias regnare per urbes,
Conjugio Æacidæ Pyrrhi sceptrisque potitum;
Et patrio Andromachen iterum cessisse marito.

et nobilitamus Actium promontorium Trojanis ludis. Socii nudati committunt patrias luctas olco fluente: delectat *eos* evitàsse tot urbes Græcas, et iter habuisse inter medios hostes. Intereà Sol circumagit annum integrum, et gelida hyems infestat mare Aquilonibus. Appendo liminibus anterioribus scutum æris cavi, *quod* gestaverat magnus Abas, et noto factum *hoc* versu: Æneas *posuit* hæc spolia de Græcis *Trojæ* victoribus *relata*. Posteà impero *socios* relinquere portum et sedere in scamnis. Socii certatim verberant mare *remis* et radunt fluctus. Continuò præterimus altas arces Phæacum, et radimus litora Epiri, et intramus portum Chaonium, et accedimus ad excelsam urbem Buthrotum. Hìc incredibilis rumor rerum implet aures *nostras:* Helenum filium Priami imperare per urbes Græcas, potitum uxore et regno Pyrrhi *nepotis* Æaci; et Andromachen rursus venisse *in potestatem* mariti Trojani.

NOTES.

games which he appointed to be celebrated every fifth year: whence we may with some probability conjecture, that four years were now elapsed since Æneas left Troy, and that the 284th verse,

Intereà magnum sol circumvolvitur annum,

refers to the beginning of the fifth year.

281. *Labente*, for *defluente*.

281. *Palæstras*. The palæstra was properly the place in which young men, naked and besmeared with oil, wrestled with each other: παλη is the same with *lucta*, fighting, wrestling. The word is applied to all the variety of ancient games.

284. *Magnum annum*. A year of twelve solar months, to distinguish it from a lunar year.

285. *Asperat undas*. It provokes or sharpens all their keenness and rage; makes them rough, boisterous, and severely cold.

286. *Abantis*. This Abas was probably one of those Greeks who were in company with Androgeos, whom Æneas and his party slew, and stripped of their armour, which they exchanged for their own. Servius tells us a long fable about him, which is hardly worth the pains to transcribe.

287. *Carmine*. This Dryden most feebly calls *the verse beneath*.

The verse beneath my name and action speaks,

These arms Æneas took from conqu'ring Greeks.

288. *Æneas hæc, &c. Detracta consecravit*, or the like, is understood, it being in the usual elliptical style of inscriptions.

289. *Transtris*, benches on which the rowers sat.

291. *Phæacum*, the inhabitants of Phæacia, or Corcyra, now Corfu, an island that lies to the west of the promontory of Actium. It is celebrated by the ancients for its fruitful gardens and orchards:

Proxima Phæacum felicibus obsita pomis
Rura petunt.

Ovid. Met. XIII. 719.

Illa jubebit
Poma dari, quorum solo pascaris odore,
Qualia perpetuus Phæacum autumnus habebit.

Juven. Sat. V. 150.

Here it is that Homer places the famous gardens of Alcinous, who was king of that island.

291. *Abscondimus arces*. We hide the aerial towers of the Phæacians; that is, we make them hidden from us by losing sight of them.

292. *Epiri*. A country in Europe, once a flourishing kingdom; it is bounded by the Ionian sea on the south and west; by Achaia, and Thessaly to the east, and Macedonia to the north. It was divided into Chaonia, Thesprotia, Acarnania, and Ætolia.

292. *Portu*, for *portui*.

294. *Incredibilis fama*. It was certainly a very surprising revolution of fortune, that the son of Priam was the king of Epirus, and possessed of the throne of Pyrrhus, that very son of Achilles who had put his father and so many of his relations to death; and that he was now wedded to his brother Hector's widow, after she had been married to his most inveterate enemy. Yet these events are not the poet's invention. For Justin tells us, that Pyrrhus was reconciled to Helenus, shared with him his kingdom, and gave him Andromache in marriage, lib. XVIII. 3.

297. *Patrio marito*. Andromache herself was a Theban princess; but, in consequence of her marriage with Hector, Troy became her country.

297. *Andromachen*. It will repay the reader to peruse attentively this interview between Æneas and Andromache, as illustrated in a

Obstupui; et pectus exarsit mirabili desiderio alloquendi hominem et sciendi tantos casus. Progredior *ultra* portum, relinquens naves et litus. Tunc fortè Andromache ante urbem, in *sacrâ* sylvâ, ad aquas ficti Simoëntis, offerebat cineri solemnes epulas et funebria munera, et appellabat manes prope sepulchrum Hectoris, quod dedicaverat è viridi cespite vacuum; et binas aras, causam lachrymarum. Ut aspexit me accedentem, et stupefacta vidit circa *me* Trojana arma; attonita *hoc* magno prodigio, exanimata est in ipso aspectu: calor abiit *ex* ossibus: cadit, et longo *pòst* tempore vix demum *ita* loquitur: An vera species, et verus nuncius te mihi sistis, ô fili Veneris? an vivis? aut si lux alma abiit *à te*, ubi est Hector? *Sic* locuta est, et emisit lachrymas, et implevit clamore omnem locum. Vix respondeo pauca mœrenti, et turbatus os aperio interruptis verbis: Certè vivo, et traho vitam per omnes miserias. Ne dubita, nam vera aspicis. Heu! quis casus successit tibi, privatæ tanto marito? aut quæ fortuna satis *tibi* congrua redit *ad te?* O Andromache, tenesne conjugium Hectoris, an Pyrrhi? Demisit vultum, et humili voce dixit:

Obstupui; miroque incensum pectus amore
Compellare virum, et casus cognoscere tantos.
Progredior portu, classes et litora linquens.
Solemnes tum fortè dapes et tristia dona
Ante urbem, in luco, falsi Simoëntis ad undam,
Libabat cineri Andromache, manesque vocabat
Hectoreum ad tumulum, viridi quem cespite inanem,
Et geminas, causam lachrymis, sacraverat aras.
Ut me conspexit venientem, et Troïa circùm
Arma amens vidit; magnis exterrita monstris,
Diriguit visu in medio: calor ossa reliquit:
Labitur; et longo vix tandem tempore fatur:
Veráne te facies, verus mihi nuntius affers,
Nate Deâ? vivisne? aut, si lux alma recessit,
Hector ubi est? Dixit, lachrymasq; effudit, et omnem
Implevit clamore locum: vix pauca furenti
Subjicio, et raris turbatus vocibus hisco:
Vivo equidem, vitamque extrema per omnia duco.
Ne dubita, nam vera vides.
Heu quis te casus dejectam conjuge tanto
Excipit? aut quæ digna satis fortuna revisit?
Hectoris, Andromache, Pyrrhin' connubia servas?
Dejecit vultum, et demissâ voce locuta est:

NOTES.

long note by Dr. Trapp in his *Translation*. He closes a number of excellent remarks by saying, "that man surely can have no idea of friendship, nor of human nature itself, who is not sensibly touched with this whole passage; which is to me one of the most affecting in all the Æneis.

302. *Falsi Simoëntis.* Helenus and Andromache comforted themselves under the loss of Troy, in giving to a river of Epirus the name of a Trojan river.

304. *Tumulum.* The bones of Hector were not deposited here. It was *inanem*, empty, not what the Latins call monumentum, but a cenotaph; from κενος, empty, and ταφος, a tomb. Cenotaphs were honorary tombs erected either to persons buried in another place, or to those who have received no burial, and whose relics cannot be found, as being killed in battle, or lost at sea. The same privileges and religious regard were allowed to these *tumuli inanes et honorarii* as to real tombs.

305. *Geminas aras.* Some will have it, that one altar was for Hector, and the other for his son Astyanax, whom the Greeks had thrown headlong from the tower of Troy: but others think they were both for Hector, it being customary to erect two altars to the manes, especially to heroes, who were considered as a sort of deities; and the infernal deities delighted in an even number. See the note on verse 63.

309. *Tempore. Post*, understood.

314. *Hisco*, from *hio*. The hero in surprise rather opens his mouth than speaks. Both Dryden and Pitt retain the sense of Virgil:

With *broken words* I made this brief reply.
DRYDEN.

Few words to soothe her raging grief I say,
And *scarce those few for grief can find their way.*
PITT.

316. *Nam vera vides.* Broken lines, such as the present, often occur in the Æneid, which its author did not live to finish, but an hemistich is not found in the Bucolics or Georgics.

319. *Pyrrhin' connubia servas?* These words of Æneas would have been a severe reproach, had Andromache been mistress of her own fortune. Her slavery rendered her marriage with Pyrrhus excuseable, notwithstanding which, she is still confused. She casts her eyes to the ground, and replies with a low voice, not answering his question directly, but breaking out in a passionate exclamation, O felix una, &c.
CATROU.

319. *Hectoris, Andromache.* Some read *Hectoris Andromachen*, to construe with the preceding verb *revisit*. The paraphrase which Ruæus gives of the passage is not accurate: *O Andromache, tenesne conjugium Hectoris, an Pyrrhi?* Now, whatever sense

O felix una ante alias Priameïa virgo,
Hostilem ad tumulum Trojæ sub mœnibus altis
Jussa mori: quæ sortitus non pertulit ullos,
Nec victoris heri tetigit captiva cubile!
Nos patriâ incensâ diversa per æquora vectæ,
Stirpis Achilleæ fastus, juvenemque superbum
Servitio enixæ tulimus: qui deinde secutus
Ledæam Hermionem, Lacedæmoniosq, Hymenæos,
Me famulam famuloq; Heleno transmisit habendam.
Ast illum, ereptæ magno inflammatus amore
Conjugis, et scelerum furiis agitatus Orestes

O fortunata præ aliis, virgo Priami *filia*, coacta mori ad sepulchrum hostis, prope muros altos Trojæ: quæ non passa est ullam sortitionem, nec captiva lectum victoris domini. Nos post patriam combustam vecta per longinqua maria, parientes in captivitate, toleravimus superbiam familiæ Achillis, et juvenem ferocem: qui postea quærens Hermionem *neptem* Ledæ, et conjugium Spartanum, me servam tradidit possidendam Heleno, *ipsi* quoque servo. At Orestes ardens magno desiderio raptæ uxoris, et impulsus furiis criminis

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he may put upon the words *tenesne conjugium*, when joined to *Hectoris*, in the first part of the sentence, they must, in propriety of writing, signify the same thing, when joined to *Pyrrhi* in the last part; so that, according to him, the meaning of Æneas' question will be, Say, Andromache, are you wedded to Hector or to Pyrrhus? which every one sees to be absurd, especially after Æneas had said immediately before, *dejectam conjuge tanto*, that she was brought low by the loss of that great lord, meaning Hector. The construction therefore is, *Hectoris Andromache, servasne connubia Pyrrhi?* And is Hector's Andromache wedded to Pyrrhus! which is not so much a question, as an exclamation of surprise and condolence. That *Hectoris Andromache* is to be construed this way, appears from Justin, who gives them the same honourable designation, lib. XVII. cap. 3. Atque ita Heleno, filio Priami regis—regnum Chaonum et *Andromachen Hectoris*—uxorem (Pyrrhus) tradidit.

321. *O felix una ante alias Priameïa virgo.* Quintilian quotes this as an example of Virgil's talent in the pathetic: in order to show the extremity of Andromache's misery, he makes her even envy the fate of Polyxena, which, in the eyes of all the world besides, was most wretched and deplorable: how wretched then must Andromache's state have been, if, when compared to her, even Polyxena was happy! Quam miser enim casus Andromachæ, si comparata ei felix Polyxena? Instit. lib. VI. cap. 3. See also Macrob. Saturn. lib. XIV. cap. 6.

321. *Ante alias;* virgines.

321. *Priameïa virgo.* Polyxena, the daughter of Priam and Hecuba, with whom Achilles fell in love. She was the innocent occasion of Achilles' death; for Priam having invited that hero to Troy, under pretext of giving his daughter in marriage, while she was in the temple of Apollo, where the marriage rites were to have been performed, Paris, at the time when Deiphobus was embracing Achilles, came behind, and shot him to death with an arrow. Achilles, with his last breath, enjoined Pyrrhus to revenge his death upon Priam's perfidious family whenever Troy should be taken, and particularly to sacrifice Polyxena at his tomb, which accordingly was put in execution.

323. *Sortitus non pertulit ullos.* After the conquest of Troy, the Grecian princes drew lots among themselves for the choice of the captives. This is the calamity from which Andromache pronounces Polyxena happy in being delivered by death.

327. *Servitio enixæ. Enixa* signifies not only one who has suffered the pains of childbearing, but also who has been harassed with severe toil and labour in general: and so some of the best expositors understand it here: and, indeed, one is naturally led to this sense; for there seems to be no propriety in the expression, if we understand it of her having borne a son to Pyrrhus.

325. *Nos;* for *ego.*

328. *Ledæam Hermionen.* Hermione was the daughter of Menelaus, king of Sparta or Lacedæmon, by Helen, the daughter of Jupiter and Leda. She was betrothed by Tyndareus, Leda's husband, in Menelaus' absence, to her cousin Orestes, the son of Agamemnon; and again betrothed at Troy by Menelaus to Pyrrhus, the son of Achilles, who went to Sparta, and carried her off. Orestes, in revenge, slew Pyrrhus at Delphi, whither he had gone to consult the oracle about his future offspring by Hermione.

330. *Ast illum;* Pyrrhus.

331. *Conjugis;* Hermione.

331. *Furiis agitatus Orestes.* Orestes, the son of Agamemnon and Clytemnestra, slew his mother Clytemnestra, who was accessory with Ægisthus to the murder of his father. After this action, he is said to have been long haunted and tormented by the Furies, i. e. he was stung with grievous remorse for imbruing his hands in his mother's blood. He was expiated at length, and received absolution from the court of Areopagus at Athens; and having married Hermione, after he had put Pyrrhus to death, united the kingdom of Sparta to his own hereditary dominions.

331. *Furiis agitatus.* The Furies were

sui, intercipit illum improvidum, et jugulat ad altaria patria. Per mortem Pyrrhi pars regni data cessit Heleno: qui à Trojano Chaone vocavit cognomine campos Chaonios et totam Chaoniam: et condidit in monte Pergama, et hanc arcem Iliacam. Sed quinam venti et quænam fata direxerunt tibi cursum? aut quis Deus adduxit te inscium ad nostra litora? Quid? puer Ascanius superestne, et fruitur vitâ? *is* quem tibi jam Troja—Quinam est jam puero dolor de amissâ matre? quomodo et pater Æneas, et avunculus Hector incitant *ipsum* ad veterem fortitudinem et animos viriles? Talia dicebat plorans, et

Excipit incautum patriasque obtruncat ad aras.
Morte Neoptolemi, regnorum reddita cessit
Pars Heleno: qui Chaonios cognomine campos,
Chaoniamque omnem Trojano à Chaone dixit:
Pergamaque, Iliacamque jugis hanc addidit arcem.
Sed tibi qui cursum venti, quæ fata dedêre?
Aut quis te ignarum nostris Deus appulit oris?
Quid puer Ascanius? superatne, et vescitur aurâ?
Quem tibi jam Troja—
Ecqua jam puero est amissæ cura parentis?
Ecquid in antiquam virtutem animosque viriles,
Et pater Æneas, et avunculus excitat Hector?
Talia fundebat lachrymans, longosque ciebat
Incassùm fletus; cùm sese à mœnibus heros
Priamides multis Helenus comitantibus affert,
Agnoscitque suos, lætusque ad limina ducit;
Et multùm lachrymas verba inter singula fundit.

frustrà movebat longos fletus: cùm heros Helenus *filius* Priami, effert se ex urbe, comitantibus plurimis: et agnoscit suos *Trojanos*, et lætus ducit in domum *suam*, et inter singulas voces emittit multum lachrymarum.

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three in number, Alecto, Tisiphone, and Megæra. Cicero has a remarkable passage to explain what was meant by the Furies: Nolite enim putare, quemadmodum in fabulis sæpenumero videtis, eos, qui aliquid impiè sceleratèque commiserint, agitari et perterreri Furiarum tædis ardentibus. Sua quemque fraus, et suus terror maximè vexat; suum quemque scelus agitat, amentiaque afficit; suæ malæ cogitationes, conscientiæque animi, terrent: hæ sunt impiis assiduæ domesticæque Furiæ, quæ dies noctesque parentum pœnas à conscleratissimis filiis repetant. Pro Roscio, 24. These stings and galling remorses were Orestes' Furies, which the poet therefore calls *Furiæ scelerum*, the furies of his crimes. It is probable, however, that Orestes pictured to his own disturbed imagination this notion of his being haunted by the Furies, armed with all those terrors in which they were drawn by the poets; as Suetonius relates to have been the case with Nero. Sæpe confessus exagitari se maternâ specie, verberibus Furiarum, ac tædis ardentibus.

332. *Patrias ad aras.* Pyrrhus was slain at the altar of Apollo of Delphi; and his father Achilles, at the altar of Thymbræan Apollo at Troy. Interpreters therefore are at a loss to explain what is meant by *patrias aras:* some understand the altars of Apollo, at whose altar his father was slain before; Ruæus, after Turnebus, explains it, the altar of his country, because the temple of Delphi was in the centre of Greece, Pyrrhus' country.

334. *Pars Heleno:* now my husband.

335. *Trojano à Chaone.* Chaon was one of Priam's sons, and the brother of Helenus, who slew him unwittingly in hunting, and, in honour to his memory, called his kingdom after his name.

340. *Quem tibi jam Trojâ.* This is a proof that Virgil had left the Æneid imperfect; for, however he might, for the sake of variety, designedly leave some verses unfinished when the sense was complete, it cannot be imagined that he would choose to leave an unfinished sense. Some have absurdly filled up the verse thus:

Quem tibi jam Trojâ peperit fumante Creüsa,

not considering that Ascanius, at the taking of Troy, was old enough to accompany his father in his flight. Others:

Quem tibi jam Trojâ obsessâ est enixa Creüsa;

Which, however it may be Virgil's sense, has nothing of his poetical spirit.

341. *Amissæ parentis.* A question is here raised, how Andromache came to know that Creüsa was lost. But where was the difficulty of her being apprised of this before she left the Trojan coast, especially as Æneas himself returned to Troy in quest of her?

346. *Helenus comitantibus affert.* Bossu observes, that the reader of a poem is offended when that is related to him which he perfectly knows. Venus, in the first book, would not hear Æneas make a recital of his misfortunes. She interrupts it to comfort him. *Here*, when good manners obliged Æneas to relate his story to Andromache, Helenus comes in very opportunely and prevents it.

Procedo, et parvam Trojam, simulataq; magnis
Pergama, et arentem Xanthi cognomine rivum
Agnosco: Scææque amplector limina portæ.
Necnon et Teucri sociâ simul urbe fruuntur.
Illos porticibus rex accipiebat in amplis.
Aulaï in medio libabant pocula Bacchi,
Impositis auro dapibus, paterasque tenebant.
Jamque dies alterque dies processit; et auræ
Vela vocant, tumidoque inflatur carbasus Austro.
His vatem aggredior dictis, ac talia quæso:
Trojugena, interpres Divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui sidera sentis,
Et volucrum linguas, et præpetis omina pennæ.
Fare age: namq; omnem cursum mihi prospera dixit
Religio; et cuncti suaserunt numine Divi
Italiam petere, et terras tentare repôstas:
Sola novum dictuque nefas Harpyia Celæno
Prodigium canit, et tristes denuntiat iras,
Obscœnamq; famem. Quæ prima pericula vito?
Quidve sequens, tantos possum superare labores?
Hìc Helenus, cæsis primùm de more juvencis,
Exorat pacem Divûm, vittasque resolvit
Sacrati capitis, meque ad tua limina, Phœbe,
Ipse manu multo suspensum numine ducit;

Progredior, et agnosco parvam Trojam, et Pergama assimilata magnis, et siccum rivum cognomine Xanthi, et amplector postes portæ Scææ. Trojani quoque potiuntur simul urbe sociâ. Rex sub vastis porticibus excipiebat eos. Bibebant vini pocula in medio aulæ, cibis auro impositis, et tenebant pateras. Jamque dies et secundus dies abiit, et venti invitant vela, et lintea inflantur tumido vento. Alloquor his verbis Helenum vatem, et rogo *eum* talia: Trojane, interpres Deorum, qui cognoscis divinitatem Apollinis, et tripodas, et lauros Clarii, et astra, et cantus avium, et auspicia volantis alæ. Dic age: nam ceremoniæ propitiæ mihi declaraverunt totum iter *meum;* et omnes Dii *suâ* auctoritate suaserunt mihi petere Italiam, et quærere terras *mihi* præparatas. Sola Harpyia Celæno canit prodigium novum et horrendum dictu, et prædicit funestas iras, et fœdam famem. Quod periculum primò effugiam? et quid exequendo, possum emergere è tantis casibus? Tunc Helenus, primò mactatis juvencis juxta consuetudinem, precatur veniam à Diis, et solvit tænias sacri capitis et ipse ad tua templa, ô Phœbe, manu ducit me trepidantem ob magnam *reverentiam* Dei.

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351. *Scæaque amplector.* Persons going into banishment, about to travel into distant countries, or returning home, were accustomed to embrace the pillars and threshold of their houses:

Patriæque amplecti limina portæ.
FLACCUS.

354. *Aulaï;* for *Aulæ.* Diphthongs were by the ancients, and especially by the Greeks, frequently divided.

354. *Libabant pocula.* It was customary at entertainments, after the first service, to introduce a drinking bout, with a libation to the gods. See book first, verse 740.

359. *Qui numina Phœbi.* The poet enumerates five kinds of divination. 1. By the inspiration of the god. 2. By the use of the tripod. 3. By the burning of laurel. 4. By the science of the stars. 5. By the observation of birds.

360. *Tripodas.* The tripod was a kind of three-footed stool, whereon the priestess of Apollo sat when she delivered the oracles.

360. *Clarii lauros.* The ancients had a way of divination, by burning a branch of laurel, the crackling of which was a good omen; but, if it consumed away without noise, it was unlucky, as in Tibullus, lib. II. 5, 81.

Ut succensa sacris crepitet benè laurea flammis,
Omine quo felix et sacer annus eat.

360. *Clarii. Clarius* was an epithet given to Apollo, from Claros, a city in Ionia, near Colophon, where he had a famous temple and oracle.

361. *Volucrum linguas, et præpetis omina pennæ.* Some birds were subservient to divination by the sounds they uttered, and these were called *oscines:* of which kind were the crows, ravens, &c. Hor. III. Carm. Ode XXVII. 11.

Oscinem corvum prece suscitabo
Solis ab ortu.

Others answered the same end by their manner of flying, and were called *præpetes.*

370. *Vittasque resolvit.* The priest, in performing sacrifice, had his head bound about with fillets; but, now that he is going to prophesy, he assumes the loose air of an enthusiast, as is said of the Sibyl. Æn. VI. 48.

Non comptæ mansere comæ.

372. *Multo suspensum numine.* Some read *suspensus,* which means, that Helenus was full of anxiety and perturbation from the influence of the god. But it is much better applied to Æneas, who had good reason to be in awful suspense about his future fortune.

Ac posteà sacerdos loquitur hæc divino ex ore: Fili Veneris: nam certò scio te majoribus auspiciis currere per mare: ita rex Deorum disponit fata, et miscet fortunas: ea series *rerum* decurrit. Explicabo tibi verbis pauca è plurimis, ut securior percurras maria *quæ te* excipient, et possis quiescere *in* portu Italico: nam Parcæ impediunt ne Helenus sciat reliqua, et Juno impedit *ne* loquatur. Primò longum iter impeditum procul longis regionibus separat *à te* Italiam, quam tu jam putas propinquam, et *cujus* paras intrare vicinos portus, ô ignare. Et curvandi sunt remi in mari Siculo, et percurrenda navibus planities maris Italici, et infernæ paludes *adeundæ*, et insula Circes Colchicæ: priusquàm possis condere urbem in securâ regione. Dicam tibi signa, tu *ea* retine commissa animo. Quando porca reperta à te sollicito, jacebit circa undam

Atque hæc deinde canit divino ex ore sacerdos:
Nate Deâ: nam te majoribus ire per altum
Auspiciis manifesta fides: sic fata Deûm rex
Sortitur, volvitque vices: is vertitur ordo.
Pauca tibi è multis, quò tutior hospita lustres
Æquora, et Ausonio possis considere portu,
Expediam dictis: prohibent nam cætera Parcæ
Scire Helenum, fariq; vetat Saturnia Juno.
Principio Italiam, quam tu jam rere propinquam,
Vicinosque ignare paras invadere portus,
Longa procul longis via dividit invia terris.
Antè et Trinacriâ lentandus remus in undâ,
Et salis Ausonii lustrandum navibus æquor,
Infernique lacus, Æææque insula Circæ;
Quàm tutâ possis urbem componere terrâ.
Signa tibi dicam, tu condita mente teneto.
Cùm tibi sollicito secreti ad fluminis undam

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374. *Auspiciis majoribus.* Among the various omens and prognostics by which the ancients obtained (as they supposed) an insight into futurity, some were of a more important nature, awakened greater attention, showed a more extraordinary interposition of the gods, and portended the birth of more glorious events. Of this kind were the heavenly signs, visions, and extraordinary appearances, which had all along accompanied Æneas since he first set out from Troy.

375. *Fata sortitur,* Dispenses his oracles by lot; alluding to the manner of consulting the oracle, which was sometimes by drawing lots.

377. *Hospita:* either *vicina* or *quæ te hospitio excipient,* or, as Dr. Trapp prefers, *peregrina.*

379. *Prohibent nam cætera scire.* Pierius observes, that in almost all the ancient copies there is a full stop at *scire;* and Servius chooses this pointing for several reasons, which shall be mentioned, and to which some others shall be added: First then, if we make both parts of the sentence refer to Helenus, there will be an inconsistency between the first part and the last: *Prohibent scire—farique vetat.* Would Juno forbid to declare or reveal to others what he did not know himself? Besides, he had said before, he would only inform him of a few events of the many that were to befal him: *Pauca tibi è multis expediam;* which implies, that Helenus knew the rest, but was restrained by heaven from communicating them to him. Some of these events it was not proper for him to know, because the accomplishment of them depended on his own free will. Others, Juno withheld Helenus from revealing to him, that he might be the more perplexed with doubt and anxiety, and the more surprised and unprovided against the calamity. Of this kind is the interpretation of Celæno's prophecy, which Helenus appears to have understood; for he bids him not to be much concerned about it, since the gods would extricate him from that distress, verse 394.

Nec tu mensarum morsus horresce futuros:
Fata viam inveniant.

And also the death of his father, with respect to which Æneas questions not Helenus' foreknowledge, but only complains of him for not revealing it to him, verse 712.

Nec vates Helenus, cùm multa horrenda moneret,
Hos mihi prædixit luctus.

382. *Portus; quos* understood.

383. *Via dividit invia.* An impassable passage is a contradiction; it means *perdifficilis.*

384. *Trinacriâ.* Sicily, so called from its triangular form, made by the three promontories of Pelorus, Pachynus, and Lilybæum, in which it terminates.

384. *Lentandus.* A descriptive word, which denotes the bending motion of the oar, occasioned by the resistance of the waves; and therefore signifies that they were to struggle hard in rowing.

385. *Ausonii.* See the note on verse 171.

386. *Æææque insula Circæ.* Circe was the daughter of the Sun and the nymph Perse; she is called Ææan from Æa, an island and city belonging to the kingdom of Colchos, about the mouth of the river Phasis. She married the king of the Sarmatians, whom having poisoned, she fled to Italy to a promontory, which from her was denominated Circe's Mount, now Circello. The marshes surrounding it, which are now drained, gave it the form of an island.

387. *Tutâ terrâ.* He says *in a safe land,* because he had been baffled in his former attempts to build in Thrace and Crete.

389. *Ad fluminis undam;* the Tiber.

Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa jacebit,
Alba, solo recubans, albi circum ubera nati;
Is locus urbis erit; requies ea certa laborum.
Nec tu mensarum morsus horresce futuros.
Fata viam invenient, aderitq; vocatus Apollo.
Has autem terras, Italique hanc litoris oram,
Proxima quæ nostri perfunditur æquoris æstu,
Effuge: cuncta malis habitantur mœnia Graiis.
Hìc et Narycii posuerunt mœnia Locri,
Et Salentinos obsedit milite campos

390 remoti fluvii, enixa prolem triginta capitum, alba, recumbens humi, et porcelli albi circa mammas: ille locus erit urbis, ille certus finis laborum. Nec tu expavesce futurum esum mensa-
395 rum. Fata reperient viam, et Apollo invocatus adjuvabit. Evita autem has terras, et hanc extremitatem Italici litoris, quæ propinqua alluitur fluctu nostri maris: cunc-
400 tæ *illæ* urbes incoluntur à pravis Græcis. Illic et Narycii Locri statuerunt muros, et Cretensis Idomeneus occupat militibus campos Salentinos:

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390. *Litoreis ingens.* See the accomplishment of this prediction in the eighth book, verse 42. The holms that shade the banks of the Tiber, are here called *litoreæ, along the shore or bank.*

390. *Ingens sus.* This circumstance of finding a white sow and her thirty young ones was founded, according to Varro, on an ancient historical tradition. From them Alba, which Ascanius built, had its name and origin. There is no fiction either in the geography or antiquities mentioned in this 3d book. Virgil had seen personally the seas, the islands, the countries, ports and cities through which his hero passed. He himself made the very same voyage, Æneas is described as having made, that he might be the more exact in his account.

CATROU.

391. *Triginta capitum;* i. e. prolem triginta natorum.

393. *Is locus urbis erit.* Here Alba was built, which had its name from this omen of the white sow and her white pigs:

Et stetit Alba potens albæ suis omine dicta.
Propert. IV.

396. *Has autem terras.* The lands of Calabria and Apulia, formerly called Magna Græcia, Great Greece, which Helenus points out to Æneas, their distance from Epirus not being very considerable.

396. *Italique hanc litoris oram.* Ruæus has so useful a note in this place, that not to translate it would be wrong. Virgil here understands the southern part of Italy. The Trojan war being finished, many of the Grecians were driven on their voyages to this part, and hence it obtained the name of Magna Græcia. It now forms the greatest part of the kingdom of Naples. He divides Italy into two wings, which are separated by the large and open gulf of Tarentum. The whole eastern front verges towards Epirus and the Ionian sea. On the part nearest Epirus is the promontory Japygium, or Salentinum, now called *Capo de Sainte Marie.* The chief cities in this vicinity were Tarentum, Brundusium, and Hydrus, or, as they are now called, *Taranta, Brindesi,* and *Otranto.* On the southern wing are three celebrated promontories. *Lacinium,* now called *Capo del Colonne,* answering to Salentinum; Brutium, or Leucopetra, now *Capo del Armi,* near to Sicily; and Zephyrium, or *Capo de Stillo,* between them both. Below Lacinium in the Tarentine gulf is Petilia, now *Strongoli.* Between Lacinium and Zephyrium is the Sinus Syclacius or Scylleticus, now Golfodi Squillaci, where stands the city Syclacium. Between Zephyrium and Brutium is a large coast, where, not far from Zephyrium, is Caulonia or Caulon, now called *Castel Vetere.* Descending farther to the south, you find Narycia or Locri Epizephyrii, now *Gieraci.* This enlarged geographical description is obviously necessary for understanding our author. Minelius is of opinion that this country was called Græcia Magna because here Pythagoras taught his doctrines.

399. *Narycii Locri.* The Locrians originally were a people of Phocis in Achaia. They followed Ajax Oileus to the siege of Troy, Iliad II. 527, and a colony of them settled in Magna Græcia, either under the conduct of the same Ajax Oileus, or rather (he having died in his return from Troy, see Æn. I. 44.) of Evanthes. There they built a city called Narycia or Narycium, probably after the name of Naryx, Ajax' native city.

400. *Salentinos campos.* The Salentines were a people in the eastern part of Italy, whose country stretched out into the sea, like a peninsula, over against Epirus, now called Terra d'Otranto, formerly Messapia and Iapygia. They derived their name from the promontory of Salentinum, the same with Iapygium, now the Cape of Saint Mary, which terminates that part of Italy.

illic *est* illa Petilia ducis Melibœi Philoctetæ, defensa muro. Imò quando naves transvectæ ultra mare constiterint, et jam reddes vota altaribus in litore structis: tegaris *secundùm* capillos coopertus velo purpureo: ne aliquis vultus hostilis occurrat inter pia sacrificia, in cultu Deorum, et abrumpat auspicia. Socii *servent* hanc consuetudinem sacrificiorum, *tu* ipse hanc serva: posteri pii persistant in hâc ceremoniâ. Sed quando ventus te profectum appulerit ad litus Siculum, et minuentur angustiæ arcti Pelori; sinistra terra et sinistra maria à te petantur longâ circuitione; evita dextrum litus et *dextras* aquas. Narrant hæc loca olim magnâ violentiâ et ruinâ discessisse. Adeò remota vetustas temporis potest mutare *res*. Cùm utraque terra esset una continuò: mare *cum* impetu venit *in* medium, et aquis separavit Italicum latus à Siculo: et labitur angusto freto inter arva et urbes, distinctas *suo quasque* litore. Scylla occupat dexterum latus: immanis Charybdis lævum:

Lyctius Idomeneus: hìc illa ducis Melibœi
Parva Philoctetæ subnixa Petilia muro.
Quin, ubi transmissæ steterint trans æquora classes,
Et positis aris jam vota in litore solves;
Purpureo velare comas adopertus amictu: 405
Ne qua inter sanctos ignes in honore Deorum
Hostilis facies occurrat, et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto:
Hâc casti maneant in relligione nepotes.
Ast, ubi digressum Siculæ te admoverit oræ 410
Ventus, et angusti rarescent claustra Pelori;
Læva tibi tellus et longo læva petantur
Æquora circuitu: dextrum fuge litus et undas.
Hæc loca, vi quondam et vastâ convulsa ruinâ
(Tantùm ævi longinqua valet mutare vetustas) 415
Dissiluisse ferunt: cùm protinùs utraq; tellus
Una foret: venit medio vi pontus, et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Litore diductas angusto interluit æstu. 419
Dextrum Scylla latus, lævum implacata Charybdis

NOTES.

401. *Lyctius Idomeneus.* Idomeneus is so called from Lyctus, a city in Crete, whence he being expelled, for the reason above mentioned, retired into this part of Italy, and planted a colony. See verse 104.

401. *Melibœi parva, &c.* Philoctetes was the son of Pœas, king of Melibœa, a city of Thessaly, at the foot of mount Ossa. He set fire to Hercules' funeral pile at that hero's request, and received a present from him of his bow and arrows, that were dipped in the poisonous blood of the hydra of Lerna. He set out for Troy with the other Greeks, but was shamefully abandoned by them in Lemnos, because of an ulcerated wound which he had received from a serpent. But, it being fated that Troy could not be taken without those arrows of Hercules which were in his possession, they were forced to recal him. After Troy was taken, hearing that the Melibœans had revolted, he repaired to Calabria, and there built Petilia, or, according to others, fortified it with walls.

405. *Velare comas.* It was customary for the Romans to cover their heads in sacrifice, and other acts of worship, to most of their gods, as we learn from many passages of the Roman authors:

Invocat Deos immortales, ut sibi auxilium ferant,
Manibus puris, capite operto,

says Plautus, Amphit. Ac. V. Sc. 1. verse 41. And this custom they derived from Æneas.

411. *Rarescent claustra Pelori.* Pelorus, or Pelorum, now Capo di Faro, is a promontory on the eastern point of Sicily, so nigh to Italy, that it is said by several authors to have been once contiguous, and torn asunder from it by an earthquake, as Virgil here relates, though it is more probable that this circumstance is fabulous. See the description of Sicily in the Universal History.

411. *Angusti rarescent claustra Pelori.* The straits of narrow Pelorus shall open wider to the eye; or, as Pitt expresses it,

Pelorus' straits just opening by degrees.

Trapp judiciously remarks, that "*rarescent* does not imply that the passage appears narrower at their approach to it, that being impossible; but that it then appears, though narrow and slender, whereas before it did not appear at all."

412. *Læva, &c.* Dryden, in the true style of a Jack Tar, renders Virgil:

Tack to the *larboard* and stand off to sea,
Veer *starboard* sea and land.

416. *Protinùs.* In continuity; without any interval.

420. *Scylla.* Scylla is a rock in Calabria, opposite to Charybdis, both of them very dangerous to ships; hence they are represented by the poets as hideous devouring monsters. Virgil gives us here the fabulous description of Scylla, verse 424. She was the daughter of Phorcus, whom Circe is said to have transformed into this monster, because she was her rival. Charybdis is given out to have been a rapacious prostitute, who, having taken away Hercules' oxen, was thunderstruck by Jupiter, and thrown into the sea, where she was transformed into a devouring whirlpool.

Obsidet: atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat undâ.
At Scyllam cæcis cohibet spelunca latebris,
Ora exertantem, et naves in saxa trahentem.
Prima hominis facies, et pulchro pectore virgo
Pube tenus: postrema immani corpore pristis,
Delphinûm caudas utero commissa luporum.
Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus;
Quàm semel informem vasto vidisse sub antro
Scyllam, et cœruleis canibus resonantia saxa.
Prætereà, si qua est Heleno prudentia, vati
Si qua fides, animum si veris implet Apollo;
Unum illud tibi, nate Deâ, præque omnibus unum
Prædicam, et repetens iterumq; iterumq; monebo.
Junonis magnæ primùm prece numen adora:
Junoni cane vota libens, dominamq; potentem
Supplicibus supera donis: sic denique victor
Trinacriâ fines Italos mittêre relictâ.
Huc ubi delatus Cumæam accesseris urbem,
Divinosque lacus, et Averna sonantia sylvis;

et profundo gurgite vŏraginis ter vorat fluctus in præceps, deinde alternatim attollit *eos* in aërem, et ferit aquis astra. At antrum includit Scyllam *in* obscuris latebris, pandentem guttura, et trahentem naves in scopulos. Superior forma *est* humana, et puella formoso pectore, usque ad *imum* ventrem: inferior *est* pristis immenso corpore, conjuncta uteris canum circa caudam Delphinorum. Melius est, te morantem circumnavigare fines Siculi Pachyni, et circumsinuare longos cursus; quàm semel videre sub latâ cavernâ turpem Scyllam, et scopulos sonantes canibus cœruleis. Prætereà, si aliqua est scientia Heleno, si aliqua fides *habenda* vati, si Apollo implet animum veris *rebus:* unicè hoc tibi prædicam, et unicè ante omnia, et repetens rursus ac rursus inculcabo. Primò cole precibus divinitatem magnæ Junonis, fer lubens vota Junoni, et vince potentem reginam supplicibus muneribus: sic demum victor relictâ Siciliâ admitteris in regiones Italas. Quando illuc appulsus veneris ad Cumæam urbem, et lacus sacros, et Avernum *inter* sylvas sonantem:

NOTES.

427. *Pristis.* The *pristis* is a fish commonly reckoned of the whale kind, of a prodigious length. Pliny mentions some of them in the Indian sea to have been two hundred cubits in length. It is likewise called *pistrix* by Cicero.

Et sparsam subter caudam pistricis adhæsit.

The name is derived from πριστης, *sector*, because they cut the waves with wonderful agility.

429. *Pachyni.* Pachynum is the southern promontory of Sicily, now Capo Passaro.

431. *Informem.* Informis means more than without form; it signifies misshapen, *turpem.*

432. *Canibus resonantia.* This explains the reason why Scylla was represented as terminating in the figure of wolves or dogs, because, according as the lower parts of the rock were struck with the waves, hoarse growling sounds were heard, like the baying of dogs, or howling of wolves.

432. *Resonantia saxa.* Virgil has copied this description from the twelfth book of the Odyssey. Milton, in his allegorical description of sin, has Scylla in view:

——— about her middle round
A cry of hell-hounds never ceasing bark'd,
With wide Cerberean mouths full loud, and rung
A hideous peal; yet when they list would creep,
If aught disturb'd their noise, into her womb,
And kennel there: yet there still bark'd and howl'd
Within, unseen. Far less abhorr'd than these
Vex'd Scylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore.

Mr. Wharton is of opinion that Milton received the hint of his famous allegory from the epistle of James i. 15. "When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death." Where LUST, SIN, and DEATH are plainly personified.

433. *Heleno.* Mihi, in quantum Heleno; the third person for the first.

434. *Veris; responsis* or *sententiis* understood.

441. *Cumæam urbem.* Cumæ was a city in Italy, on the Campanian coast.

442. *Divinosque lacus.* The lakes of Lucrinus and Avernus in Campania, near Cumæ, termed divine from their vicinity to the grot of the inspired Sibyl.

442. *Averna.* It is declined sing. hic Avernus, plur. hæc Averna, orum.

442. *Averna sonantia sylvis.* The lake Avernus was formerly environed with thick woods, whereby, the air not having free access to purge away the exhalations that arose from it, they became so foul and unwholesome, that it is said no bird could fly over that lake without being suffocated. Hence it received the name of *Avernus*, quasi *aornus, inaccessible to birds*, and, from

videbis Sibyllam furentem, quæ sub antro profundo aperit fata, committitque frondibus literas et vaticinia. Virgo disponit in ordinem, et *manens* clausa in antro relinquit *ante ostium* vaticinia, quæ scripsit *in* frondibus. Illa *vaticinia* stant suis locis immota, nec recedunt à situ. Sed quando revoluto cardine levis ventus afflavit ea, et portâ *apertâ* turbavit frondes; nunquam posteà curat colligere vaticinia cavo *in* antro, aut restituere in ordinem, aut jungere. Exeunt sine consilio, et oderunt domum Sibyllæ. Illic ne ulla damna moræ sint tibi curæ: etsi socii *te* incusent, et navigatio per vim invitet vela in altum mare, et possis replere vento favente sinus *velorum:* immò *potiùs* conveni Sibyllam, et ora precibus ut ipsa reddat oracula, et libens aperiat os et vocem. Illa explicabit tibi gentes Italiæ, et futura bella, et quâ ratione tolerabis aut evitabis unumquemque laborem: et à te culta impetrabit tibi cursus felices. Hæc sunt *de quibus* licet admoneri te meâ voce. I, perge, et factis extolle ad astra magnam Trojam. Postquam vates ore benevolo locutus est ista: deinde jubet portari ad naves munera gravia auro et scisso ebore: et congerit in naves multum argenti, et ollas Dodonæas, loricam compactam hamis, et triplici licio auri:

Insanam vatem aspicies, quæ rupe sub imâ
Fata canit, foliisque notas et nomina mandat.
Quæcunq; in foliis descripsit carmina virgo,
Digerit in numerum, atque antro seclusa relinquit:
Illa manent immota locis, neq; ab ordine cedunt.
Verùm eadem verso tenuis cùm cardine ventus
Impulit, et teneras turbavit janua frondes;
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abeunt, sedemque odere Sibyllæ.
Hìc tibi ne qua moræ fuerint dispendia tanti:
Quamvis increpitent socii, et vi cursus in altum
Vela vocet, possisque sinus implere secundos:
Quin adeas vatem, precibusque oracula poscas
Ipsa canat, vocemque volens atque ora resolvat.
Illa tibi Italiæ populos, venturaque bella,
Et quo quemque modo fugiasq; ferasq; laborem,
Expediet; cursusque dabit venerata secundos.
Hæc sunt quæ nostrâ liceat te voce moneri.
Vade age, et ingentem factis fer ad æthera Trojam.
Quæ postquam vates sic ore effatus amico est,
Dona dehinc auro gravia sectoque elephanto
Imperat ad naves ferri, stipatque carinis
Ingens argentum, Dodonæosque lebetas,
Loricam consertam hamis, auroque trilicem,

NOTES.

its pestilential quality, was taken for the mouth of hell, Æn. VI. 126.

Facilis descensus Averni.

443. *Insanam vatem. Insana,* here, is not to be taken in a bad sense; it signifies *inspired with a divine fury, ecstatic, and transported out of her senses.*

444. *Foliisque.* Varro writes that the fates of the Sibyl were written on the leaves of palms.

447. *Illa;* i. e. folia or carmina.

453. *Ne qua moræ fuerint.* Let no inconveniences be so considerable in your judgment as to prevent you from consulting the Sibyl.

455. *Sinus.* The middle or belly of the sail filled with a fair wind.

456. *Oracula poscas.* Æneas obeyed the injunction. See book VI. Foliis tantum ne carmina manda, &c.

460. *Venerata.* The ancients used the active verb *venero* as in Plautus in Trucul. Date mihi huc Stacten, atque ignem in aram, ut venerem Lucinam meam.

464. *Elephanto.* Ivory, because cut and polished from the teeth of the elephant.

466. *Dodonæosque lebetas,* i. e. Kettles of fine brass, like that of Dodona, a city in Epirus, where Jupiter had a famous oracle of great antiquity. The manner of delivering that oracle was, we are told, by a certain number of brass kettles or basons, which were contrived to hang contiguous to one another, so that the motion of one might be communicated to all the rest; and from the sounds emitted, the meaning of the oracle was gathered. Hence the proverb *Dodonæum æs;* applied to a loquacious person. Possibly the apostle Paul may allude to this mode of delivering oracles, where he represents a person destitute of charity, yet full of words, as *sounding brass.*

467. *Loricam consertam hamis.* The *lorica* was a cuirass or coat of armour, covering the body from the neck down to the waist. It was at first composed of leathern thongs, whence it obtained the name of *lorica,* from *lorum, a thong.* Afterwards it was wrought with iron *laminæ,* or thin plates of iron, with hooks or rings linked together, sometimes single, sometimes twofold, sometimes threefold. The two last were termed *bilix, trilix.*

467. *Hamis, auroque,* i. e. *Hamis aureis, with rings or hooks of gold;* as, in the Georgics, *maculis insignis et albo,* for *maculis albis insignis, distinguished by white spots,* book III. 56.

Et conum insignis galeæ, cristasque comantes,
Arma Neoptolemi: sunt et sua dona parenti.
Addit equos, additque duces;
Remigium supplet: socios simul instruit armis.
Intereà classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti.
Quem Phœbi interpres multo compellat honore:
Conjugio Anchisa Veneris dignate superbo,
Cura Deûm, bis Pergameis erepte ruinis:
Ecce tibi Ausoniæ tellus: hanc arripe velis.
Et tamen hanc pelago præterlabare necesse est.
Ausoniæ pars illa procul, quam pandit Apollo.
Vade, ait, ô felix nati pietate: quid ultrà
Provehor, et fando surgentes demoror Austros?
Nec minùs Andromache, digressu mœsta supremo,
Fert picturatas auri subtemine vestes,
Et Phrygiam Ascanio chlamydem; nec cedit honori:
Textilibusque onerat donis, ac talia fatur:
Accipe et hæc, manuum tibi quæ monimenta mearum
Sint, puer, et longum Andromachæ testentur amorem,
Conjugis Hectoreæ. Cape dona extrema tuorum,
O mihi sola mei supèr Astyanactis imago.

et apicem pulchræ cassidis, et cristas capillatas, *quæ fuerunt* arma Pyrrhi: sunt quoque pro patre *meo* sua munera. Adjicit equos, adjicit etiam duces; substituit remiges: simul instruit armis socios *meos*. Interim Anchises imperabat *eos* instruere naves velis, ne ulla mora opponeretur vento faventi. Quem vates Apollinis alloquitur magno honore: O Anchisa, qui honoratus *es* connubio glorioso Veneris, *qui es* cura Deorum, et bis servatus è Trojano excidio: ecce tibi *præsens est* terra Italiæ, hanc apprehende navibus. Et tamen opus est, ut naviges mari ultra istam *partem*. Pars ista Italiæ, quam aperit Apollo, procul *est*. I, inquit, ô fortunate *propter* pietatem filii! quid ulteriùs pergo, et retardo surgentes Austros loquendo? Nec minùs Andromache, tristis *ob* ultimum discessum, fert Ascanio amictus versicolores aureo textu, et chlamydem Phrygiam: nec malè respondet dignitati *ejus*, et cumulat operibus textilibus; et hæc dicit: Accipe etiam hæc, ô puer, quæ tibi sint monumenta mearum manuum et diu probent amorem Andromachæ, uxoris Hectoris: accipe ultima munera tuorum, ô unica effigies, *quæ* mihi restat mei

NOTES.

468. *Conum.* A conus or cone is properly whatever has the figure of the fruit of the pine; round and diminishing to a point. It is here transferred to that part of the helmet, which rises at its top and supports the crest.

469. *Arma Neoptolemi.* The armour of Pyrrhus which, dying, he left to Helenus.

470. *Duces.* Leaders of the voyage, or pilots.

475. *Anchisa.* A Greek vocative; having its final syllable long.

476. *Bis Pergameis erepte ruinis.* First, when Troy was taken by Hercules, and a second time, when it was burned by the Greeks.

483. *Subtemine auri. Subtemen* is properly the woof, as *stamen* is the warp.

484. *Phrygiam chlamydem,* i. e. of needle-work, an art of which the Phrygians, according to Pliny, were the inventors. The *chlamys,* properly, was a military garment, a kind of cassock or upper vestment, which the general wore over his corslet.

484. *Nec cedit honori.* This is capable of three senses; for it may either signify that Andromache confers gifts on Ascanius suitable to his dignity; or that she is nothing short of the honour conferred on Æneas and his followers by her husband; or, lastly, that the gifts are worthy of the giver, and become her quality.

485. *Textilibus donis.* As the other presents were of needle-work, so these are the works she had woven in the loom, in which it was usual for the ladies of that age to employ themselves, as is evident from the well known story of Penelope's web.

489. *O mihi sola, &c.* It may be construed thus: *O imago, sola super* (i. e. *superans,* or *quæ superest*) *mihi, mei Astyanactis;* as Valerius says, *nec spes ulla super,* i. e. *superest.*

489. *Astyanactis.* The story of Astyanax is this: When the Greeks, after the destruction of Troy, were prevented from returning home by contrary winds, Calchas, that prophet of plagues, declared that they must make a sacrifice of Astyanax, the son of Hector and Andromache, in regard that, if he grew up, he would prove a greater hero than his father, and avenge his country's woes. Ulysses, therefore, finding him where he had been concealed by his mother, threw him down from the wall; upon which the Greeks set sail.

489. *Astyanactis imago.* This reflection of Andromache is delicate and moving. It is the very voice of nature, especially where she adds with a sigh;

Et nunc æquali tecum pubesceret ævo.

It suggests the delight she would have felt to have seen Iulus and Astyanax together, engaged in friendship, and fond of the same pursuits.

Astyanactis. Sic ille gerebat oculos, sic manus, sic vultum. Et jam tecum adolesceret pari ætate Ego discedens eos alloquebar lachrymis erumpentibus: Vivite fortunati, *vos* quibus sua fortuna jam perfecta est: nos trahimur in fata alia post alia. Vobis quies acquisita est, nulla planities maris *est* secanda, neque quærendi agri Italiæ semper fugientes retrò: cernitis imaginem Xanthi, et Trojam, quam manus vestræ fecerunt melioribus ominibus, *ut* cupio, et quæ minùs exposita sit Græcis. Si unquam ingrediar Tybrim et agros Tybridi propinquos, et aspiciam muros destinatos meo populo: quondam urbes consanguineas, et nationes vicinas, *ex* Epiro, *et ex* Italiâ, quibus idem conditor *est* Dardanus, et eadem fortuna, faciemus utramque Trojam unam voluntate: ea cura spectet nostros posteros. Progredimur mari prope vicina Ceraunia, unde via et trajectus brevissimus est mari in Italiam. Interim Sol cadit, et montes densi obscurantur. Decumbimus in sinu desideratæ terræ, prope aquam, partiti *officia* navalia: et passim in litore sicco reficimus corpora, somnus fluit in lassa membra. Nondum nox provecta horis attigerat medium cursum; impiger Palinurus surgit è lecto, et observat omnes ventos, et auditu captat aërem: notat omnia astra decurrentia cœlo silente, Arcturum, et imbriferas Hyadas, et geminos Triones:

Sic oculos, sic ille manus, sic ora ferebat:
Et nunc æquali tecum pubesceret ævo.
Hos ego digrediens lachrymis affabar obortis:
Vivite felices, quibus est fortuna peracta
Jam sua: nos alia ex aliis in fata vocamur.
Vobis parta quies; nullum maris æquor arandum;
Arva neque Ausoniæ semper cedentia retrò
Quærenda: effigiem Xanthi, Trojamque videtis,
Quam vestræ fecere manus: melioribus, opto,
Auspiciis, et quæ fuerit minùs obvia Graiis.
Si quando Tybrim vicinaque Tybridis arva
Intrâro, gentique meæ data mœnia cernam:
Cognatasque urbes olim, populosque propinquos
Epiro, Hesperiâ, quibus idem Dardanus auctor,
Atque idem casus, unam faciemus utramque
Trojam animis: maneat nostros ea cura nepotes.
Provehimur pelago vicina Ceraunia juxta:
Unde iter Italiam, cursusque brevissimus undis.
Sol ruit intereà, et montes umbrantur opaci.
Sternimur optatæ gremio telluris, ad undam,
Sortiti remos, passimque in litore sicco
Corpora curamus: fessos sopor irrigat artus.
Necdum orbem medium nox horis acta subibat:
Haud segnis strato surgit Palinurus, et omnes
Explorat ventos, atque auribus aëra captat.
Sidera cuncta notat tacito labentia cœlo,
Arcturum, pluviasque Hyadas, geminosque Triones,

NOTES.

490. *Sic oculos.* The decorum which Æneas observes with relation to Helenus and Andromache has been justly admired. Helenus gives presents to Anchises and Æneas, but poor Andromache is entirely taken up with Ascanius, and the memory of her lost Astyanax. She confines her presents to Ascanius alone.

495. *Æquor arandum.* To plough the sea is a frequent metaphorical phrase. Thus Ovid:

Non ego divitias avidus sine fine parandi,
Latum mutandis mercibus equor aro.
1 *Trist.* l. 2.

497. *Xanthi.* The Xanthus or Xanthos, a river of Troy, was the same with the Scamander: According to Homer it was called Xanthus by the gods, and Scamander by men. Andromache gave the name to some small stream in the new settlement. Hence it is called merely *effigies Xanthi.*

502. *Olim.* The same with *tempore futuro.*

504. *Utramque Trojam.* By this we are to understand Buthrotus, the city of Helenus in Epirus, which bore a resemblance to Troy, and was inhabited by a Trojan colony, —and the city which Æneas designed to build in Italy, and call by the name of Troy.

506. *Ceraunia.* The Ceraunia, or Acroceraunia, as they are also called, are exceedingly high mountains that bound Epirus on the north; they have their name from ἀκρον high, and κεραυνος, thunder, to which they are much exposed.

507. *Cursusque brevissimus.* The distance between Epirus and Italy is not reckoned above four hundred furlongs, or fifty miles.

516. *Arcturum.* Arcturus is a star near the tail of the great bear, whose rising and setting were generally supposed to portend great tempests. The name is derived from its situation, αρκτος, the bear, and ὑρα, a tail. It rises now about the beginning of October.

516. *Hyadas.* The Hyades are described to have been five daughters of Atlas, king of Mauritania, who were so disconsolate at the death of their brother Hyas, who had been killed by a wild boar, that they pined away and died. After their death they became stars, and were placed near the constellation Taurus. The ancients supposed their rising and setting to be always attended with much rain. Hence their name from ὑω, *pluo.*

516. *Geminos Triones. Ursa major* and *ursa minor.*

Armatumque auro circumspicit Oriona.
Postquam cuncta videt cœlo constare sereno,
Dat clarum è puppi signum; nos castra movemus,
Tentamusque viam, et velorum pandimus alas.
Jamque rubescebat stellis Aurora fugatis:
Cùm procul obscuros colles, humilemque videmus
Italiam. Italiam primus conclamat Achates;
Italiam læto socii clamore salutant.
Tum pater Anchises magnum cratera coronâ
Induit, implevitque mero, Divosque vocavit,
Stans celsâ in puppi:
Dii, maris et terræ tempestatumque potentes,
Ferte viam vento facilem, et spirate secundi.
Crebrescunt optatæ auræ, portusque patescit
Jam propior, templumque apparet in arce Minervæ.
Vela legunt socii, et proras ad litora torquent.
Portus ab Eoo fluctu curvatur in arcum;
Objectæ salsâ spumant aspergine cautes,
Ipse latet: gemino demittunt brachia muro
Turriti scopuli, refugitque à litore templum.
Quatuor hìc, primum omen, equos in gramine vidi
Tondentes campum latè, candore nivali.

et aspicit Oriona armatum aurea luce. Postquam cernit omnia congruere *in* cœlo sereno, è puppe dat clarum signum: nos movemus classem, et ingredimur iter, et extendimus alas velorum. Et jam stellis expulsis Aurora rubescebat: cùm videmus procul colles obscuros et planam Italiam. Achates primus conclamat Italiam: socii clamore hilari salutant Italiam. Tunc pater Anchises cinxit magnum poculum coronâ, et replevit vino, et invocavit Deos erectus in altâ puppe: O Dii, *ait*, præsides maris et terræ et tempestatum: date *nobis* viam facilem *per* ventum, et favete prosperi. Augentur flatus desiderati, et portus jam propior aperitur, et in monte apparet templum Palladis. Socii colligunt vela, et vertunt proras ad litora. Portus ab orientali mari curvatur in arcum; rupes oppositæ spumant salsâ aspergine. Ipse *portus* occultus est: scopuli turribus *similes* demittunt *utrinque* latera *quasi* duplici muro: et templum recedit à litore. Illìc vidi in pratis quatuor equos candore niveo latè carpentes herbam, *quod fuit* primum omen.

NOTES.

517. *Armatum auro;* because the belt and sword of the constellation Orion are formed of very bright stars, as in Lucan:

Ensiferi nimium fulget latus Orionis.

517. *Oriona.* The constellation Orion is placed near the feet of the bull. It rises about the 9th of March, and sets about the 21st of June. Rains and storms being supposed to attend its rise, Virgil has given to it the epithet of *aquosus.*

519. *Castra* for *classem.*

522. *Humilem.* Ruæus thinks that the poet calls Italy humble or low, "because in that part there were no mountains, or because the highest spots seem low when seen at a distance, or because the sea every where appears higher than the land." But is it not better to suppose him to describe it as humble, because the great empire was not yet in being which it was the destiny of Æneas and his successors to found?

523. *Primus conclamat Achates.* It is pleasing to observe that the poet makes the first discoverer of Italy an observant old hero. If Achates had lost his virile strength he retained a parent's anxiety. It is not a poetic fiction, but an historical truth that Columbus himself first discovered our American shores.

525. *Coronâ Induit.* To crown the bowl, *vina coronare*, sometimes signifies no more than to fill the cup to the brim, as Æn. I. 728; but here it is to be taken literally for adorning the bowl with flowers, according to the ancient custom, otherwise *implevitque mero* would be mere tautology.

526. *Vocavit*, for *invocavit.*

528. *Dii maris.* Minelius beautifully illustrates the design of this libation: "*maris*, quod navigo, *terræ*, quam peto; *tempestatum*, quas timemus."

531. *Templum in arce Minervæ.* Strabo mentions a temple of Minerva, on the promontory of Iapygium, which probably is here designed.

533. *Eoo*, eastern. This adjective is derived from ἠώς, Aurora.

535. *Ipse*, *portus.* The port itself lies hidden.

535. *Brachia muro, &c.* Ruæus says, they were neither towers nor arms; but rocks projecting like arms and elevated like towers.

Scandam ego Thesæa brachia longa viæ.
Propertius, l. 3. 20, 24.

536. *Refugit à litore*, i. e. Though at some distance it appears just in the port, yet, when you come nearer, the intervening space, between the port and the temple, widens, and it seems gradually to retire from the shore.

537. *Primum omen.* They used carefully to observe the first objects that offered to them at landing in any country where they intended to settle, and thence drew prognostics of good or bad fortune.

Et pater Anchises ait, O terra hospitalis, portendis bellum. Equi armantur ad bellum: hæc armenta minantur bellum. Sed tamen iidem equi assueti *sunt* subire currum, et portare fræna concordia *sub* jugo: spes est pacis. Tunc oramus sanctam divinitatem Palladis armigeræ, quæ prima excepit lætos: et ante altaria tegimur Phrygio amictu *circa* capita. Et ex monitis Heleni, quæ dederat maxima, offerimus ritè Junoni Argivæ sacrificia præscripta. Absque morâ, votis continuo ordine persolutis, convertimus cornua antennarum veliferarum: et deserimus sedes Græcorum, camposque suspectos. Hinc videtur sinus Tarenti, si verus est rumor, Herculei: ex adverso *templum* Deæ Laciniæ erigit se, et arces Caulonis, et Scylacæum navifragum. Deinde procul è mari videtur Ætna Sicula, et eminùs audimus magnum fremitum maris, et scopulos repercussos, et sonitus ruptos ad litora: et

Et pater Anchises, Bellum, ô terra hospita, portas.
Bello armantur equi: bellum hæc armenta minantur.
Sed tamen iidem olim curru succedere sueti
Quadrupedes, et fræna jugo concordia ferre:
Spes est pacis, ait. Tum numina sancta precamur
Palladis armisonæ, quæ prima accepit ovantes:
Et capita ante aras Phrygio velamur amictu;
Præceptisque Heleni, dederat quæ maxima, ritè
Junoni Argivæ jussos adolemus honores.
Haud mora, continuo perfectis ordine votis,
Cornua velatarum obvertimus antennarum:
Grajugenûmque domos, suspectaq; linquimus arva.
Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur. Attollit se Diva Lacinia contrà,
Caulonisque arces, et navifragum Scylacæum.
Tum procul è fluctu Trinacria cernitur Ætna:
Et gemitum ingentem pelagi, pulsataque saxa
Audimus longè, fractasque ad litora voces;
Exultantque vada, atque æstu miscentur arenæ.
Et pater Anchises: Nimirùm hæc illa Charybdis:
Hos Helenus scopulos, hæc saxa horrenda canebat.
Eripite, ô socii, pariterque insurgite remis.
Haud minus ac jussi faciunt: primusque rudentem
Contorsit lævas proram Palinurus ad undas:
Lævam cuncta cohors remis ventisque petivit.

fluctus exiliunt, et arenæ turbantur ebullitione. Et pater Anchises *ait:* Scilicet hæc est illa Charybdis: Helenus prædicebat hos scopulos, has rupes horrendas. Extrahite *hinc vos*, ô socii, et pari *impetu* incumbite remis. Nec faciunt minus quàm jussi *erant facere:* et primus Palinurus deflexit proram stridentem ad aquas sinistras: turba omnis abiit in sinistram *partem* remis et ventis.

NOTES.

541. *Curru* for *currui*, Ecl. 5. 29.

548. *Continuo. Continuo ordine*, Ruæus conceives to mean the same with *non interrupto sacrificio*.

549. *Cornua, &c.* Fulvius Ursinus brings this as an example of rhyming verse in Virgil: but the assertion is not strictly just, as Dr. Clark observes: for there being an elision of the last syllable in *velatarum*, the verse runs off very smoothly thus:

Cornua velatar' obvertimus antennarum.

549. *Cornua velatarum.* The *antennæ* are what the sailors call the yard-arms, to which the sails are fastened. The ends of the yard-arms are called by Virgil *cornua*, horns.

549. *Obvertimus.* From the extreme promontory of Italy, Japygus, to the more southern part, as described in note 396.

551. *Herculei Tarenti.* Tarentum, a famous city and port in Calabria, called Herculean, either because it was founded by Phalantus, one of the descendants of Hercules, or because that whole territory was sacred to Hercules, and the city Tarentum founded by himself, where he is said by Strabo to have had a colossus of brass, the work of the celebrated Lysippus, which Fabius Maximus transported to Rome, and set up in the capitol.

552. *Diva Lacinia.* The temple of Juno Lacinia, near Croton, another city on the same Calabrian coast. She had the epithet of Lacinia, from the promontory Lacinium, on which her temple stood.

558. *Charybdis.* Charybdis was a dangerous whirlpool on the coast of Sicily. It was very perilous to sailors, and proved fatal to part of the fleet of Ulysses. Its exact situation is not discovered. No whirlpool sufficiently tremendous is now found to correspond with the description of the ancients.

Incidit in Scyllam qui vult vitare Charybdim,

became a proverb to show that in avoiding one evil we frequently fall into a greater. A faithless mistress is often called a *Charybdis*.

561. *Rudentem*, i. e. *stridentem*, because its motion makes the waters, *rudere*, to roar. Others read *rudente*, by which they understand a cable or rope that was fastened to the helm of the ship, wherewith they turned it which way they would.

Tollimur in cœlum curvato gurgite, et iidem
Subductâ ad manes imos descendimus undâ.
Ter scopuli clamorem inter cava saxa dedêre;
Ter spumam elisam et rorantia vidimus astra.
Intereà fessos ventus cum Sole reliquit:
Ignarique viæ, Cyclopum allabimur oris.
Portus ab accessu ventorum immotus, et ingens
Ipse; sed horrificis juxtà tonat Ætna ruinis:
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo et candente favillâ:
Attollitque globos flammarum, et sidera lambit:
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque exæstuat imo.
Fama est, Enceladi semiustum fulmine corpus

Erigimur in cœlum sinuato
mari, et iidem subtractâ aquâ
deiabimur ad imos inferos.
Ter scopuli sonitum emiserunt intra cava saxa, ter vidimus spumam impactam et sidera stillantia. Interim ventus cum Sole destituit nos
fatigatos: et inscii viæ appellimur ad litus Cyclopum.
Portus *est* imperturbatus ab ingressu ventorum, et ipse capax: sed Ætna propè tonat horribili tumultu: et aliquando emittit ad cœlum
nigram nubem, fumantem turbine piceo et ferventibus favillis: et attollit globos flammarum, et tangit astra: aliquando erigit evomens rupes et disrupta viscera montis et cum sonitu congerit in aëre saxa comminuta, et ebullit ex imo fundo. Rumor est, corpus Enceladi semiustum fulmine premi hâc mole,

NOTES.

567. *Rorantia vidimus astra.* Catrou thinks this hyperbole too bold, and therefore explains *astra* to mean nothing but the brine that descended in dewy drops, that sparkle like stars or gems when struck by the sunbeams.

568. *Intereà ventus cum sole reliquit.* These circumstances have a happy effect to prepare the reader for the ensuing terrible description of mount Ætna. The winds are hushed, to make the bellowings of the mountain more distinctly heard, and night is brought on, that in the dusky sky the sulphureous flames may be more conspicuous.

569. *Cyclopum oris.* The Cyclops were the first inhabitants of Sicily, especially about mount Ætna. They are said to have been of a gigantic frame, and of a savage nature, cruel and inhospitable. Hence the poets took occasion to paint them of a monstrous form, with only one great eye in their foreheads, and as a sort of cannibals, who fed on human flesh. From their vicinity to mount Ætna they were also given out to be employed by Vulcan in forging Jupiter's thunderbolts. This port of the Cyclops, where Æneas landed, is about that shore where the city Catania now stands, at the foot of mount Ætna. These Cyclops were supposed to be the sons of Cœlus and Terra. From their eye they took their name, Cyclops, (being derived from κυκλος, a circle, and ωψ, an eye.) The tradition of their having only one eye originated from their custom of wearing small bucklers of steel, which covered their faces. These had a small aperture in the middle which corresponded exactly to the eye. They were reckoned among the gods, and had a temple at Corinth dedicated to their service.

571. *Ætna.* Now called mount Gibel, a famous volcano in Sicily, not far from the eastern shore. Several poets have reported and described the eruptions of Ætna. Pindar was the first who attempted it, and certainly his attempt was successful. See Pythia, Ode I. The following is West's translation:

Now under sulph'rous Cuma's sea-bound coast,
And vast Sicilia lies his shaggy breast;
By snowy Ætna, nurse of endless frost,
The pillar'd prop of heav'n forever press'd:
Forth from whose nitrous caverns issuing rise
Pure liquid fountains of tempestuous fire,
And veil'd in ruddy mists the noon-day skies,
While wrapt in smoke the eddying flames aspire;
Or gleaming through the night with hideous roar,
Far o'er the redd'ning main huge rocky fragments pour.

Mount Gibel is a contraction of *Mongibello*, i. e. the mount of mounts.

572. *Prorumpit* here is active. In the 10th Æneid, v. 379. it is neuter: *Medius densos prorumpit in hostes.*

573. *Candente.* Not merely *candidâ*, white, but *fervente*, glowing; deriving light from heat.

576. *Liquefacta saxa.* The reader, who may wish an interesting detail of the eruptions of Ætna, will find himself gratified in perusing Dr. Rees's new Cyclopedia, under the head *Ætna.*

578. *Fama est, Enceladi.* As poetry delights in the marvellous, Virgil here gives the fabulous account of the origin of this burning mountain; which imports, that, in the war of the giants with the gods, Enceladus, the most formidable of them, was thunderstruck by Jove, and buried under Mount Ætna; and that the convulsions and eruptions of the mountain were the effect of his shifting his situation, and turning himself from the one side to the other. Ovid, after Pindar, assigns Typhœus to this state of punishment, Met. V. 346.

et magnam Ætnam superimpositam exhalare ignem fractis caminis: et, quoties *Enceladus* vertit latus fatigatum, Siciliam totam tremere tumultu, et involvere cœlum fumo. *Per* illam noctem occulti *in* sylvis patimur infanda prodigia, nec cognoscimus quæ causa emittat *illum* sonitum. Nam nec erant lumina siderum, nec cœlum fulgens splendore ætheris: sed nebulæ tenebroso aëre, et nox importuna includebat Lunam in nube. Et jam dies sequens nascebatur primo diluculo, et aurora dispulerat è cœlo humidas tenebras: cùm repentè prodit è sylvis nova figura hominis ignoti, exesa macie summâ, et miserabilis habitu: et supplex tendit manus ad litora. Respicimus: fœdæ *erant* sordes, et barba diffusa, vestis contexta spinis; *quantum* ad alia Græcus, et olim missus ad Trojam in patrio exercitu. Atque ille quando vidit eminùs vestes Trojanas et Trojana arma, paululùm substitit territus visu, et pedem cohibuit: deinde currens contulit se ad litora cum precibus et fletu: *aitque*, Obsecro per astra, per Deos, et *per* hanc lucem cœli *quâ* respiro: auferte me, ô Trojani, asportate in quaslibet terras. Hoc satis erit. Scio me unum *esse* è classe Græcâ, et fateor me invasisse armis Iliacas domos. Pro quâ *re*, si tanta est iniquitas mei criminis, projicite me in undas et demergite vasto mari. Si pereo manibus hominum, dulce erit perire.

Urgeri mole hâc, ingentemque insuper Ætnam
Impositam, ruptis flammam expirare caminis:
Et, fessum quoties mutat latus, intremere omnem
Murmure Trinacriam, et cœlum subtexere fumo.
Noctem illam tecti sylvis immania monstra
Perferimus: nec, quæ sonitum det causa, videmus.
Nam neque erant astrorum ignes, nec lucidus æthrâ
Sidereâ polus; obscuro sed nubila cœlo,
Et Lunam in nimbo nox intempesta tenebat.
Postera jamque dies primo surgebat Eoo,
Humentemque Aurora polo dimoverat umbram:
Cùm subitò è sylvis, macie confecta supremâ,
Ignoti nova forma viri, miserandaque cultu,
Procedit, supplexque manus ad litora tendit.
Respicimus: dira illuvies, immissaque barba,
Consertum tegmen spinis; at cætera Graius,
Et quondam patriis ad Trojam missus in armis.
Isque ubi Dardanios habitus et Troïa vidit
Arma procul; paulùm aspectu conterritus hæsit,
Continuitque gradum: mox sese ad litora præceps
Cum fletu precibusque tulit: Per sidera testor,
Per superos, atque hoc cœli spirabile lumen:
Tollite me, Teucri; quascunque abducite terras.
Hoc sat erit. Scio me Danais è classibus unum,
Et bello Iliacos fateor petiisse Penates.
Pro quo, si sceleris tanta est injuria nostri,
Spargite me in fluctus, vastoque immergite ponto.
Si pereo manibus hominum, periisse juvabit.

NOTES.

585. *Æthrâ Sidereâ.* Cicero defines *æthra* or *æther* to be what we call the firmament, or higher part of the heavens, where the fixed stars are supposed to be placed: Quem complexa summa pars cœli, quæ *æthra* dicitur——In æthere autem astra volvuntur. De Nat. Deor. Lib. II. 45.

587. *Nox intempesta* properly signifies midnight, or the darkest and deadest time of the night; but here it denotes the quality of that night in particular, when one face of thick darkness prevailed through the whole night, like what is usual at the midnight hour.

588. *Eoo;* Lucifer or Venus.

589. *Aurora.* Aurora, the daughter of Hyperion and Thea, is generally drawn in a rose-coloured chariot, opening, with her rosy fingers, the gates of the east, pouring dew on the earth, and making the flowers grow. Her chariot is drawn with white horses. She is covered with a veil. *Nox* and *Somnus* fly before her, and the constellations disappear at her approach. She always sets out before the sun. The Greeks call her *Eos.*

594. *Consertum tegmen spinis.* His garments consisted of leaves of trees, which were sewed and secured with thorns.

594. *Cætera.* That is, his gait, his mien, complexion and voice, bespoke him a Greek.

600. *Hoc cœli spirabile lumen.* This light of heaven, by which we live and breathe.

602. *Scio.* As if he had said, I am conscious I have no just claim to your favour; I must rank myself among your enemies, and have nothing but my wretchedness to recommend me to you.

603. *Iliacos Penates.* As the *Penates* signify the household gods, the gods of the country, hence the word is put for the houses and country itself, and every thing which men hold dear and sacred; as Æn. I. 527.

Non nos aut ferro Libycos populare Penates
Venimus.

606. *Si pereo.* Nothing can more strongly strike the imagination than these circumstances of the wandering Trojans, sheltered in a wood, upon an unknown coast, and hearing strange and terrible noises, during

Dixerat: et genua amplexus, genibusque volutans
Hærebat. Qui sit, fari, quo sanguine cretus,
Hortamur: quæ deinde agitet fortuna, fateri.
Ipse pater dextram Anchises, haud multa moratus,
Dat juveni, atque animum præsenti pignore firmat.
Ille hæc, depositâ tandem formidine, fatur:
Sum patriâ ex Ithacâ, comes infelicis Ulyssei,
Nomen Achemenides; Trojam genitore Adamasto
Paupere (mansissetque utinam fortuna!) profectus.
Hîc me, dum trepidi crudelia limina linquunt,
Immemores socii vasto Cyclopis in antro
Deseruere. Domus sanie dapibusque cruentis,
Intus opaca, ingens: ipse arduus, altaque pulsat
Sidera: (Dii, talem terris avertite pestem)
Nec visu facilis, nec dictu affabilis ulli.
Visceribus miserorum, et sanguine vescitur atro.

Dixerat: et amplectens genua *nostra*, et abjectus in genua, hærebat: incitamus *eum*, *ut* dicat qui sit, quo ortus sanguine; *utque* posteà fateatur, quæ sors eum vexet. Ipse pater Anchises, non expectans diutiùs, porrigit dextram juveni, et confirmat ejus animum *hoc* prospero testimonio *fidei*. Ille excusso metu hæc demum loquitur: Sum ex patriâ Ithacâ, comes miseri Ulyssis, nomen *mihi est* Achemenides, *qui* iveram Trojam patre Adamasto paupere *existente*, et utinam illa sors *mihi* mansisset! Hîc socii, dum fugiunt festini crudelem domum, obliti *mei* me reliquerunt in vastâ cavernâ Cyclopis. Domus *est* interiùs tenebrosa, magna, tabo et sanguinolentis cibis *plena:* ipse Cyclops altissimus, et tangit alta astra: (Dii servate terras à tali pernicie) nec facilis videri, nec sermone affabilis cuiquam: pascitur visceribus miserorum et nigro sanguine.

NOTES.

a dark and moonless night, and not knowing whence the dreadful sounds proceeded, or by what they might be occasioned. At day-break how sudden and great the surprise to see the ghastly figure of a man, who first runs towards them with great precipitation as if to beg some assistance, but suddenly starts back at the sight of Trojan arms and habits. At last recovering himself a little, he resolves to fling himself into their hands whatever might be the consequence. Received into a vessel, he gives them the dreadful narration of Polypheme, informs them that this was the island of the Cyclops, begs them to leave it instantly, and concludes most pathetically that if he must die, it would be some comfort to him to perish by the hands of men and not of monsters. WHARTON.

607. *Genua amplexus.* Servius observes that the several members of the body were consecrated to particular deities; as the ear to Memory; whence Virgil says,

Cynthius aurem vellit et admonuit:

the right hand to Faith, and the knees to Mercy; whence suppliants were wont to grasp and embrace those parts of the body.

611. *Præsenti pignore. Præsens* sometimes signifies favourable, for the same reason that *adsum* signifies to favour, or to be propitious: thus the word is used by Virgil in other places, as Ecl. I. 41.

——————— licebat
Nec tam præsentes alibi cognoscere Divos.

And Geo. I. 10.

Et vos agrestum præsentia numina Fauni.

The right hand has been reckoned a pledge of friendship among most nations; a memorable example of which we have in Darius, whom Q. Curtius represents dying with these words in his mouth: Alexandro hoc fidei regiæ unicum dextræ pignus pro me dabis. Hæc dicentem, accepta Polystrati manu, vita destituit. See also Justin, Lib. II. cap. 15.

613. *Ithacâ.* Ithaca is a celebrated island in the Ionian sea, on the western part of Greece. It had a city of the same name, and was famous as a part of the dominions of Ulysses. It is extremely mountainous and rocky, measures about twenty-five miles in circumference, and is now known by the name of Isola del Campare or Thrace.

615. *Paupere.* He mentions his poverty as an excuse for his going to war, it being necessity that drove him to it, not choice. Sinon pleads the same excuse, Æn. II. 87.

Pauper in arma pater primis huc misit ab annis.

615. *Mansisset utinam fortuna.* I wish my state of private life, notwithstanding its poverty, had continued.

617. *Cyclopis.* Polyphemus is said to have been the son of Neptune, and Thoosa the daughter of Phorcys. Virgil here gives us much of his story. After Ulysses had succeeded in boring out the monster's eye, he made his escape by creeping between the legs of the rams of the Cyclops as they were led out to feed on the mountains. Polyphemus became enamoured of Galatea. The nymph refusing and preferring Acis, he crushed his rival to death with a piece of broken rock.

617. *Cyclopis in antro.* See Homer's Odyssey, IX. 105.

621. *Nec visu facilis, &c. Cujus possit etiam aspectus inferre formidinem,* says Servius: and to the same purpose H. Stephanus, Cujus ne aspectem quidem facile quis sustinat. Instead of nec dictu affabilis ulli, Servius and Stephanus read effabilis, according to

Vidi ego ipse, cùm supinus mediâ in cavernâ allideret ad rupem duo corpora de numero nostro comprehensa magnis manibus, et porta redundaret sanguine infecta: vidi, cùm devoraret membra stillantia tabo, et membra calentia tremerent sub *ejus* dentibus. Non tamen absque ultione: nec Ulysses toleravit talia, aut Ithacensis oblitus est sui in tanto periculo. Nam statim *atque Cyclops* satiatus cibis et sepultus vino, demisit collum incurvatum, et jacuit per cavernam vastus, inter dormiendum ejectans tabum et frusta mista *cum* vino sanguineo: *nos postquam* invocâssemus magnos Deos, et duxissemus sorte officia, simul undique circumsistimus, et perfodimus telo acuto oculum magnum, qui unicus occultabatur sub feroci fronte, in modum scuti Argolici aut solaris lampadis: et lætî vindicamus denique animas sociorum. Sed fugite, ô infortunati! fugite, et abscindite funem à litore. Nam qualis et quantus Polyphemus includit cavo in specu greges ovinos, et premit ubera; *tales ac tanti* centum alii horrendi Cyclopes manent circa hæc sinuosa litora, et vagantur per altos montes.

Vidi egomet, duo de numero cùm corpora nostro,
Prensa manu magnâ, medio resupinus in antro,
Frangeret ad saxum, sanieque aspersa natarent
Limina: vidi, atro cùm membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.
Haud impunè quidem: nec talia passus Ulysses,
Oblitusve sui est Ithacus discrimine tanto.
Nam simul expletus dapibus, vinoque sepultus
Cervicem inflexam posuit, jacuitque per antrum
Immensus, saniem eructans, ac frusta cruento
Per somnum commixta mero; nos, magna precati
Numina, sortitique vices, unà undique circùm
Fundimur, et telo lumen terebramus acuto
Ingens, quod torvâ solum sub fronte latebat,
Argolici clypei aut Phœbeæ lampadis instar:
Et tandem læti sociorum ulciscimur umbras.
Sed fugite, ô miseri, fugite, atque ab litore funem
Rumpite.
Nam qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes, atque ubera pressat;
Centum alii curva hæc habitant ad litora vulgò
Infandi Cyclopes, et altis montibus errant.

NOTES.

some ancient copies; and the former explains it, Sermone non explicabilis, hideous beyond the power of words to express. But affabilis seems to agree better with the former part of the sentence, and Macrobius says it is borrowed from an expression in the Philoctetes of Attius: Quem tueri contra, neque adfari queas, Whom you cannot bear to look upon, or accost.

630. *Vino sepultus.* So in the 2d Æneid.

Invadunt urbem, somno *vinoque sepultam.*

632. *Immensus.* Others read *immensum;* but the former is more elegant and harmonious.

635. *Terebramus.* Donatus thinks it should be read *tenebramus,* We extinguish the light of his eye; a word which he thinks denotes the quickness and celerity of their action. But *terebramus* is one of Virgil's words; and Homer, whom he copies in this description, expressly mentions the circumstance of boring out the monster's eye, and compares the action of Ulysses and his companions, to that of a carpenter boring a huge beam with a wimble.

636. *Latebat.* It was hidden, because his eye was shut in sleep, as Servius justly observes; a sufficient answer to those who object how it could possibly be concealed when it was as large as the sun's orb.

636. *Solum sub fronte.* Those who would see the rise of this fiction, may consult Banier's Mythology, vol. IV. page 290, &c. of the English. Some allegorize this circumstance of their having but one eye; Eustathius particularly says, it figures that in anger, or any other violent passion, men see but a single object, as that passion directs, or see with but one eye; and that passion transforms us into a kind of savages, and make us brutal and sanguinary like this Polypheme: and he that by reason extinguishes such a passion, may, like Ulysses, be said to put out that eye. See Mr. Pope's notes on Odyssey IX. verse 119. Others tell us, that Polypheme was a man of uncommon wisdom and penetration, who is therefore represented as having an eye in his forehead, near the brain, to denote his superior prudence and sagacity; but that Ulysses outwitted him, and was said, for that reason, to put out his eye.

637. *Argolici clypei.* The Grecian bucklers were large enough to cover the whole body: hence Homer gives them the epithet αμφιεφτος, that covers the whole man: and, as they are round, this comparison denotes both the figure and magnitude of his eye.

637. *Phœbeæ lampadis instar,* meaning either the sun or full moon; for the sun is called Phœbus and the moon Phœbe. The word expresses brightness and splendour (φοιβος).

639. *Miseri.* He calls them miserable, in being exposed to such danger.

639. *Sed fugite,* &c. This break in Achæmenides's speech is an exquisite beauty. In the midst of his narration, the fear of the

Tertia jam Lunæ se cornua lumine complent,
Cùm vitam in sylvis, inter deserta ferarum
Lustra domosq; traho, vastosque ab rupe Cyclopas
Prospicio, sonitumque pedum vocemque tremisco.
Victum infelicem, baccas, lapidosaque corna
Dant rami, et vulsis pascunt radicibus herbæ.
Omnia collustrans, hanc primùm ad litora classem
Conspexi venientem: huic me, quæcunque fuisset,
Addixi: satis est gentem effugisse nefandam.
Vos animam hanc potiùs quocunq; absumite leto.
Vix ea fatus erat, summo cùm monte videmus
Ipsum inter pecudes vastâ se mole moventem
Pastorem Polyphemum, et litora nota petentem:
Monstrum horrendum, informe, ingens, cui lumen ademptum.
Trunca manum pinus regit, et vestigia firmat.
Lanigeræ comitantur oves, ea sola voluptas,
Solamenque mali: de collo fistula pendet.
Postquam altos tetigit fluctus, et ad æquora venit;
Luminis effossi fluidum lavit inde cruorem:
Dentibus infrendens gemitu: graditurq; per æquor
Jam medium, necdum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare, recepto
Supplice sic merito, tacitique incidere funem:
Verrimus et proni certantibus æquora remis.
Sensit, et ad sonitum vocis vestigia torsit.

Jam tertia Lunæ cornua implent se luce, ex quo duco vitam in sylvis, inter cubilia vacua et sedes ferarum: et è rupe specto Cyclopas immanes, et trepido *ad* sonum pedum et vocem. Rami præbent *mihi* misera alimenta, baccas, et lapidosa corna, et herbæ nutriunt *me* vulsis radicibus. Circumspiciens omnia, vidi hanc primò classem tendentem ad litora: destinavi me illi, quæcumque esset: sufficit evitâsse nationem immanem. Vos potiùs *quàm illa*, extinguite hanc *meam* vitam morte. Vix ista locutus erat, cùm cernimus in summo monte ipsum pastorem Polyphemum moventem se vastâ mole inter greges, et tendentem ad litora *sibi* cognita. Monstrum horribile, deforme, immane, cui lux ablata *est*. Pinus truncata sustinet manum, et firmat incessum. Oves lanigeræ sequuntur *eum*, hæc unica oblectatio est *ipsi*, et solatium miseriæ: tibia pendet è collo. Postquam attigit summos fluctus, et pervenit ad mare; inde abstergit sanguinem fluentem ex oculo excæcato, stridens dentibus *inter* gemendum: et jam incedit per medium mare, nondum *tamen* aqua madefecit alta *ejus* latera. Nos timentes *cæpimus* properare fugam procul inde, admisso supplice, *qui* sic merebatur, et silentes secamus funem, et incurvi percurrimus mare remis *inter se* contendentibus. Agnovit *hoc Polyphemus*, et retulit pedem ad murmura vocum.

NOTES.

In the midst of his narration, the fear of the Cyclops and the dangers he had escaped, break in upon his mind and stop him, for a moment, from finishing his account, to give the Trojans advice to fly immediately. The circumstances that follow, of his hearing the giants' footsteps and loud voices, while he lay hid in dens and caves, are strongly conceived.

645. *Tertia jam Lunæ, &c.* Literally, the horns of the moon are filling themselves up with light for the third time.

649. *Corna.* Ruæus understands here the fruits of the cornel tree. These are round, and protected by a hard shell.

652. *Quæcunque fuisset;* whether friendly or inimical.

653. *Addixi.* This word strongly marks his state of despair; it signifies that he made over himself to them as their property, that they might dispose of him in whatever manner they pleased; being one of the three words pronounced by the Roman prætor, when he determined a controverted right, *do, dico, addico.*

658. *Ademptum; erat* understood.

659. *Trunca manum pinus regit.* This is Virgil's ingenious way of giving us an idea of Polyphemus' gigantic size. From the enormous staff he wields in his hand, we are left to imagine the strength and the dimensions of his body: *Nam quod illud corpus mente concipiam* (says Quintilian) *cujus trunca manum pinus regit?*

659. *Manum pinus regit.* A man that can see directs his staff; a man that cannot is directed by it.

661. *De collo fistula pendet.* These words seem spurious: Donatus rejects them; they are not in Heinsius, and some other editions; nor is there the least mention of this circumstance in Homer.

669. *Ad sonitum vocis.* This may either refer to the sound of their voices; for though it is said they went off *taciti*, this can only mean with little noise; for some must speak to give the necessary orders; or it may allude to the noise of their oars, *&c.* for *vox* sometimes signifies any sound whatever.

Sed quoniam nulla datur *ipsi* facultas jungendi manum, nec potest procedendo æqualis esse fluctibus Ioniis; emittit clamorem, quo mare et omnes fluctus tremuerunt; et terra Italiæ intimè tremefacta, atque Ætna sinuosis cavernis remugiit. At gens Cyclopum evocata è sylvis et altis montibus currit ad portum, et tegit litus. Videmus fratres Ætnæos frustrà stantes oculo fero, attollentes ad cœlum alta capita, turbam horrendam: quales cùm aëriæ quercus, vel cyparissi coniferæ alto cacumine eriguntur, altum nemus Jovis, aut sylva Dianæ. Timor gravis compellit *socios* festinos tollere funes quamcunque *in partem*, et immittere vela propitiis ventis. Contrà *autem*, præcepta Heleni admonent, ne iter habeant inter utramque viam, *nempe* Scyllam et Charybdim, quæ parùm distat à morte: deliberatum est retrò agere vela. Ecce autem Boreas oritur flans ab angusto freto Pelori:

Verùm ubi nulla datur dextram affectare potestas,
Nec potis Ionios fluctus æquare sequendo;
Clamorem immensum tollit, quo pontus et omnes
Intremuere undæ, penitùsque exterrita tellus
Italiæ, curvisque immugiit Ætna cavernis.
At genus è sylvis Cyclopum et montibus altis
Excitum ruit ad portus, et litora complent.
Cernimus astantes nequicquam lumine torvo
Ætnæos fratres, cœlo capita alta ferentes,
Concilium horrendum: quales cùm vertice celso
Aëriæ quercus aut coniferæ cyparissi
Constiterunt, sylva alta Jovis, lucusve Dianæ.
Præcipites metus acer agit quòcunque rudentes
Excutere, et ventis intendere vela secundis.
Contrà, jussa monent Heleni, Scyllam atque Charybdim
Inter utramque viam, leti discrimine parvo,
Ni teneant cursus: certum est dare lintea retrò.
Ecce autem Boreas angustâ à sede Pelori

NOTES.

670. *Dextram affectare.* This is a very uncommon phrase: Servius explains it, *anxia quâdam aviditate manum ad navem injicere*, eagerly to grasp at the ship. Some ancient copies read *dextrâ attrectare*, in which there is no difficulty.

671. *Potis;* for *nec potis est*, or *nec potest. Pos* and *potis* are obsolete words, whence are derived *compos*, *impos* and the verb *possum;* i. e. *pos sum. Sum* I am, *pos* able.

671. *Ionios fluctus.* The *Ionium Mare* was a part of the Mediterranean sea at the bottom of the Adriatic, lying between Sicily and Greece. That part of the Ægean sea, which lies on the coasts of Ionia in Asia, is called the sea of Ionia and not the Ionian sea. Some suppose the sea receives its name from Io, who swam across it after she had been metamorphosed into a heifer.

673. *Intremuere undæ.* Dr. Trapp says, "This is a most noble hyperbole, and by no means so bold as some would have it. They forget not only the prerogative of poetry, but the real nature of fear, which always swells and heightens its object."

680. *Coniferæ cyparissi.* The fruits of pines and cypresses are called cones, because they grow in the shape of a cone. The *quercus* was dedicated to Jove; the *cypress* to Proserpine or Diana. See Æneid IV. 511. This is the only simile the third book contains, and even this is a short one.

681. *Constiterunt.* Some read *constiterant* for the sake of the quantity: but there is no need of that alteration; for Virgil generally shortens the penult syllable in those tenses, as,

Obstupui, steteruntque comæ, &c.
Matri longa decem tulerunt fastidia menses.

683. *Ventis intendere vela secundis,* i. e. says Donatus, to sail wherever the winds would carry them; for all winds are favourable, if we follow their impulse.

684. *Contra, &c.* We are inclined to think this whole sentence is improperly pointed, and that it ought to be thus:

Contra, jussa monent Heleni Scyllam atque Charybdim:
Inter utramque viam, leti discrimine parvo,
Ni teneant cursus, certum est dare lintea retro:

and then the construction will be: Contra, jussa Heleni monent Scyllam atque Charybdim. On the other hand, Helenus' instructions warn us to beware of Scylla and Charybdis: therefore *ni teneant* (perhaps *teneam*, in the first person, as *prætervehor*, verse 688) *cursus inter utramque viam, parvo discrimine leti, &c.* That we may not continue our course so as to border on death, or run the imminent hazard of destruction between both, viz. Polyphemus on the one hand, and Scylla and Charybdis on the other, it is resolved to sail backward.

685. *Inter utramque viam.* See the former note.

686. *Ni teneant cursus.* Some copies have *ne;* however, *ni* often signifies the same with *ne*, particularly in Plautus, and the more ancient Roman authors.

686. *Certum est dare lintea retrò.* That is, they are resolved to steer a backward course for Italy, by sailing round Sicily, according to Helenus' admonition.

Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus, &c. *Verse* 429.

687. *Pelori. Pelorus,* now Capo di Faro,

Missus adest: vivo prætervehor ostia saxo
Pantagiæ, Megarosque sinus, Tapsumque jacentem.
Talia monstrabat relegens errata retrorsùm
Litora Achemenides, comes infelicis Ulyssei.
Sicanio prætenta sinu jacet insula contra
Plemmyrium undosum: nomen dixere priores
Ortygiam. Alpheum fama est huc, Elidis amnem,
Occultas egisse vias subter mare; qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.
Jussi numina magna loci veneramur: et inde
Exupero præpingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus, et fatis nunquam concessa moveri
Apparet Camarina procul, campique Geloi,
Immanisque Gela, fluvii cognomine dicta.

prætervehor ostia saxo Pantagiæ, et sinus Megareos, et Tapsum humilem. Hæc ostendebat *nobis* Achemenides, comes miseri Ulyssis, retrò radens litora *jam antè à se* peterrata. Insula jacet objecta sinui Siculo, contra Plemmyrium undosum; majores dedère *ipsi* nomen, Ortygiam. Fama narrat Alpheum, Elidis fluvium, fecisse *sibi* secretum iter huc usque sub mari; qui *fluvius* nunc *exiens* per os tuum, ô Arethusa, miscetur aquis Siculis. Adoramus magnos Deos regionis, *ut* jussi *eramus;* et inde prætereo pingues terras Helori stagnantis. Inde radimus altas rupes et saxa procurrentia Pachyni: et procul videtur Camarina, *quam* fata nunquam permiserunt moveri, et campi Geloi, et ingens Gela, appellata de nomine fluvii.

NOTES.

is a northern promontory of Sicily next to Italy; it is called *angusta*, on account of the straits that in this part divide Sicily from Italy, which are about a mile and a half over.

688. *Missus adest.* As they were resolved to fall backward, the north wind favoured this their design; and therefore Æneas speaks of Boreas, the north wind, as a person sent or commissioned from heaven to befriend and assist him.

689. *Pantagiæ.* Pantagia or Pantagias, a river between Catana and Syracuse; the mouth of it is enclosed with a steep rock.

689. *Tapsumque jacentem.* Tapsus is a peninsula in the bay of Megara, which lies low, and almost level with the waves.

690. *Relegens retrorsùm.* We have a parallel passage to this in Horace, Carm. Lib. I. Ode XXXIV. 3. where, according to Dr. Bentley's ingenious correction, *iterare* is joined with *cursus relectos*, as *retrorsùm relegens* is here:

——— nunc retrorsùm
Vela dare, atque *iterare* cursus
Cogor relectos,

instead of *relictos* in the common editions.

690. *Errata retrorsùm.* According to the opinion of those who make Ulysses to have sailed from the country of the Lotophagi in Africa, to mount Ætna, and the territory of the Cyclops along the eastern coast of Sicily.

691. *Litora Achemenides.* What an exact observer of probability is Virgil! Here is an answer prepared to any who might object—How should Æneas, a perfect stranger, be so well acquainted with those coasts which neither he nor any of his fleet had before visited or beheld? Why, says he, Achemenides who had lately passed the same way, pointed them to us.—WHARTON.

691. *Infelicis Ulyssei.* Infelix here has the same signification as in verse 246. See the note upon that passage.

693. *Plemmyrium.* A promontory not far from Syracuse; between which city and the promontory lay the island here called Ortygia.

694. *Alpheum.* Alpheus, a celebrated river in the Peloponnesus, taking its rise from Mount Stymphalus, and running through Arcadia and Elis.

696. *Arethusa.* A fountain in the west side of the island Ortygia. The poets feigned, that Alpheus, the river god, being in love with this fountain nymph, rolled his streams from Elis by a passage under the ground, and passed through the sea, without intermixing, into Sicily, where he rose up with the fountain Arethusa, and mingled his streams with hers. What makes this fable more absurd is the distance between the Peloponnesus and Sicily, which is at least 450 miles.

698. *Stagnantis Helori.* Helorus, or Elorus, is a river in Sicily, that runs between Syracuse and the promontory of Pachynus. It overflows all the adjacent fields at certain seasons, like the Nile, imparting great fertility to the soil.

699. *Pachyni.* Pachynus, or Pachynum, is the southern promontory of Sicily, now called Capo Passaro, one of the three, whence it is denominated Trinacria.

701. *Camarina.* A lake near a city of the same name, built by the people of Syracuse. It is said *fatis nunquam concessa moveri*, because, in time of plague, which was thought to arise from the pestilential vapours of that lake, the inhabitants, being desirous of draining it, consulted the oracle of Apollo, who forbade them to move or disturb it; μη κινει Καμαρειναν, ακινητος γαρ αμεινων. Not-

Inde altissimus Agragas, olim ferax generosorum equorum, ostendit eminùs maximos muros. Te quoque prætereo faventibus ventis, ô palmosa Selinus: et trajicio vada Lilybeïa, aspera scopulis occultis. Inde portus Drepani et injucunda regio me excipit. Hic agitatus tot procellis maris, heu! amitto patrem Anchisen, solatium omnium curarum et casuum Hic me deseris, ô pater optime, heu! frustrà servate à tantis periculis. Nec vates Helenus, cùm prænunciaret aspera plurima, mihi prædixerat hunc dolorem; neque ipsa Celæno. Hoc *fuit ipsi* extremum malum, hic terminus longæ navigationis. Hinc me profectum Dii applicuerunt ad vestra litora. Sic pater Æneas, solus omnibus attentis, narrabat fata à Diis *sibi imposita*, et referebat errores *suos*. Denique siluit, et hìc posito fine *secessit* ad quietem.

Arduus inde Agragas ostentat maxima longè
Mœnia, magnanimûm quondam generator equorum.
Téque datis linquo ventis, palmosa Selinus:
Et vada dura lego saxis Lilybeïa cæcis.
Hinc Drepani me portus et illætabilis ora
Accipit. Hìc, pelagi tot tempestatibus actus,
Heu! genitorem, omnis curæ casûsque levamen,
Amitto Anchisen: hìc me pater optime fessum
Deseris, heu! tantis nequicquam erepte periclis.
Nec vates Helenus, cùm multa horrenda moneret,
Hos mihi prædixit luctus; non dira Celæno,
Hic labor extremus, longarum hæc meta viarum.
Hinc me digressum vestris Deus appulit oris.
Sic pater Æneas, intentis omnibus unus,
Fata renarrabat Divûm, cursusque docebat:
Conticuit tandem, factoque hìc fine quievit.

NOTES.

withstanding this prohibition, they drained the lake, and had cause to repent it; for the enemy, entering by that ground where the lake had stood, made themselves masters of their city.

704. *Magnanimûm generator equorum.* Servius quotes Pindar in proof of the Agrigentines having been famous for sending horses to the Olympic games. Their city Agrigentum, or Acragas, on the southern coast of Sicily, at the mouth of the river Acragas, was formerly one of the largest cities in the island; it is called *arduus*, because it was built on the summit of a mountain.

705. *Palmosa Selinus*, a city on the same coast, whose plains abounded with palm trees.

706. *Vada Lilybeïa.* Lilybeum was another of the three promontories of Sicily, whence it had its name Trinacria. It lies on the western point of the island; its rocks run out into the sea, to the distance of three miles, and are covered with the waves; whence Virgil mentions its stony shallows and hidden rocks, *vada dura saxis cæcis.*

707. *Drepani.* Drepanum, now Trepani, a maritime town in Sicily, that lies northward from the promontory of Lilybeum, at the distance of about eighteen miles. It is called *illætabilis ora*, an unjoyous coast, because here Æneas lost his father. The inhabitants still show the tomb of Anchises.

709. *Genitorem amitto.* In this Virgil differs from Strabo, who represents the Trojan prince as having arrived at Laurentum, with his father Anchises and his son Ascanius.

711. *Deseris.* Bossu thinks it an instance of our poet's exquisite judgment that he doth not minutely and at length describe the illness and death of Anchises, which he is of opinion would too much have retarded the action of the poem, and not have interested the reader in any extraordinary manner, affording no matter for poetic description.

718. *Quievit.* Segrais observes that the fifteen hundred verses which are contained in the second and third books may be repeated in two hours. Æneas's recital did not appear prolix to Dido and the guests, for he ceased *intentis omnibus*, and at midnight too, nor can it appear prolix to any reader of judgment and taste.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER IV.

AT regina gravi jamdudum saucia curâ,

INTERPRETATIO.
Regina autem, jamdiu vulnerata gravi solicitudine,

NOTES.

Before we enter upon the subject of this book, it may be proper to discuss the question concerning the famous anachronism which Virgil is charged with, in making Dido and Æneas contemporary. Bochart is so positive about it, that he says, if it is not one, nothing is certain in history.

Between Æneas and Dido, continues he, according to the lowest computation, are at least 260 years; for none of the ancient chronologers, of any name, set the destruction of Troy at the distance of less than 60 years from the time of Saul; and from the first year of Saul's reign, to the time of Dido's building Byrsa, the fortress of Carthage, are at least 200 years.

He grounds his assertion on the chronicles of the Tyrians, which have always been reckoned very authentic. Sanchoniathon, who comments upon them, lived before the Trojan war, and is preserved in Philo-Biblius's translation.

But what he lays most stress upon is a passage in Menander of Ephesus, quoted by Josephus in several places of his history, and by Theophilus of Antioch in his third book to Autolychus. In this passage we have a series of kings who reigned at Tyre, from Abibalus down to Pygmalion, Dido's brother, and of the years that each of them reigned, together with an account of the principal transactions of their several reigns. There particular mention is made of Hiram, who succeeded Abibalus, and who is said to have ordered a vast quantity of the cedar of Lebanon to be cut down for building temples; which shows that he was the same with the Hiram recorded in the Bible, who lived in the time of Solomon. From Hiram to Ithobalus, priest of Astarte, who put Philes to death, and possessed himself of the throne for thirty years, is a succession of seven kings. This Ithobalus he finds to be the same with Ethbaal mentioned in Scripture to have lived in the time of Ahab, who married his daughter Jezebel. This fixes the times of Ithobalus, and consequently of Pygmalion and Dido, who were his grand-children. Pygmalion reigned fifteen years after the death of Ithobalus, and Dido fled into Afric in the seventh year of Pygmalion's reign; that is, according to his computation, when Jehu reigned in Samaria, and the wicked Athalia in Jerusalem. Hence he concludes that Virgil is unquestionably guilty of an anachronism. What he thinks had misled Virgil is, that under the pretext of Dido's having built Byrsa, or rather Bosra, which was the fortress of Carthage, several authors had given out that she was the founder of Carthage itself: and if so, she must have lived in the time of Æneas, or even before him; for Carthage was built before the destruction of Troy.

Notwithstanding all that this author has to say for himself, the illustrious sir Isaac Newton, in his chronology, has cleared Virgil from this charge, and finds Æneas and Dido contemporary.

fovet plagam in venis, et ab- Vulnus alit venis, et cæco carpitur igni.
sumitur occulto igne.

NOTES.

He brings the era of the destruction of Troy about 300 years lower down than any other chronologist had done before, fixing it to the 78th year after the death of Solomon, the year before our vulgar era 904; and the year of Dido's building Carthage, to the year 883, *i. e.* 21 years after, when Æneas might very well be alive. Those who will take the trouble to examine his book, will find it no easy matter to withstand the weighty reasons he offers in support of his singular opinion. To shorten the reader's labour, we shall briefly mention a few of them.

1. He observes that Virgil agrees with the Arundel Marbles. As Virgil relates, probably from the archives of Tyre or Cyprus, that Teucer came from the war of Troy to Cyprus in the days of queen Dido (see Æn. I. 623.) and with her father seized Cyprus; so the Arundel Marbles say that Teucer came to Cyprus seven years after the destruction of Troy, and built Salamis.

2. In the temple built at Cadiz to Hercules, under the name of Melcartus, was Teucer's golden belt, beside Pygmalion's golden bow, by which it appears, that the temple was built in their days, and that they were contemporary.

3. Dionysius Halicarnasseus reckons sixteen kings from Latinus, who reigned in Italy in the time of the Trojan war, to Romulus; and from him to the consuls were six kings more: which 22 reigns, at a medium of 18 years to a reign (taking the lowest reckoning, because many of them died violent deaths), amount to 396 years. These, counted backward from the consuls Brutus and Publicola, place the Trojan war about 78 years after the death of Solomon, according to sir Isaac's first computation.

4. Herodotus, who says Homer and Hesiod were but 400 years before him, wrote in the time of Nehemiah, *i. e.* 444 years before Christ. And Hesiod says he was but an age after the destruction of Troy. Now 400, 444, and 60 years more for the time between Hesiod and the war of Troy, bring it to the year before Christ 904, as sir Isaac reckons.

5. Lastly, in the year 1689, the cardinal points had gone back one full sign, 6 degrees, and 29 minutes, from the cardinal points of Chiron (in the time of the Argonautic expedition) as nearly, he says, as can be determined from the coarse observations of the ancients. Consequently, at the rate of 72 years to a degree, 2627 years had been passed since Chiron, which brings us back to 43 years after the death of Solomon, for the time of the Argonautic expedition; and the destruction of Troy was about 30 or 35 years later. So that all these collateral proofs agree in one point, and fix the era of the ruin of Troy to about one and the same year, viz. 904 years before our vulgar era.

We shall only make one farther remark upon this subject. There is hardly any doubt to be made, that the Romans in Virgil's time were of opinion, that Dido and Æneas were contemporary; and even granting it to be an error, and that Virgil knew it to be so, yet he acted wisely in (not deviating from common opinon, but) taking advantage of it as a poet, since it conduced so much to the embellishment of his poem.

1. *At Regina.* This beginning of the 4th book connects itself with the close of the 3d. Æneas

Conticuit tandem, factoque hìc fine quievit.
At regina, &c.

But the queen from the time she heard him rested not.

1. *Jamdudum.* Servius thinks *jamdudum* here may have the signification of *nimium* or *vehementer*, as in Terence, Eun. III. 1. 57:

Quando illud, quod tu das, expectat, atque amat,
Jamdudum amat te: jamdudum illi facile fit
Quod doleat.

But we see nothing to hinder us from understanding the word in its common acceptation; for, though it was but a short while since Dido had first seen Æneas, yet, when the poet is describing the pangs of love she had suffered all that while, he very elegantly uses a word implying long duration. With the same propriety he uses this word in the second book, verse 103, where Sinon says,

Si omnes uno ordine habetis Achivos,
Idque audire sat est jamdudum, sumite pœnas.

Though but a few minutes had intervened since the Trojans had been informed that Sinon was a Greek, he calls those few minutes a long while—*jamdudum audire*, to represent their impatient desire of revenge, as if it could brook no delay, but reckoned every moment long, that withheld them from gratifying their resentment. So also in the same fourth book, where Dido is quite dissatisfied with Æneas's speech from the beginning, the poet says:

Talia dicentem jamdudum aversa tuetur.
Verse 362.

1. *Gravi curâ, Love's painful darts.* This easy metaphor in English seems best adapted to convey the force of the original *gravi curâ, heavy* or *oppressive care;* especially since Virgil uses the words *saucia* and *vulnus*, probably in allusion to the darts and arrows with which Cupid was poetically represented; as the following expression, *cæco carpitur igni*, alludes to his flaming torch.

2. *Vulnus alit.* Ruæus says, Love seems

Multa viri virtus animo, multusque recursat
Gentis honos: hærent infixi pectore vultus,
Verbaque: nec placidam membris dat cura quietem.
Postera Phœbeâ lustrabat lampade terras,
Humentemque Aurora polo dimoverat umbram;
Cùm sic unanimem alloquitur malè sana sororem:
Anna soror, quæ me suspensam insomnia terrent?
Quis novus hic nostris successit sedibus hospes?
Quem sese ore ferens! quàm forti pectore et armis!
Credo equidem, nec vana fides, genus esse Deorum.
Degeneres animos timor arguit. Heu quibus ille
Jactatus fatis! quæ bella exhausta canebat!
Si mihi non animo fixum immotumq; sederet,
Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte fefellit;
Si non pertæsum thalami tædæque fuisset;
Huic uni forsan potui succumbere culpæ.
Anna, fatebor enim, miseri post fata Sichæi

Multæ virtutes Æneæ, et multa gloria *ejus* redit in mentem: vultus *ejus* et sermo hærent impressi animo, et hæc cura non permittit tranquillam quietem corpori. Postera Aurora illustrabat terras luce Solis, et expulerat è cœlo humidas tenebras; cùm sic malè sana loquitur ad concordem sororem. Anna soror, quæ insomnia terrent me dubiam? quis hic novus hospes venit in regionem nostram? ô qualem se specie exhibens! quàm generosis animis et factis! Certè credo hunc esse prolem Deorum. Nec temerè credo: metus prodit animos ignobiles. Heu! quibus fatis fuit ille agitatus! quæ bella confecta narrabat! Si non maneret mihi constitutum et immutabile *id propositum*, ut nolim me ulli conjungere *per* nexum conjugalem, ex quo primus amor fefellit me deceptam morte *Sichæi:* si non tæderet me lecti et facis: fortassè possem cadere in hoc solum delictum. Nam fatebor, ô Anna, post mortem miseri mariti Sichæi,

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here depicted in his usual habit; *blind* and armed with *arrows* and a *torch*. The words *cæco, vulnus, ignem* refer to each circumstance in his appearance.

5. *Nec placidam membris dat cura quietem.* Her care and anguish allow her to enjoy no rest but what is broken and disturbed by *dreams*. That this is the sense, appears from the following ninth verse:

Quæ me suspensam insomnia terrent?

6. *Lustrabat.* The word *lustrabat* gives a fine idea, not only of the splendour but of the motion also of the solar rays.

8. *Unanimem.* This is a very emphatic expression; it signifies, there was such an union and harmony of affection between them, that they seemed to be both animated with one and the same soul.

10. *Novus—hospes.* Servius explains *novus* here to signify *magnus, rare, matchless*, as in Ecl. III. 86.

Pollio et ipse facit *nova carmina.*

i. e. *excellent, inimitable verses, quasi quæ antea nunquam, such as were never matched.* In the same sense Virgil calls wine *novum nectar, excellent as the drink of the gods*, Ecl. V. 71.

11. *Quam forti pectore, et armis!* This is an elliptic way of speaking in Latin, and the full sentence is, *Quam forti est pectore, et quam fortibus armis.* By the first we are to understand his fortitude in surmounting hardships and misfortunes, and by the second his valour and prowess in war.

13. *Degeneres animos timor arguit.* The meaning is, as fear argues an ignoble base-born mind, so valour, like that of Æneas, who is *forti pectore et armis*, bespeaks a noble, a divine original. The poet designedly filled this speech of Dido with abrupt half-sentences, and made her speak incoherently, to show the confusion and perturbation of her mind.

14. *Fatis.* The word sometimes signifies the distresses and calamities of life, whose causes are more secret, and that seem to arise from the particular appointment and determination of heaven; hence Cicero, speaking of Catiline's wicked gang, who had become almost too powerful for the commonwealth, and acted in defiance of the laws, says, he was confident some secret unforeseen calamity would soon overtake them: Quibus ego confido impendere fatum aliquod. Cat. II. 5.

14. *Exhausta.* Non inchoata tantùm, sed perfecta, et ad ultimum constantissimè perducta: *not only begun, but accomplished, and with the greatest resolution brought to a period.* The word carries an allusion to the draining of some bitter and unpleasant cup to the very last dregs.

17. *Deceptam morte fefellit.* Postquam spe perpetui amoris, interfecto marito, frustrata sum, says Scaliger, Lib. IV. cap. 16.

18. *Tædæque.* The word tæda, a torch, is derived from teda, the middle or heart of the pine tree. Torches of this simple kind were usually carried before a female newly married, when led home to the house of her husband.

19. *Culpæ.* Because second marriages were somewhat infamous, as carrying a suspicion of incontinency. Hence, says Va-

et Deos infectos cæde à fratre *factâ;* solus Æneas movit sensus meos, et impulit animum vacillantem; animadverto signa veteris amoris. Sed cupio ut vel terra intima mihi antè aperiatur; vel pater omnipotens fulmine demittat me ad umbras, pallidas umbras inferorum et noctem profundam: antequam te lædam, ô pudicitia, et frangam tua jura. Ille *Sichæus*, qui me primus sociavit sibi, abstulit meos amores: ille habeat *eos* secum, et servet *in* tumulo. Sic locuta implevit gremium lachrymis erumpentibus. Anna respondet: O *soror* chara sorori magis

Conjugis, et sparsos fraternâ cæde penates;
Solus hic inflexit sensus, animumque labantem
Impulit: agnosco veteris vestigia flammæ.
Sed mihi vel tellus optem priùs ima dehiscat;
Vel pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemq; profundam,
Antè pudor quàm te violo, aut tua jura resolvo.
Ille meos, primus qui me sibi junxit, amores
Abstulit: ille habeat secum, servetque sepulchro.
Sic effata, sinum lachrymis implevit obortis.
Anna refert: O luce magis dilecta sorori,
Solane perpetuâ mœrens carpêre juventâ?
Nec dulces natos, Veneris nec præmia nôris?
Id cinerem, aut manes credis curare sepultos?
Esto: ægram nulli quondam flexere mariti;
Non Libyæ, non antè Tyro: despectus Iarbas,

quàm vita, an sola consumeris dolens per totam juventutem? nec experieris jucundos liberos, nec dona Veneris? Putasne cinerem aut umbras sepultas id curare? Ita sit: nulli proci antèa commoverunt dolentem *te;* nec in Libyâ, nec priùs Tyri: contemptus *est à te* Iarbas,

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Ierius, Lib. II. Olim quæ uno matrimonio contentæ fuerunt, coronâ pudicitiæ honorabantur; multorum matrimoniorum experientiam legitimæ cujusdam intemperantiæ signum credentes. But *culpa* is sometimes taken simply for an indulgence of the passion of love, however innocent; as in Statius, Theb. 2. speaking of the daughters of Adrastus, when they were led forth by their father to be given away to the husbands of their virginity:

Ibant insignes vultuque habituque verendo,
Candida purpureum fusæ super ora ruborem,
Dejectæque genas: tacitæ subit ille supremus
Virginitatis amor, primæque modestia culpæ
Confundit vultus.

So Ovid,

Ludite, sed furto celetur culpa modesto.
2 *Art.*

23. *Vestigia.* The word vestigia strictly signifies *footsteps*, *traces*, &c. It is sometimes used for *signs* or *tokens* in general. If the first sense be taken, it must mean that the remains of her love to Sichæus must prevent her from loving Æneas; if the last sense, it will signify the same as if she had said, I remember how I was formerly affected, and perceive the same symptoms in a second love. Ruæus prefers the first of these interpretations; Trapp the second.

27. *Antè pudor quàm te, &c.* The *antè* here is redundant, for *prius* goes before: so that the sentence runs thus: Tellus prius dehiscat antequam, pudor, violo te. But examples of the same kind occur in other authors, even in prose writers; particularly in Sallust, who says: Ac prius quam legiones scriberentur, multa ante capere quæ bello usui forent. In Catil. And Corn. Nepos in Vit. Att. Atque antea quidem morbi diuturnitatem molestè ferebat, priusquam hoc ei accideret.

27. *Violo—resolvo.* This is the reading of the best and most ancient manuscripts: some others, however, read *violem, resolvam.*

30. *Sinum—implevit.* By *sinum* here Servius, and with him Turnebus, understand the cavity of the eye, as the word sometimes signifies. But the common sense of the word is surely the stronger and more expressive of the two, as it shows her tears to be more copious, and paints her passion more violent.

32. *Mœrens carpêre juventâ.* A metaphor taken from flowers, which, when plucked, soon wither. *Perpetuâ* here, as in many other places, signifies *totâ.* Sola in this line has the sense of *alone* or *only.*

33. *Dulces natos.* Dido, it appears, had no children by Sichæus.

35. *Nulli mariti.* That is, none who courted with sincere views of marriage.

36. *Despectus Iarbas. Esto* is here understood as repeated.

36. *Iarbas.* Justin gives a very distinct and particular account of the proposals of marriage made by this prince to queen Dido, and of the way in which she received his offer. We shall give it to the reader in his own words, and at full length, because it serves to acquaint him with the true character of this princess, and shows how widely the poet differs from the historian: Cum successu rerum florentes Carthaginis opes essent, rex Maxitanorum Hiarbas, decem Pœnorum principibus ad se arcessitis, Elisæ nuptias sub belli denuntiatione petit;

Ductoresque alii, quos Africa terra triumphis
Dives alit: placitone etiam pugnabis amori?
Nec venit in mentem quorum consederis arvis?
Hinc Getulæ urbes, genus insuperabile bello,
Et Numidæ infræni cingunt, et inhospita Syrtis:
Hinc deserta siti regio, latèque furentes
Barcæi. Quid bella Tyro surgentia dicam,
Germanique minas?
Diis equidem auspicibus reor, et Junone secundâ,
Huc cursum Iliacas vento tenuisse carinas.
Quam tu urbem, soror, hanc cernes! quæ surgere regna
Conjugio tali! Teucrûm comitantibus armis,
Punica se quantis attollet gloria rebus!
Tu modò posce Deos veniam, sacrisque litatis,

aliique duces, quos regio Africana abundans victoriis nutrit: an etiam resistes grato amori? Nec venit *tibi* in mentem, quorum in agris constiteris? Hinc urbes Getulæ, gens bello insuperabilis, et Numidæ indomiti, et Syrtis inhospitalis *nos* cingunt: hinc regio siccitate solitaria, et Barcæi furiosi. Quid dicam *de* bellis imminentibus *ab urbe* Tyro, et *de* minis fratris? Certè existimo naves Iliacas Diis auctoribus, et Junone propitiâ, huc vento direxisse cursum. Qualem tu videbis hanc urbem, ô soror! qualia regna crescere, tali connubio! quantis factis eriget se Pœnorum gloria, adjuvantibus armis Trojanorum! Tantummodo tu pete à Diis favorem, et sacrificiis perfectis,

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quod legati reginæ referre metuentes, Punico cum eâ ingenio egerunt; *nuntiantes* regem aliquem poscere, qui cultiores victus eum Afrosque perdoceat: sed quem inveniri posse, qui ad barbaros et ferarum more viventes transire à consanguineis velit? *Tunc à reginâ castigati,* Si pro salute patriæ asperiorem vitam recusarent, cui etiam ipsa vita, si res exigat, debeatur; *regis mandata aperuêre, dicentes,* Quæ præcipiat aliis, ipsi facienda esse, si velit urbi consultum esse. Hoc dolo capta, diu Acerbæ viri nomine cùm multis lachrymis et lamentatione flebili invocato, ad postremum ituram se quo suæ urbis fata vocarent, respondit. In hoc trium mensium sumpto spatio, pyrâ in ultimâ parte urbis extructâ, velut placatura viri manes, inferiasque ante nuptias missura, multas hostias cædit, et sumpto gladio pyram conscendit: atque ita ad populum respiciens, ituram se ad virum, sicut præceperant, dixit; vitamque gladio finivit, Lib. XVIII. 6.

37. *Africa terra,* for *Africana;* the substantive for the adjective. Tibullus has *Terra Campania,* and Catullus, *Terra Celtiberia.*

37. *Triumphis dives.* Some allege that the Africans never triumphed at all. But Servius quotes the authority both of Pliny and Trogus Pompeius, to prove that they on the contrary were the first who invented triumphal shows, to which invention the Romans afterwards laid claim. To confirm Servius' opinion, Justin tells us, that Asdrubal, in particular, had been honoured with four triumphs, Lib. XIX. cap. 1. Cujus (Hasdrubalis) mortem, cum luctus civitatis, tum et dictaturæ undecim, et triumphi quatuor, insignem fecere.

38. *Pugnabis amori?* Ruæus says, verbs of contention are often joined to a dative case. Ecl. V. 8. Tibi certet Amyntas. G. II. 99. Cui non certaverit ulla, &c.

40. *Getulæ, &c.* The Getulians inhabited southward from Carthage. The Numidians to the west possessed the country which we now call Belidulgerid. The Barcæans, towards the east, occupied that which is now called *the kingdom of Barca.*

43. *Barcæi. Cingunt te* understood.

44. *Germanique minas.* Justin informs us, that, when Pygmalion heard of his sister's having made her escape, he intended to have pursued her, and was with difficulty withheld from his purpose, by the entreaties of his mother, and the threatenings of the gods: Dum hæc aguntur, Pygmalion, cognitâ sororis fugâ, cum impio bello fugientem persequi pararet, ægrè precibus matris et Deorum minis victus, quievit; cui cùm inspirati vates canerent, *non impunè laturum, si incrementa urbis toto orbe auspicatissimæ interpellâsset,* hoc modo spatium respirandi fugientibus datum, Lib. XVIII. cap. 5.

45. *Junone secundâ.* Juno is particularly mentioned, both because she presided over marriage, and because Carthage was under her peculiar patronage.

50. *Veniam. Favour* in general; or the *favour* of Æneas for a husband.

50. *Sacrisque litatis. Litare* signifies to propitiate by sacrifice. As for the criticism of Servius, who says, Diis litatis debuit dicere, non enim sacra sed Deos litamus, id est, placamus: ergo nove dixit, it is groundless; for examples occur where the word is used in the same way. Thus Lucan says:

Neque enim tibi summe litavi
Jupiter hoc sacrum.

So Propertius has *exta litare;* and Suetonius, *Victimas Diti patri cæsas litavit;* Life of Otho, chap. 8; or the words will agree even to Servius' own notion; for why may it not be *litatis sacris,* i. e. *per sacra, having propitiated them by sacrifice,* viz. the gods whom he had just mentioned?

protrahe *tempus* hospitii, et suggere *iis* causas manendi: dum hyems et pluvius Orion furit mari; et naves fractæ *erunt*, et aër *erit* intolerabilis. His verbis incendit amore animum *jam* ardentem, et spem attulit menti incertæ, et abstulit verecundiam. Primò petunt templa, et ad altaria petunt favorem *Deorum:* immolant juxta ritum oves selectas Cereri legum inventrici, et Phœbo, et Baccho patri: præ omnibus Junoni, cui curæ sunt nexus conjugales. Ipsa formosissima Dido tenens *manu* dexterâ pateram, fundit *vinum* inter media cornua vaccæ candidæ:

Indulge hospitio, causasque innecte morandi:
Dum pelago desævit hyems, et aquosus Orion;
Quassatæque rates, et non tractabile cœlum.
His dictis incensum animum inflammavit amore,
Spemque dedit dubiæ menti, solvitque pudorem.
Principio delubra adeunt, pacemque per aras
Exquirunt: mactant lectas de more bidentes
Legiferæ Cereri, Phœboque, patrique Lyæo:
Junoni ante omnes, cui vincla jugalia curæ.
Ipsa tenens dextrâ pateram pulcherrima Dido,
Candentis vaccæ media inter cornua fundit:

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51. *Innecte.* A most happy word; signifying to knit, to weave, to invent, or devise.

52. *Dum pelago desævit hyems.* Many of the commentators explain this passage, as if the meaning should be, Till the rage of winter be overpast: but what shall we then make of the rest of the sentence, *et aquosus Orion, quassatæque rates, et non tractabile cœlum?* which ought then to be translated, Till Orion bring on storms of rain, till his ships be shattered, and there be no bearing the inclemencies of the weather; which, instead of being arguments for his stay, are most powerful motives to hasten his departure. When the sense of the passage is so plain, it is in vain to urge the common use of the word in other authors. Ruæus quotes another passage in Virgil, where *desævit* is most certainly to be taken in the same sense as here.

Sic toto Æneas desævit in æquore victor,
Ut semel intepuit mucro. *Æn.* X. 569.

56. *Delubra. Delubrum* was a temple, with a large piece of consecrated ground round it.

56. *Pacemque per aras exquirunt.* The expression *exquirunt pacem per aras*, refers to the way of prying into the entrails of the victim, in order to know the will of the gods; therefore it follows:

pecudumque reclusis
Pectoribus inhians, spirantia consulit exta.

57. *Lectas de more bidentes.* The Heathen, as well as Jewish religion, ordained that no victims should be offered to the gods, but such as were sound, perfect in all their parts, and without any blemish: this is the import of *de more.*

58. *Legiferæ Cereri.* Ceres, the daughter of Saturn and Ops, and mother of Proserpine by Jove, found out the use of corn, and taught agriculture in Attica, Italy, and Sicily; upon which account, as Pliny observes, she was reckoned a goddess, *ob id dea judicata.* The same author tells us, she was the first who framed laws, though others assign that honour to Rhadamanthus: Hist. Nat. Lib. VII. cap. 56. Dido therefore offers sacrifice to her, as having instituted laws, especially those of marriage, and civilized mankind from their rude insocial state.

58. *Phœboque.* She offered sacrifice to Phœbus, as the god who presided over futurity, that he might send propitious omens to countenance the intended match.

58. *Patrique Lyæo.* Bacchus is worshipped as the god of mirth and jollity: *Adsit lætitiæ Bacchus dator,* that he might crown the match with perpetual joy.

59. *Junoni ante omnes.* Juno was the sister and wife of Jupiter. She so much displeased her husband, by detecting and revenging his amours, that on one occasion he tied a heavy anvil to her feet, and suspended her from the heavens by a golden chain. She was queen of the skies. She protected cleanliness, presided over marriage and childbirth, and particularly patronised the most faithful and virtuous of her sex. The Juno of the Romans was called *Matrona.* She was generally represented as veiled from head to foot. The Roman matrons imitated her dress, and thought it indecent for a married woman to suffer any part of her body, excepting her face, to be seen.

61. *Candentis vaccæ.* Plutarch tells us, that Numa made a law enjoining, that in case a female wished a second marriage earlier than ten months after her husband's death, she must offer to the gods a pregnant heifer.

61. *Media inter cornua fundit.* This is according to the Roman manner of performing sacrifice. After the *immolatio,* which consisted in throwing corn and frankincense, together with the *mola,* i. e. bran or meal mixed with salt, upon the head of the beast, the priest sprinkled wine between the horns. As Æn. VI. 244.

frontique invergit vina sacerdos.

So Juvenal, Sat. XII. verse 7.

Quippe ferox vitulus, templis maturus, et aræ,
Spargendusque mero.

Aut ante ora Deûm pingues spatiatur ad aras,
Instauratque diem donis, pecudumque reclusis
Pectoribus inhians, spirantia consulit exta.
Heu, vatum ignaræ mentes! quid vota furentem,
Quid delubra juvant? est mollis flamma medullas
Intereà, et tacitum vivit sub pectore vulnus.
Uritur infelix Dido, totâque vagatur
Urbe furens. Qualis conjectâ cerva sagittâ,
Quam procul incautam nemora inter Cressia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius; illa fugâ sylvas saltusque peragrat
Dictæos: hæret lateri letalis arundo.
Nunc media Æneam secum per mœnia ducit:
Sidoniasque ostentat opes, urbemque paratam.
Incipit effari, mediâque in voce resistit.
Nunc eadem, labente die, convivia quærit:
Iliacosque iterum demens audire labores
Exposcit, pendetque iterum narrantis ab ore.

aut incedit circa pinguia altaria ante imagines Deorum, et renovat sacrificia *per* diem, et intenta pectoribus victimarum apertis consulit viscera *earum* palpitantia. Heu! ignaræ mentes vatum! quid vota, quid templa prosunt amanti? interim gratus ignis absumit medullas, et occulta plaga durat sub corde. Uritur misera Dido, et insana errat *per* totam urbem. Qualis cerva *post* conjectam sagittam, quam pastor persequens armis perfodit improvidam procul in sylvis Creticis, et reliquit ignarus volatile ferrum *in vulnere;* illa *cerva* percurrit fugiens sylvas et saltus Dictæos; mortifera sagitta hæret lateri. *Dido* nunc ducit Æneam secum per media munimenta: et ostentat Tyrias divitias, et urbem paratam. Incipit loqui, et hæret in media voce. Nunc die occidente repetit easdem epulas: et insana postulat rursus audire Trojanos casus, et suspensa est rursus ab ore narrantis.

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And Ovid more expressly,

Rode, caper, vitem; tamen hinc, cùm stabis ad aram,
In tua quod spargi cornua possit erit.

Go, wanton goat, about the vineyard browse
On the young shoots, and stop the rising juice;
You'll leave enough to pour between your horns,
When for your sake the hallow'd altar burns. *Met.* VII. 504.

62. *Ante ora Deûm—spatiatur.* That is, before the images of the gods. This is spoken agreeably to the custom of the Romans; among whom the matrons were wont on holidays to walk in a grave and solemn manner before the altars, with torches in their hands; which Horace seems to have had in his eye in that verse:

Ut festis matrona moveri jussa diebus. *Art.* 232.

63. *Instaurat.* She frequently repeats and renews the sacrifices.

64. *Consulit exta.* The heart, the lungs, the spleen, and the liver of an animal were suddenly drawn out. While yet palpitating, the *extispex* (so called from *exta inspiciendo*) from them pretended to foretel future events.

69. *Qualis conjectâ cerva, &c.* This is a very apt comparison, and agrees almost in every circumstance. There is a particular beauty in the last, *hæret lateri letalis arundo,* which strongly images the fast hold that Cupid's arrows had taken of Dido's heart.

74. *Per mœnia ducit.* If the reader, says Wharton, be not void of all taste and sensibility, pity and humanity, he must be inexpressibly moved by the following circumstances of Dido's behaviour; by her carrying Æneas through the town, and tempting him to settle in a city already begun to be built; by her beginning to speak, and suddenly stopping short and faltering; by her making still new feasts and entertainments for her lover; by her desiring to hear his story again and again; by her attention to every syllable he spoke; by her remaining in the hall after the guests were gone, and lying upon the couch where he sat by her, thinking she still hears his voice and still sees his person, and by her fondly playing with Ascanius.

78. *Iliacosque iterum, &c.* Ovid shows Calypso the same way affected towards Ulysses, with whom she was violently in love:

Hæc Trojæ casus iterumque iterumque rogabat:
Ille referre sæpe solebat idem.

Though the sentiment is the same in both, what a striking difference there is between Virgil and Ovid's manner of expressing it! They, who would see this natural and beautiful description of Dido's passion accurately examined, may consult Scaliger's Poet. lib. III. cap. 19.

79. *Pendetque.* For, says Minelius, *oculi sunt in amore duces.* So Ovid in his Epistles:

Narrantis conjux pendet ab ore viri.

Deinde, cùm exierunt, et vicissim Luna obscurior subducit lucem *suam*, et stellæ decedentes cogunt ad somnum: sola dolet *in* domo vacuâ, et incumbit lecto relicto *ab Æneâ*: aspicit auditque absens absentem illum: aut tenet *in* sinu Ascanium, capta similitudine patris *ejus; ut videat* an possit fallere amorem infandum. Turres inceptæ non attolluntur, juventus non exercetur armis, nec præparet portus et tuta munimenta ad bellum: opera manent interrupta, et eminentiæ magnæ murorum, et machinæ eductæ *ad* cœlum. Statim atque dilecta uxor Jovis cognovit hanc tali veneno imbutam *esse*, nec famam obsistere *ejus* insaniæ, Juno compellat Venerem talibus verbis: Nempe reportatis pulchram laudem, et magna spolia, et tu, et filius tuus; magnam et memorabilem gloriam, quòd una mulier superata sit fraude duorum Deorum.

Pòst, ubi digressi, lumenque obscura vicissim
Luna premit, suadentque cadentia sidera somnos:
Sola domo mœret vacuâ, stratisque relictis
Incubat: illum absens absentem auditque videtque:
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possit amorem.
Non cœptæ assurgunt turres, non arma juventus
Exercet, portusve aut propugnacula bello
Tuta parant: pendent opera interrupta, minæque
Murorum ingentes, æquataque machina cœlo.
Quam simul ac tali persensit peste teneri
Chara Jovis conjux, nec famam obstare furori:
Talibus aggreditur Venerem Saturnia dictis:
Egregiam verò laudem et spolia ampla refertis,
Tuq; puerq; tuus; magnum et memorabile nomen:
Una dolo Divûm si fœmina victa duorum est:
Nec me adeò fallit, veritam te mœnia nostra,
Suspectas habuisse domos Carthaginis altæ.
Sed quis erit modus? aut quò nunc certamine tanto?
Quin potiùs pacem æternam pactosque hymenæos
Exercemus? habes, totâ quod mente petisti:
Ardet amans Dido, traxitque per ossa furorem.
Communem hunc ergo populum, paribusque regamus

Nec verò me latet, te timuisse nostros muros, et suspectas habuisse domos Carthaginis altæ. Sed quis erit finis? aut quò jam *tendimus* tantâ contentione? Quin potiùs facimus pacem æternam et firmas nuptias? obtines quod quæsivisti toto animo: uritur amans Dido, et hausit per ossa amorem. Gubernemus igitur hanc gentem communem, et æquali potestate:

NOTES.

80. *Obscura—Luna.* Servius says *obscura luna*, id est, *nox, nam nihil tam contrarium lunæ quam obscuritas.* We know not well what sense to make of these words of his; but the obvious meaning of Virgil is, that, as the morning light approached, the moon consequently grew more pale, and shone out with fainter rays.

81. *Suadentque cadentia sidera somnos.* At evening the stars rise, when the sun disappears; and towards the morning they set, when their light is absorbed in his brighter beams, as was said above.

81. *Somnos; inire* understood.

85. *Fallere infandum amorem.* Beguile, or steal herself from the power of love, inexpressibly cruel.

86. *Non cœptæ assurgunt turres.* The same sentiment is expressed, Ecl. II. 69.

Ah, Corydon, Corydon, quæ te dementia cepit?
Semiputata tibi frondosâ vitis in ulmo est.
Quin tu aliquid saltem potius, quorum indiget usus,
Viminibus mollique paras detexere junco?

89. *Æquataque machina cælo.* Servius takes this to be exegetical of the former, as if *machina* meant the fabric or building. But, to avoid tautology, it is better to understand it of the machines used in raising the stones, beams, &c. for carrying on the building.

92. *Talibus aggreditur. Aggreditur*, says Servius, is *cum invidiosâ calliditate loquitur;* addresses her with an envious shrewd design. So the word is used by Terence, Phor. V. 7. 75.

Hunc mecum agitas? satis astute aggredimini.

94. *Memorabile nomen.* This, says Dr. Trapp, is the finest irony in the world.

96. *Fallit;* for *latet.*

102. *Communem hunc populum, paribusque regamus Auspiciis.* This sentence is capable of a double meaning; for *hunc populum communem* may either refer to the Carthaginians only, or it may mean the united body of the Tyrians and Trojans: the last seems the more probable, because of what follows, *liceat Phrygio servire marito*, which is a proposal for having both people united. Accordingly *paribus regamus auspiciis* will signify, Let us show them equal favour and protection, or let them be both equally under our guardianship and auspicious influence, as Mr. Pitt has justly rendered it:

Let us with equal sway protect the place,
The common guardians of the mingled race.

Auspiciis: liceat Phrygio servire marito,
Dotalesque tuæ Tyrios permittere dextræ.
Olli (sensit enim simulatâ mente locutam,
Quò regnum Italiæ Libycas averteret oras)
Sic contrà est ingressa Venus: Quis talia demens
Abnuat, aut tecum malit contendere bello?
Si modò, quod memoras, factum fortuna sequatur.
Sed fatis incerta feror, si Jupiter unam
Esse velit Tyriis urbem, Trojâque profectis;
Miscerive probet populos, aut fœdera jungi.
Tu conjux: tibi fas animum tentare precando.
Perge, sequar. Tum sic excepit regia Juno:
Mecum erit iste labor: nunc quâ ratione, quod instat,
Confieri possit, paucis, adverte, docebo.
Venatum Æneas, unàque miserrima Dido,
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiisque retexerit orbem.
His ego nigrantem commixtâ grandine nimbum,
Dum trepidant alæ, saltusque indagine cingunt,

liceat obedire Phrygio marito, et tradere in manum tuam Tyrios *quasi* dotem. Contrà Venus sic cœpit *loqui* illi: nam agnovit *illam* locutam esse ficto consilio, ut abduceret imperium *ab* Italiâ ad Africanam terram: Quis stultus recuset talia! aut malit tecum disceptare bello? dummodo sors promoveat consilium quod suggeris. Sed fatis rapior dubia: utrùm Jupiter velit eandem urbem esse Tyriis, et *iis qui* venerunt Trojâ: aut approbet confundi nationes, aut nuptias sociari. Tu es *ejus* uxor, tibi facile *est* solicitare precibus mentem *ejus*. Perge, sequar. Tum sic respondit Juno regina: Mea erit illa cura: jam attende, paucis *verbis* explicabo, quo modo *id* quod imminet, possit perfici. Æneas et miserrima Dido parant ire venatum in sylvam, quando Sol crastinus primò extulerit *se* orientem, et luce detexerit mundum. Ego, dum equites current, et claudent sylvas retibus,

NOTES.

103. *Phrygio servire marito.* Servius, Ruæus, and others, remark here, that *Phrygio* is a word of contempt, and implies that Æneas was in slavery, and an exile, as the Phrygians then were. This observation, however, has little countenance from Virgil, who uses the words *Phrygius* and *Trojanus* promiscuously: besides, Juno here plays the hypocrite, and therefore would industriously avoid such expressions as must have laid her open to the discovery of one of less penetration than a goddess.

This expression, *servire marito*, Servius says, is an allusion to one of the three ways of contracting marriage among the Romans, viz. *coemptione;* when the parties solemnly bound themselves to one another, by the ceremony of giving and taking a piece of money. By this the woman gave herself over into the power of the man, and entered into a state of liberal servitude or subjection to him: to which he also refers that passage in the first Georgic,

Teque sibi generum Tethys emat omnibus undis.

And again,

Tibi serviat ultima Thule.

104. *Dotales.* Dos is the patrimony of a wife, and whatever is with the wife presented to the husband.

105. *Olli.* Minelius explains this as meaning *illo tempore.*

108. *Tecum. Te* emphatically, the royal Juno, who art the daughter, the sister, the wife of a king.

110. *Si;* for *utram* or *an.*

119. *Extulerit.* Because the poets used to consider the light as sunk in the ocean every evening, and brought forth thence by the returning sun.

119. *Retexerit orbem.* Disclose, and again reveal the world that lay hidden in darkness; the contrary to which is that expression, verse 351.

quoties humentibus umbris
Nox operit terras.

120. *His ego.* This was her povince, Juno presiding over the air, as did Jupiter over the heaven, Neptune over the sea, and Pluto over the infernal regions. And yet, so inconsistent is mythology, when a storm is to be raised off the shores of Sicily, Juno is under the necessity of becoming the suppliant of Æolus.

121. *Dum trepidant alæ.* By *alæ* we may understand, with Servius, the riding hunters, who are called *alæ*, wings, because they covered the foot as the cavalry of an army. Or *alæ* may signify the huntsmen in general, spread over the ground like outstretched wings. The word *trepidant* excellently marks the hurry and bustle of a company of keen sportsmen scampering about in quest of their game.

121. *Saltusque indagine cingunt.* Some explain *indagine* to mean the ranging the ground in quest of the prey, others the hounds, and others the nets or toils. The last seems to agree best to this place.

desuper immittam obscuram nubem mixtâ grandine, et commovebo fulmine totum aërem. Dispergentur comites, et occultabuntur densis tenebris. Dido et dux Trojanus pervenient *ad* idem antrum: præsens ero, et, si tuus consensus mihi certus est, sociabo *illam* firmo conjugio et addicam *Æneæ* propriam. Hic erit Hymen. Non obsistens petenti Venus annuit, et risit *ob* fraudem repertam *à Junone*. Interim Aurora surgens deseruit Oceanum. Luce ortâ juventus electa exit *è* portis. *Adsunt* retia subtilia, plagæ, hastilia latâ cuspide, et equites Massyli, et virtus odoratrix canum, erumpunt. Primi Carthaginensium expectant ad portas reginam tardantem in cubiculo: statque equus ornatus auro et purpurâ, et acer mandit frænum spumans. Denique procedit comitante magnâ turbâ, cincta versicolore institâ *circa* Tyriam chlamydem: huic pharetra *est* aurea, capilli colliguntur in *nodum* aureum,

Desuper infundam, et tonitru cœlum omne ciebo.
Diffugient comites, et nocte tegentur opacâ.
Speluncam Dido dux et Trojanus eandem
Devenient: adero, et, tua si mihi certa voluntas,
Connubio jungam stabili, propriamque dicabo.
Hic Hymenæus erit. Non adversata, petenti
Annuit, atque dolis risit Cytherea repertis.
Oceanum intereà surgens Aurora reliquit.
It portis jubare exorto delecta juventus,
Retia rara, plagæ, lato venabula ferro,
Massylique ruunt equites, et odora canum vis.
Reginam thalamo cunctantem ad limina primi
Pœnorum expectant: ostroque insignis et auro
Stat sonipes, ac fræna ferox spumantia mandit.
Tandem progreditur magnâ stipante catervâ,
Sidoniam picto chlamydem circumdata limbo:
Cui pharetra ex auro, crines nodantur in aurum,

NOTES.

124. *Dux et Trojanus.* Here, and at the cave, the poet, with his usual address, applies not to Æneas either the words *pius* or *pater*, or any thing equivalent: he was now dux Trojanus, the Trojan hero.

127. *Hic Hymenæus erit.* Some make *hic* an adverb, and thus interpret the passage: Here Hymen shall be present. If so, the presence of the god of marriage would seem to be mentioned out of time, and to no purpose, since Juno had told her she would perform the whole ceremony herself; and therefore it is better to consider *hic* as a noun, and take Hymenæus in the figurative sense for marriage itself, as the word is used by Lucretius, lib. I. 98.

non ut solenni more sacrorum
Perfecto, posset claro comitari Hymenæo.

As if Juno had said, This deed of mine shall ratify the marriage, and make it as valid as if performed with all the rites of Hymen.

131. *Retia. Rete* is a net or snare. *Plagæ* are most probably the larger nets. Some suppose them the ropes to which the nets are attached. *Venabulum* is a hunter's pole or a boar-spear.

132. *Odora canum vis. Vis* may either signify the quality of the hounds, their quick scent, or their number, as Sallust uses the word,—quâ tempestate ex ponto vis piscium erupit; and Cicero, vis innumerabilis servorum. *Odora* here is put for *odoratrix*.

133. *Cunctantem.* Considering that she was in love, says Servius, it might have been expected she would have made more haste to meet the object of her affection; but he bethinks himself, that her anxious concern to dress herself out to the best advantage, to please her lover, would naturally detain her, especially as she was a queen: Et nôsti mores mulierum; dum moliuntur, dum comuntur, annus est.

133. *Cunctantem.* She was spending a great deal of time, says Servius, to adorn herself to the utmost of her power, that she might appear to Æneas the more charming and beautiful.

135. *Stat sonipes.* It is hardly necessary to observe, that *stat* here has the force of *adest;* for the literal acceptation of the word would ill agree with the sprightly image of the courser here given.

fræna ferox spumantia mandit.

It is one of the chief marks of a generous steed, *Stare loco nescit.*

137. *Chlamydem.* The chlamys was not only a military, but a hunting dress; it was a loose upper garment which they wore over their breast-plate, and folded about their left arm to defend them from the wild beasts. *Chlamyde contorta clypeat brachium,* says Pacuvius.

138. *Crines nodantur.* Wharton remarks that "if modern fine ladies, who are apt to think the dresses worn at present more elegantly fancied and becoming than any that can be imagined, would not be offended at the liberty," he would observe, "that this hunting dress of Dido is far more graceful and becoming to the person than any dress which ever appeared in a chace in Windsor forest."

138. *In aurum,* may signify that her hair was yellow, and of a golden colour, which

Aurea purpuream subnectit fibula vestem.
Necnon et Phrygii comites, et lætus Iülus,
Incedunt: ipse ante alios pulcherrimus omnes
Infert se socium Æneas, atque agmina jungit.
Qualis, ubi hybernam Lyciam Xanthique fluenta
Deserit, ac Delum maternam invisit Apollo,
Instauratque choros, mixtique altaria circum
Cretesque Dryopesq; fremunt, pictique Agathyrsi:
Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro:
Tela sonant humeris. Haud illo segnior ibat
Æneas: tantum egregio decus enitet ore.
Postquam altos ventum in montes, atq; invia lustra:
Ecce feræ saxi dejectæ vertice capræ
Decurrêre jugis: aliâ de parte patentes
Transmittunt cursu campos atque agmina cervi
Pulverulenta fugâ glomerant, montesq; relinquunt.

aurea fibula coërcet vestem purpuream. Nec non et Trojani comites et lætus Ascanius eunt quoque; Æneas ipse formosissimus aliis omnibus addit se socium, et adjungit *suas* turmas. Qualis *est* Apollo, quando frigidam Lyciam flumenque Xanthum relinquit, ac petit Delum *insulam* matris, et renovat choreas, et mixti Cretenses, Dryopesque, pictique Agathyrsi lætanter circa aras: ipse incedit in cacuminibus Cynthi, et componens effusos capillos cingit tenerâ coronâ, involvitque auro: sagittæ sonant ad humeros. Non deformior illo Æneas incedebat, tanta pulchritudo elucet *in* eximio vultu. Postquam perventum est ad altos montes et cubilia *ferarum* inaccessa: ecce capræ sylvestres emissæ è cacumine rupis decurrerunt per colles: ex aliâ parte cervi prætereunt cursu campos apertos, et fugiendo colligunt se in greges pulverulentos, ac deserunt montes.

NOTES.

was reckoned a beauty among the Romans, as appears from numbers of passages in the classics, particularly Ov. Fast. II. 763:

Forma placet, niveusque color, flavique capilli.

And that this was the colour of Dido's hair, Virgil himself intimates, verse 698.

Nondum illi flavum Proserpina vertice crinem
Abstulerat.

Or it may signify that her hair was tied up in a caul or clasp of gold.

143. *Qualis, ubi hybernam Lyciam, &c.* As Dido is before compared to Diana, Æn. I. 498. so is Æneas here to Apollo, the brother of Diana. It was a common opinion, that the gods at certain times of the year changed their places of residence; and Servius says it was firmly believed, that Apollo gave responses at Patara, a city of Lycia, during the six months of winter, and at Delos in the summer months. Hence Apollo is called Delius and Patareus, Hor. Carm. III. 4. 62.

qui Lyciæ tenet
Dumeta, natalemque sylvam,
Delius et Patareus Apollo.

144. *Delum maternam;* called *maternam*, because on this island Latona, by Jupiter, became the mother of Diana and Apollo.

146. *Cretesque, &c.* When the god came, or was believed to come, to Delos in the beginning of summer, the several people who came from all quarters of the world to consult his oracle, celebrated his arrival together by hymns and dances. The Dryopes are the people who inhabited at the foot of mount Parnassus. The Agathyrsi were a Scythian nation that used to paint their bodies all over with various colours; and the more illustrious their nobility, so so much the more did they daub themselves over with paint. The people here mentioned seem to be singled out particularly for Apollo's retinue, on account of their skill in archery.

147. *Cynthi.* Cynthus was a mountain in the island of Delos, as is said above.

149. *Tela sonant humeris.* This is always one of Apollo's symbols in the poets. So Homer, Il. I. 46.

Εκλαγξαν δ' αρ' οιστοι επ' ωμων χωομενοιο
Αυτω κινηθεντες.

Fierce as he mov'd, his silver shafts resound. *Pope*, Il. 1. 46.

Hence he has the epithet given him of *Arcitenens*, the god who wields the bow.

150. *Ventum;* for *ventum est*, impersonal.

151. *Lustra.* The dens of the wild beasts.

152. *Saxi.* The goat, whether wild or tame, loves to climb. Goldsmith tells us, that "it is often seen suspended upon an eminence hanging over the sea, upon a very little base, and even sleeps there in security. Nature has in some measure fitted it for traversing declivities with ease; the hoof is hollow underneath with sharp edges, so that it walks as securely on the ridge of a house as on the level ground."

154. *Transmittunt,* is equivalent to *celeriter transeunt*, a word applied the same way by Lucretius, whom Virgil had studied very much:

Et circumvolitant equites, mediosque repentè
Transmittunt valido quatientes impete campos. Lib. II. ver. 325

At juvenis Ascanius per medias valles exultat *in* equo generoso: et jam hos jam illos anteit cursu, cupitque concedi votis *suis* aprum spumantem inter pigros *illos* greges, aut rufum leonem descendere è monte. Interim cœlum incipit turbari magno tumultu: succedit nubes mixtâ grandine. Passim et comites Carthaginenses, et juventus Trojana, et Trojanus nepos Veneris, hinc inde per agros quæsiverunt dispersas casas: torrentes cadunt è montibus. Dido et dux Trojanus deveniunt in idem antrum: et prima Tellus ac Juno pronuba dant signum: fulgura emicuerunt, et cœlum particeps *consilii* de conjugio, et Nymphæ ululârunt ex alto cacumine. Ille dies primus auctor fuit exitii, et primus calamitatum: nec enim Dido *ampliùs* terretur specie aut rumore,

At puer Ascanius mediis in vallibus acri
Gaudet equo: jamque hos cursu, jam præterit illos:
Spumanteinque dari pecora inter inertia votis
Optat aprum, aut fulvum descendere monte leonem.
Interea magno misceri murmure cœlum
Incipit: insequitur commixtâ grandine nimbus.
Et Tyrii comites passim, et Trojana juventus,
Dardaniusque nepos Veneris, diversa per agros
Tecta metu petiere: ruunt de montibus amnes.
Speluncam Dido, dux et Trojanus, eandem
Deveniunt: prima et Tellus et pronuba Juno
Dant signum: fulsere ignes et conscius æther
Connubiis, summoque ululârunt vertice Nymphæ.
Ille dies primus leti primusque malorum
Causa fuit: neque enim specie famâve movetur,

NOTES.

156. *Mediis in vallibus.* Either through the middle of the vales, or through the vales lying between the hills, in which sense we understand it.

157. *Gaudet equo.* This circumstance is natural. Virgil forever suits the manners to the age of the person he introduces.

166. *Tellus.* The Earth, whom some rank among the divinities who presided over marriages, gave sign of her disapprobation by an earthquake; than which, Servius says, no omen was reckoned more inauspicious to nuptials. Juno gave her untoward sign, *nimbis commistâ grandine*, by rains and storms of hail: flames of lightning from the angry sky supplied the place of the nuptial torch; and the only epithalamium, or nuptial song, was the howling of the mountain nymphs.

Milton seems to have had this passage twice in his eye in the Paradise Lost. One is where universal nature accompanies the loves of Adam and Eve with signs of joy and gratulation:

To the nuptial bower
I led her blushing like the morn. All heaven
And happy constellations on that hour
Shed their selectest influence; the earth
Gave signs of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whisper'd it to the woods, and from their wings
Flung rose, flung odours from the spicy shrub,
Disporting, &c. Book VIII. 508.

In the other the scene is reversed, and the whole creation gives contrary signs of agony and distress, when Eve eats the forbidden fruit:

Earth felt the wound, and nature from her seat
Sighing, through all her works gave signs of woe,
That all was lost.

And afterwards more fully, when Adam follows her example:

Earth trembled from her entrails, as again
In pangs, and nature gave a second groan;
Sky lour'd, and, mutt'ring thunder, some sad drops
Wept, at completing of the mortal sin
Original.

Par. Lost. Book IX. 782, and 1000.

This last is more especially parallel to the passage before us in Virgil; and it is evident how far Milton excels in the choice and peculiar propriety of his images, as well as in the importance of the occasion on which they are introduced.

168. *Nymphæ.* Either the Oreades, the mountain nymphs, or the Diræ and Furiæ, which are often taken for nymphs by passionate lovers. Dido in Ovid confesses this error, *audieram voces: Nymphas ululâsse putavi. Eumenides fatis signa dedêre meis.*

169. *Ille dies primus leti, &c.* Bishop Douglas translates it:

This was the foremost day of her gladness,
And first morrow of her woful sadness.

Whence it would seem that he had read *læti* instead of *leti;* but, besides that this reading is unsupported by any good authority, it would make such an antithesis between *læti* and *malorum*, as savours much more of Ovid than Virgil.

170. *Specie famâve.* By the *species* we are to understand the foul idea and deformity of her action, as it passed in review before her own mind; and, by the *fama*, the scandal and infamy of it in the eyes of the world.

Nec jam furtivum Dido meditatur amorem;
Conjugium vocat, hoc prætexit nomine culpam.
Extemplò Libyæ magnas it Fama per urbes:
Fama, malum quo non aliud velocius ullum:
Mobilitate viget, viresque acquirit eundo:
Parva metu primò; mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.
Illam Terra parens, irâ irritata Deorum,
Extremam (ut perhibent) Cœo Enceladoq; sororem
Progenuit; pedibus celerem et pernicibus alis:
Monstrum horrendum, ingens: cui quot sunt corpore plumæ,
Tot vigiles oculi subter (mirabile dictu)
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cœli medio, terræque per umbram
Stridens, nec dulci declinat lumina somno:
Luce sedet custos, aut summi culmine tecti,
Turribus aut altis, et magnas territat urbes:
Tam ficti pravique tenax, quàm nuntia veri.
Hæc tum multiplici populos sermone replebat
Gaudens, et pariter facta atque infecta canebat:
Venisse Æneam Trojano à sanguine cretum,
Cui se pulchra viro dignetur jungere Dido:
Nunc hyemem inter se luxu, quàm longa, fovere,

nec jam exercet amorem secretum: *hunc* appellat conjugium, *et* velat crimen hâc appellatione. Statim Fama currit per magnas urbes Africæ: Fama, malum, quo nullum est celerius, præstat agilitate, et auget vires eundo: parva primùm, *ob* timorem: mox erigit se in aëre, inceditque per terram, et abscondit caput inter nubes. Terra mater irritata ob furorem Deorum produxit illam, ut narrant, ultimam sororem Cœo et Encelado, velocem pedibus et citis alis: monstrum horribile, ingens, cui quot sunt plumæ in corpore, tot oculi aperti vigilant subter *eas* (res mirabilis dictu) tot linguæ, tot ora loquuntur, tot arrigit aures. Volat nocte per medium cœli, et per umbram terræ, stridens, nec permittit somnum oculis: die sedet speculatrix, aut *in* fastigio summi tecti, aut in altis turribus, et tremefacit magnas urbes: tam retinens mali et falsi, quàm nuntia veri. Illa tunc læta implebat populos vario rumore, et narrabat perinde facta et non facta: Æneam venisse, ortum è Trojano sanguine, cui marito sociare se dignetur formosa Dido: nunc illos *in* luxu traducere inter se hyemem, quàm longa *est*,

NOTES.

174. *Fama, malum quo.* This is the reading of most editions; but Pierius tells us the Roman has *qua.*

176. *Parva metu primò; mox sese attollit in auras,*
Ingrediturque solo, et caput inter nubila condit.

This is almost a literal translation of Homer's description of Discord:

Ητ' ὀλιγη μεν πρωτα κορυσσεται, αυταρ επειτα
Ουρανω εστηιξε καρη, ϗ επι χθονι βαινει.
Il. IV. 442.

Discord! dire sister of the slaughtering Pow'r,
Small at her birth, but rising every hour,
While scarce the skies her horrid head can bound,
She stalks on earth, and shakes the world around.
Mr. Pope, Il. IV. 502.

A very judicious critic is of opinion, that this description of Fame is to be considered as one of the greatest ornaments of the Æneid; it has not, however, escaped censure. Macrobius particularly alleges, that Virgil has been guilty of impropriety, in applying to Fame what Homer does to Discord; for discord, says he, though it extend to mutual devastation and war, is still discord: but fame, when it grows to be universal, is fame no longer, but becomes knowledge and certainty. But certainly it may still be called fame, be it ever so extensive and universal; whether it pass through fifty, or through fifty millions of hands, it is still fame, just as discord is discord still, whether between two single persons, or two armies, or two kingdoms. In short, it is not the universality of fame, or the number of the persons by whom a report is propagated, that makes it amount to knowledge and certainty; but it is the nature of the evidence, and the validity of the testimonies of those who publish this report. Nor does Virgil call that Fame, which was known from earth to heaven, as Macrobius alleges; the expression, *ingrediturque solo, et caput inter nubila condit*, means either, that while a rumour is making its progress through the earth, its source is often obscure and unknown, or that Fame spares neither high nor low. There is a thought of equal sublimity in the Wisdom of Solomon: "Thy almighty word leaped down; it touched the heaven, but it stood upon the earth." Chap. xviii. 15, 16.

193. *Hyemem quàm longa;* that is, *totam hyemem;* as Ovid says,

Et vacuus somno noctem, quam longa, peregi.

oblitos regnorum, et correptos inhonesto amore. Turpis Dea spargit hæc passim per ora hominum. Confestim deflectit volatum ad regem Iarbam: inflammatque sermonibus animum *ejus*, et accumulat iras. Ille natus *Jove* Ammone, et Nymphâ Garamantide raptâ, struxerat Jovi centum templa spatiosa vastis in regnis, et centum altaria: et dedicaverat ignem immortalem, perpetuas excubias Deorum; et *dedicaverat* terram pinguem sanguine victimarum, et portas ornatas sertis versicoloribus. Ille autem impos mentis et inflammatus rumore acerbo, dicitur ante altaria, inter media simulacra Deorum, supplex elatis manibus plurimùm orâsse Jovem: O Jupiter omnipotens, cui gens Maurica epulans in versicoloribus lectis nunc effundit Bacchicum liquorem,

Regnorum immemores, turpiq; cupidine captos.
Hæc passim Dea fœda virûm diffundit in ora.
Protinùs ad regem cursus detorquet Iarbam:
Incenditque animum dictis, atque aggerat iras.
Hic Ammone satus, raptâ Garamantide Nymphâ,
Templa Jovi centum latis immania regnis,
Centum aras posuit: vigilemq; sacraverat ignem,
Excubias Divûm æternas, pecudumque cruore
Pingue solum, et variis florentia limina sertis.
Isque amens animi et rumore accensus amaro,
Dicitur ante aras, media inter numina Divûm,
Multa Jovem manibus supplex orâsse supinis.
Jupiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lenæum libat honorem,

NOTES.

194. *Turpique cupidine.* By cupido, Servius tells us, the ancients understood the irregular ungoverned passion of love. Hence, says Asconius, *Alius est amor, alius cupido; amant sapientes, cupiunt cæteri.* The same distinction is observed by Plautus, *Cupidon' te conficit, anne amor?*

195. *Dea fœda,* i. e. Cruel, who spares none, in which sense the word seems to have been anciently used; hence the verb *fædo* signifies to mangle, to destroy, as Æn. II. 55.

ferro Argolicas fœdare latebras.

And Æn. III. 241.

Obscœnas pelagi ferro fœdare volucres.

So Plaut. Amph. Ac. I. Sc. I. 91. Fœdant et proterunt hostium copias jure injustas.

198. *Ammone satus.* This is the famous Jupiter Ammon (whom some take to be the same with Ham the son of Noah, but Sir Isaac Newton makes him the father of Sesac or Sesostris, and contemporary with Solomon) who had a celebrated temple and oracle in Libya, in a spot of ground watered by a fountain, and enclosed by a pleasant grove, while all the country around was quite desert, and parched with drought. This temple was built by Bacchus or Hercules, both of whom that illustrious author makes to be the same with Sesostris. Iarbas, king of the Getulians, is said to have been this Ammon's son by the nymph Garamantis.

200. *Vigilemque—ignem.* Plutarch informs us that in Ammon's temple was a lamp perpetually burning; a custom common to several nations, of which mention has been already made in the note on Æn. II. 297.

201. *Excubias Divûm.* A watch of the gods, i. e. sacred to the service of the gods.

204. *Media inter numina Divûm,* i. e. Amidst the shrines or statues that represented the gods.

205. *Supinis.* The manner of praying among the ancients was not with the hands extended or spread out, but with the palms turned towards the heaven. In this position the hands were said to be supine.

206. *Jupiter omnipotens.* There is a noble fire and fierceness in this bold speech of Iarbas. The taunts and revilings which he throws even on Jupiter are quite in the spirit of an enraged African, a haughty prince, and an abandoned lover. The contempt with which he speaks of Æneas is admirably expressed, especially what relates to his dress and habit, which it is natural to imagine this rough Moorish king must hold in great disdain:

"And now this other Paris, with his train
Of conquer'd cowards, must in Afric reign!
Whom, what they are, their looks and garb confess,
Their locks with oil perfum'd, their Lydian dress.
He takes the spoil, enjoys the princely dame;
And I, rejected I, adore an empty name.

206. *Maurusia Gens,* the Mauritanian nation. Vitruvius, Lib. VIII. cap. 2. *Maurusia quam nostri Mauritaniam appellant.*

206. *Nunc epulata.* This intelligence, it seems, reached Iarbas' ears, while he and his people were feasting upon the remains of the sacrifices that had been offered to Jupiter Ammon. Such solemn sacred banquets were usual among the heathens; and on these occasions, it was always the practice to pour forth wine by way of libation to the gods.

207. *Lenæum honorem.* Bacchus was called Lenæus, either *à lenienda mente* as Donatus contends, because wine cheers the mind; or rather from ληνος, *torcular*, a winepress. Some of the best of the wine was

Aspicis hæc? an te, genitor, cùm fulmina torques,
Nequicquam horremus? cæciq; in nubibus ignes
Terrificant animos, et inania murmura miscent?
Fœmina, quæ nostris errans in finibus urbem
Exiguam pretio posuit; cui litus arandum,
Cuique loci leges dedimus, connubia nostra
Reppulit, ac dominum Æneam in regna recepit.
Et nunc ille Paris cum semivirò comitatu,
Mæoniâ mentum mitrâ crinemque madentem
Subnexus, rapto potitur; nos munera templis
Quippe tuis ferimus, famamque fovemus inanem.
Talibus orantem dictis, arasque tenentem
Audiit omnipotens: oculosq; ad mœnia torsit
Regia, et oblitos famæ melioris amantes.
Tunc sic Mercurium alloquitur, ac talia mandat:
Vade, age, nate, voca Zephyros, et labere pennis:
Dardaniumq; ducem, Tyriâ Carthagine qui nunc
Expectat, fatisque datas non respicit urbes,

videsne hæc? an *verò* frustrà timemus te, ô pater, cùm vibras fulmina? an fulgura vana in nubibus terrent mentes, et edunt inutiles sonos? Mulier, quæ vaga in regione nostrâ condidit parvam urbem emptione, cui dedimus litus colendum, cui *imposuimus* conditiones loci: rejecit nuptias nostras, et admisit in regnum Æneam maritum. Et nunc ille Paris cum comitatu effœminato, subligatus mitrâ Lydiâ *circa* mentum et capillos delibutos fruitur prædâ: nos scilicet inferimus dona tuis templis, et sustentamus famam inanem. Omnipotens audiit *eum* precantem talibus verbis, et hærentem *ad* aras: et flexit oculos ad urbem regiam, et ad amantes negligentes famæ honestæ. Tunc sic loquitur ad Mercurium, et imperat talia: Vade, age, fili, advoca Zephyros, et descende alis: et alloquere Trojanum ducem, qui nunc moratur in Tyriâ Carthagine, nec considerat urbes à fatis

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poured out as an offering to the gods; and this is justly *honor Lenæus*, the honour, or most excellent, of Bacchus' liquor.

209. *Cæcique ignes. Cæci* here may signify fortuitous, not directed by wisdom, in the same sense as Fortune is called blind. *Inania murmura* may be taken in the nominative case, and the words be construed thus: An cæci ignes terrificant, et inania murmura miscent animos? Some, however, make *murmura* the accusative, and translate *miscent, edunt*, or *excitant*, raise vain idle sounds, such as proceed from no judgment or design.

211. *Fœmina—errans.* The true spirit of contempt. A wandering woman.

212. *Litus.* Because the territory of Carthage lay along the sea-coast.

215. *Ille Paris.* He calls Æneas Paris, both to denote him effeminate, and a ravisher, one who had carried off from him that princess whom he looked upon as his property, and thought he had a right to marry; in allusion to which rape he says at the end of the sentence *rapto potitur.*

215. *Cum semiviro comitatu,* in allusion to the manner of the Phrygians, who were great worshippers of the goddess Cybele, whose priests were eunuchs.

216. *Mæoniâ mitrâ.* The Mæonian or Lydian mitre was a sort of bonnet worn by the Lydian and Phrygian women, a part of dress which would have been quite infamous in a man, especially when it had the *redimicula* or fillets, wherewith it was tied under the chin, *mentum subnexus*:

Vobis picta croco et fulgenti murice vestis,
Desidiæ cordi; juvat indulgere choreis;
Et tunicæ manicas et habent redimicula mitræ:
O vere Phrygiæ, neque enim Phryges!
Æn. IX. 614.

Hence the Greeks called effeminate persons θηλυμιτραι and μιτροφοροι. And Juvenal, inveighing against the corruptions introduced into Rome from other countries, mentions the *mitra* as an ornament affected by lewd women:

Ite quibus grata est pictâ lupa barbara mitrâ. Sat. III. 66.

216. *Crinem madentem.* Homer observes that not one of the heroes in the Trojan war used ointments and perfumes, excepting Paris.

218. *Famamque fovemus inanem.* The *fama* here may signify the same thing as *fama Deorum* in Lucretius, Lib. I. 67. speaking of Epicurus:

Primum Graius homo mortales tollere contra
Est oculos ausus, primusque obsistere contra;
Quem nec *fama Deûm*, nec fulmina, nec minitanti
Murmure compressit cœlum, &c.

In this sense it may be rendered, we fondly believe the fame, the idle vain tradition of thy divinity.

219. *Arasque tenentem.* This was a rite observed in the more solemn acts of religion, Æn. XII. 201.

Tango aras, mediosque ignes, et numina testor.

Hence, says Cicero: *Is si aram tenens jura-*

sibi concessas: et porta per levem aërem mandata mea. Mater ejus formosissima non eum nobis pollicita fuerat talem, nec eam ob rem bis eripuit *eum* è Græcorum armis: sed *pollicita fuerat hunc* futurum qui possideret Italiam plenam regnis, et belli cupidam: *qui* probaret originem suam *esse* è nobili sanguine Teucri, et subjiceret imperio *suo* totum orbem. Si nullus splendor tantorum factorum *hunc* movet, nec suscipit ipse laborem ad suam laudem: an pater invidet Ascanio Romanam urbem? Quid parat? aut quâ spe manet apud gentem inimicam? nec cogitat posteritatem Italicam, et campos Lavinios? Navem

Alloquere, et celeres defer mea dicta per auras.
Non illum nobis genitrix pulcherrima talem
Promisit, Graiûmque ideò bis vindicat armis:
Sed fore qui gravidam imperiis, belloq; frementem
Italiam regeret, genus alto à sanguine Teucri
Proderet, ac totum sub leges mitteret orbem.
Si nulla accendit tantarum gloria rerum,
Nec super ipse suâ molitur laude laborem:
Ascanio-ne pater Romanas invidet arces?
Quid struit? aut quâ spe inimicâ in gente moratur?
Nec prolem Ausoniam et Lavinia respicit arva?
Naviget: hæc summa est, hic nostri nuntius esto.
Dixerat. Ille patris magni parere parabat
Imperio: et primùm pedibus talaria nectit
Aurea; quæ sublimem alis, sive æquora supra,
Seu terram, rapido pariter cum flamine portant.
Tum virgam capit: hâc animas ille evocat Orco

conscendat: hæc *est* summa, hic sit *illi* nuntius *à* nobis. Sic locutus erat. Mercurius parabat se ad obediendum jussis magni patris: et primò subligat talaria aurea: quæ, seu supra mare, seu supra terram, ferunt pennis *eum* volantem pariter cum rapido vento. Deinde accipit virgam: per hanc ille educit ex inferis

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ret, crederet nemo. Should he even lay his hand on the altar and swear to it, he would not be believed. *Pro Flacco.*

226. *Celeres per auras.* For *celer*, says Servius, or *celeriter;* of which kind many examples occur in Virgil and the other poets.

228. *Bis vindicat.* He was twice rescued by Venus from impending death; once in the combat with Diomede, when he was struck to the ground by the blow of a huge stone, and would certainly have been slain, if Venus had not thrown her veil over him, and carried him off from the fight, Iliad. V. 315. And a second time, when under her conduct he escaped unhurt from the flames of Troy, and through the midst of armed enemies.

Descendo, ac, ducente Deo, flammam inter et hostes
Expedior: dant tela locum, flammæque recedunt. Æn. II. 632.

229. *Gravidam imperiis. Quasi parituram imperia,* says Servius, *vel unde multi imperatores possunt creari,* whence many heroes and brave generals shall arise. The same beautiful expression occurs, Geor. II. 5.

tibi pampineo gravidus autumno
Floret ager.

229. *Belloque frementem.* Perhaps *bello* is here in the dative, and then the sense will be, impatiently raging for war.

234. *Ascanione.*

What has his heir the young Ascanius done!
Why should he grudge an empire to his son?

Ascanius founded Alba, and was the progenitor of Romulus, from whom Rome is named.

235. *Inimicâ in gente.* This is said by way of anticipation, because of the enmity between Rome and Carthage in after times.

240. *Sublimem alis.* Milton, who had the advantage of his rivals, in that he could dip his pencil in the colours of inspiration, far exceeds either Virgil or Homer in his description of a celestial messenger:

——— Six wings he wore to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold,
And colours dipp'd in heaven. The third his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctur'd grain! like Maia's son he stood
And shook his plumes, that heav'nly fragrance fill'd
The circuit wide.

241. *Rapido pariter cum flamine: Celeritate pari ventis.* Or it may be meant of the assistance he received from the winds in his flight; which is hinted before in verse 223. *Voca Zephyros,* and in the following 245th, *Illâ fretus agit ventos.* If so the translation will run thus: His wings, together with the rapid gales, waft him through the air.

242. *Virgam.* Mercury's rod or *caduceus,* which was given him by Apollo in return for the present he had made him of the lyre. Mercury, in his way to Arcadia, having ob-

Pallentes, alias sub tristia Tartara mittit,
Dat somnos adimitque, et lumina morte resignat.
Illà fretus agit ventos, et turbida tranat
Nubila. Jamque volans apicem et latera ardua cernit
Atlantis duri, cœlum qui vertice fulcit:
Atlantis, cinctum assiduè cui nubibus atris
Piniferum caput et vento pulsatur et imbri:
Nix humeros infusa tegit: tum flumina mento
Præcipitant senis, et glacie riget horrida barba.
Hìc primùm paribus nitens Cylleniùs alis
Constitit; hinc toto præceps se corpore ad undas
Misit: avi similis, quæ circum litora, circum
Piscosos scopulos, humilis volat æquora juxta.
Haud aliter terras inter cœlumque volabat,
Litus arenosum Libyæ ventosque secabat,

animas pallidas, alias dejicit ad tristes inferos, præbet aufertque somnos, et ex morte aperit oculos. Hâc instructus pellit ventos et trajicit turbidas nubes. Jamque volans videt cacumen et excelsa latera duri Atlantis, qui capite sustinet cœlum: Atlantis, cui caput piniferum semper circumdatum nigris nubibus, tunditur ventis et pluviis. Nix superjecta tegit humeros: præterea fluvii devolvuntur à mento senis, et barba horrida concrescit glacie. Hic primò stetit Mercurius contendens alis æqualibus; hinc delapsus toto corpore se impulit ad undas: similis volucri, quæ circa litora, circa rupes piscosas volat demissè prope mare. Non aliter proles Cyllenia veniens ab *Atlante* avo materno, volabat inter cœlum et terram, scindebat aërem et litus arenosum Libyæ.

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served two serpents going to fight, appeased them in an instant, by throwing down this rod before them. Hence a rod wreathed about with two serpents became the symbol of peace.

244. *Lumina morte resignat.* Servius explains *resignat* by *claudit;* as if the sense should be, that Mercury seals the eyes in death. Turnebus takes it in the contrary sense, He opens, he unseals: and thinks Virgil is here alluding to the Roman custom of opening the eyes on the funeral pile, after they had been shut all the time the body lay in the house. Plin. Lib. II. cap. 37. Morientibus oculos operire, rursusque in rogo patefacere, Quiritium magno ritu sacrum est; ita more condito, ut neque ab homine supremum eos spectari fas sit, et cœlo non ostendi nefas.

247. *Atlantis.* There is a famous statue of Atlas in the Farnese palace at Rome, unless it has been removed by Bonaparte to Paris, supporting the globe of the heavens. Atlas was king of Mauritania; fond of astronomy, and master of a thousand flocks. On his refusing hospitality to Perseus, the offended visitor showed him the head of Medusa; on which he was instantly metamorphosed into a large mountain.

250. *Nix humeros infusa tegit.* Herodotus in Melpomene says of Atlas, Its tops are never free from snow either in summer or winter. And Pliny, Lib. V. cap. 1, says, *Verticem altis, etiam æstate, operiri nivibus.*

251. *Præcipitant.* That is, *se præcipitant,* as in the second book:

Nox humida cœlo præcipitat.

252. *Cyllenius,* i. e. Mercury, whom Maia, the daughter of Atlas, brought forth on mount Cyllene.

254. *Avi similis.* This comparison, and indeed the whole passage, are imitations of Homer, Odyssey V. 43, which we shall give the reader in Mr. Pope's elegant translation:

He spoke: the god who mounts the winged winds
Fast to his feet his golden pinions binds,
That high through fields of air his flight sustain,
O'er the wide earth, and o'er the boundless main.
He grasps the wand that causes sleep to fly,
Or in soft slumbers seals the wakeful eye:
Then shoots from heav'n to high Pieria's steep,
And stoops incumbent on the rolling deep.
So wat'ry fowl, that seek their fishy food,
With wings expanded o'er the foaming flood,
Now sailing smooth the level surface sweep,
Now dip their pinions in the level deep.
Thus o'er the world of waters Hermes flew, &c.

The fowl here referred to is called in Homer λαρος, which is thought to be either a coot or a cormorant.

256, 257. *Haud aliter, &c.* Pierius has observed, that some of the more ancient copies change the order of the verses, and range them thus:

Haud aliter terras inter cœlumque volabat,
Materno veniens ab avo Cyllenia proles,
Litus arenosum Libyæ ventosque secabat.

Which, though it takes away the rhyme, so offensive to a delicate ear, yet leaves a worse fault behind, a defect in the sense. *Secabat ventos* is something; but what is the meaning of *litus secabat,* unless it be, he ploughed or dug up the shore? an idea quite

Statim atque alatis pedibus attigit casas; vidit Æneam fundantem arces, et reparantem tecta; illi autem erat ensis interpunctus jaspide fulvâ, et toga rubescebat *ex* Tyriâ purpurâ pendens ex humeris: quæ ornamenta fecerat opulenta Dido, et distinxerat telas subtili auro. Statim aggreditur *eum his verbis:* Tu nunc statuis fundamenta altæ Carthaginis, et condis pulchram urbem uxori serviens, heu, immemor regni tui et rerum tuarum! Ipse rex Deorum, qui potestate *suâ* vertit cœlum et terras, misit me tibi è cœlo splendido: ipse imperat *me* portare hæc *sua* mandata per levem aërem:

Materno veniens ab avo Cyllenia proles.
Ut primùm alatis tetigit magalia plantis;
Æneam fundantem arces, ac tecta novantem
Conspicit: atque illi stellatus iaspide fulvâ
Ensis erat, Tyrioque ardebat murice læna
Demissa ex humeris: dives quæ munera Dido
Fecerat, et tenui telas discreverat auro.
Continuò invadit: Tu nunc Carthaginis altæ
Fundamenta locas, pulchramque uxorius urbem
Extruis, heu, regni rerumque oblite tuarum!
Ipse Deûm tibi me claro demittit Olympo
Regnator, cœlum et terras qui numine torquet:
Ipse hæc ferre jubet celeres mandata per auras:
Quid struis? aut quâ spe Libycis teris otia terris?
Si te nulla movet tantarum gloria rerum,
Nec super ipse tuâ moliris laude laborem;

Quid paras, aut quâ spe perdis otia in Libycâ regione? Si nullus splendor tantarum rerum te movet, nec suscipis ipse laborem ad tuam laudem,

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foreign to the purpose. Dr Bentley proposes the following emendation:

Haud aliter, terras inter cœlumque, legebat
Litus arenosum Libyæ, ventosque secabat;

which at once clears the sense, changes a shocking sound into agreeable harmony, and makes Virgil speak his own proper language. See Dr. Bentley's note on Hor. Lib. I. Carm. XXXIV. 5. and Dr. Clarke's on the Iliad, Lib. V. 769.

258. *Ab avo.* Atlas was the grandfather of Mercury, by the side of Maia, as in l. 8.

Vobis Mercurius pater est quem candida Maja
Cyllenes gelido conceptum vertice fudit.

259. *Magalia* may either refer to the towers and buildings of Carthage, where cottages once stood, as Æn. I. 425.

Miratur molem Æneas, *magalia* quondam;

Or to the huts of the African shepherds, mentioned Geor. III. 340.

Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata magalia tectis?

261. *Stellatus iaspide fulvâ Ensis erat,* i. e. The hilt and scabbard were studded with gems sparkling like stars, particularly with jaspers, some of which, though not yellow throughout, are sprinkled with drops of gold. Servius tells us, it was a received tradition that there was a virtue in the jasper stone to assist orators in their pleadings, and that Gracchus wore one of them for that effect. This notion Pliny also mentions, and ridicules it, Lib. XXXVII. 9.

262. *Læna* is reckoned by Festus, Varro, and others, a rough winter garment, such as was suitable to the season, verse 309.

Hyberno moliris sidere classem.

265. *Continuò invadit.* The word *invadit* shows the nature of the speech, and in what manner Mercury is going to accost him. See the note on verse 304.

265. *Tu nunc, &c.* The reader will observe here that a particular emphasis lies upon *nunc;* it implies, now after the ruin of your country, now when you have enterprises of such moment to accomplish.

265. *Tu.* Who oughtest to appear the heroic founder of a great empire.

266. *Uxorius;* devoted to a woman. Horace expresses himself in the same manner respecting the Tiber:

Iliæ dum se nimium querenti
Jactat ultorem, vagus et sinistrâ
Labitur ripâ Jove non probante
Uxorius amnis.

269. *Regnator;* a very happy title in this connexion. The sovereign of the gods commissions me whose authority must be obeyed; that sovereign who but for thy effeminacy would make a *regnator hominum,* a sovereign of thee.

269. *Torquet* sometimes signifies the same with *regit,* or *sustinet,* as Æn. XII. 180.

tuque inclite Mavors
Cuncta tuo qui bella, pater, sub numine torques.

271. *Quid struis?* This very Carthage shall prove one of the greatest foes to Rome; and dost *thou* assist in its construction, the voice of whose posterity shall be *Carthago deleta sit.*

271. *Teris* is a word that implies sloth and remissness, as in Sallust: *Ibi triennio frustra* trito.

Ascanium surgentem, et spes hæredis Iüli
Respice: cui regnum Italiæ, Romanaq; tellus,
Debentur. Tali Cyllenius ore locutus,
Mortales visus medio sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
At verò Æneas aspectu obmutuit amens:
Arrectæque horrore comæ, et vox faucibus hæsit.
Ardet abire fugâ, dulcesque relinquere terras,
Attonitus tanto monitu imperioque Deorum.
Heu! quid agat? quo nunc reginam ambire furentem
Audeat affatu? quæ prima exordia sumat?
Atq; animum nunc huc celerem, nunc dividit illuc;
In partesq; rapit varias, perq; omnia versat.
Hæc alternanti potior sententia visa est.
Mnesthea Sergestumque vocat, fortemque Cloanthum:
Classem aptent taciti, sociosque ad litora cogant,
Arma parent; et, quæ sit rebus causa novandis,
Dissimulent: sese intereà, quando optima Dido
Nesciat, et tantos rumpi non speret amores,
Tentaturum aditus, et quæ mollissima fandi
Tempora, quis rebus dexter modus. Ocyùs omnes
Imperio læti parent, ac jussa facessunt.
At regina dolos (quis fallere possit amantem?)
Præsensit, motusque excepit prima futuros,
Omnia tuta timens: eadem impia Fama furenti
Detulit armari classem, cursumque parari.
Sævit inops animi, totamq; incensa per urbem
Bacchatur: qualis commotis excita sacris

attende ad Ascanium crescentem, et *ad* spes hæredis Iüli, cui imperium Italiæ et Romana terra debentur. Talibus verbis locutus Mercurius fugit aspectum humanum *in* medio sermone, et procul abiit ex oculis in levem aërem. At verò Æneas stupefactus visu, obmutuit, et capilli *præ* horrore arrecti *sunt*, et vox stetit *in* gutture. Cupit exire fugiendo et deserere gratam regionem, territus tanto monitu et jussu Deorum. Heu! quid faciat? quo alloquio audeat circumvenire reginam amantem? unde capiat primum initium? et nunc huc, nunc illuc distrahit animum, et trahit in diversas partes, et volvit per omnia. Hoc consilium visum est melius ponderanti. Vocat Mnestheum, et Sergestum, et fortem Cloanthum: *jubetque* ut instruant classem secretò, et congregent socios ad litus, et præparent arma: et celent, quæ sit causa mutandarum rerum: interim, dum bona Dido ignorat, et non suspicatur abrumpi tantos amores, se quæsiturum aditus, et quæ tempora loquendi *erunt* commodissima: quæ via negotii conficiendi tutissima. Celeriter omnes obediunt læti mandato, et exequuntur jussa. Sed regina præsensit fraudem (quis possit decipere amantem?) et cognovit prima tumultum futurum, metuens omnia *vel* tutissima. Eadem Fama nuntiavit amanti, classem instrui, et parari discessum. Furit impos mentis et inflammata bacchatur per totam urbem; qualis Baccha incitata quassatis simulaeris,

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277. *Mortales visus reliquit.* That is, says Servius, Aut oculis se Æneæ sustulit, aut humanam reliquit effigiem quam sumpserat ut ab Æneâ posset videri: quod melius. It is proper to take it in this last sense, to avoid a tautology in the following words,—*ex oculis evanuit.*

277. *Medio sermone.* This is, before Æneas had time to make his reply; for *sermo*, says the same critic, *est confabulatio duorum vel plurium*, a conference between two or more persons.

288. *Mnesthea.* A Greek accusative for *Mnestheum.* The critics on style have observed, that Virgil, when he mentions the ancestors of three noble families of Rome, turns Sergius, Memmius and Cluentius, which might have degraded his verse too much by their common and familiar use, into Sergestus, Mnestheus, and Cloanthus. We find in our English writers, says Mr. Addison, how much the proper name of our own countrymen pulls down the language which surrounds it, and familiarizes a whole sentence.

289. *Cogant; ut* aptent, *ut* cogant. So in Ecl. *Tityre coge pecus.*

290. *Arma parent. Arma* here signifies stores, necessaries, conveniences.

291. *Optima.* She is still, in the esteem of Æneas, the excellent Dido, though, commanded by Jupiter, he must desert her.

293. *Quæ mollissima fandi Tempora.* As well knowing nothing is more true than that maxim in Terence, Heaut. II. 3, 323. In tempore venire omnium rerum primum est. To this purpose, says Cicero, Lib. II. *ad Fam.* Ep. 16. permagni refert, quo tibi hæc tempore epistola reddita sit; utrum cùm solicitudinis aliquid haberes, an cùm ab omni molestiâ vacuus esses. Itaque ei præcepi, quem ad te misi, ut tempus observaret epistolæ tibi reddendæ. Nam quemadmodum coram qui ad nos intempestivè adeunt, molesti sæpe sunt; sic epistolæ offendunt, non loco redditæ.

301. *Commotis sacris.* Upon the moving of the sacred symbols. *Commovere sacra*, according to Servius, was a phrase used by the Romans, to signify the opening of the

quando orgia triennalia stimulant *eam* audito Baccho, et Cithæron invitat *eam* nocturno tumultu. Denique ultrò alloquitur Æneam his verbis: Etiamne, ô perfide, sperâsti posse celare tantum crimen; et tacitus abire è meâ regione? Nec te amor noster, nec te dextra olim data, nec Dido retinet peritura crudeli morte? Imò etiam struis classem hyemali tempore, et properas navigare per mare inter medios Aquilones, crudelis! Quid? si non quæreres regionem externam et sedes incognitas, *sed si* vetus Troja staret;

Thyas, ubi audito stimulant trieterica Baccho
Orgia, nocturnusque vocat clamore Cithæron.
Tandem his Æneam compellat vocibus ultrò:
Dissimulare etiam sperâsti, perfide, tantum
Posse nefas, tacitusque meâ decedere terrâ?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hyberno moliris sidere classem,
Et mediis properas Aquilonibus ire per altum,
Crudelis! Quid? si non arva aliena domosque
Ignotas peteres, et Troja antiqua maneret;

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solemnities of particular Pagan divinities on their high festival days, when their sacred symbols were removed from their temples, in order to be carried about in pompous procession. Hence that expression of Plautus in Pseudolo: Scis tu profecto, mea si commovissem sacra, quo pacto et quantas soleam turbas dare. This was particularly the practice in celebrating the orgia or mysteries of Bacchus; the statues of that god were removed from his temple, and carried about in procession by his frantic votaries; to which rite Horace alludes, 1. Carm. XVIII. 11.

——— non ego te, candide Bassareu,
Invitum quatiam.

Some, by *commotis sacris*, understand the brandishing of the thyrsi, or sacred spears; others, the beating of the cymbals. But all come to the same sense.

302. *Thyas.* A bacchanal, from θυω, to roar about with frantic wild disorder.

302. *Trieterica.* The mysteries of Bacchus, which were celebrated every third year:

Ismariæ celebrant repetita triennia Bacchæ. Ovid. Met.

And elsewhere,

Tertia quæ solito tempore bruma refert.

They were instituted in memory of the three years' expedition of Bacchus to India.

303. *Nocturnusque.* They were celebrated in the night time, and were therefore called Nyctelia.

303. *Cithæron.* A mountain near Thebes in Bœotia; according to some, a part of mount Parnassus, sacred to Bacchus; for the two tops of mount Parnassus were dedicated, one to Bacchus, the other to Apollo, according to that of Lucan, Lib. VIII.

—— Parnassus gemino petit æthera colle,
Mons Phœbo, Bromioque sacer.

Whither the Bacchanals used to be called by loud sounds, which they believed to proceed from Bacchus himself.

304. *Compellat.* Nothing is more remarkable in Virgil than the delicate choice and propriety of his words, whereof we have particular examples in his introducing his speeches with terms adapted to the nature and strain of the discourse. Thus when Juno attacks Venus like an enemy with a sly malicious design, the word is *aggreditur*, verse 92. When Mercury falls upon Æneas in severe reproachful language, *invadit* is used, verse 265. And here, when Dido throws out accusations against Æneas for stealing away from her like a thief, a term is used that is applied to a criminal when arraigned before a judge: *His Æneam compellat vocibus.* This observation, though perhaps not always, yet will generally hold.

305. *Dissimulare.* Ruæus, who is fond of reducing every thing to system, tells us that Dido's speech consists of three parts. 1. The *proposition;* that Æneas would not privately desert her coasts. 2. The *confirmation,* including five reasons: their love; the pledge of the right hand; pity for one who must die if he leaves her; the inclemency of the season; an argument from the greater to the less. You would not sail even for Troy at a time so tempestuous, much less for *arva aliena et domos ignotas.* 3. The *peroration,* in which she importunes him by every thing most sacred and dear. She reminds him of her benefits, of the hatred of her citizens, and of the country round; of the loss of her modesty and reputation. She exhibits her solitude and danger; and appears willing to concede any thing if Æneas will but stay. She would not be so desolate, *si quis mihi, &c.*

305. *Etiam.* This particle has here a particular force and significancy; as if she had said, Did you not only form so base a design, but even hope to conceal it from me?

309. *Hyberno sidere* may either mean in general during the winter season, as *sidere* is used Geor. I. *Quo sidere terram vertere —conveniat;* or it may refer to the constellation Orion, to whose influence the storms are ascribed, verse 52.

Dum pelago desævit hyems, et aquosus Orion.

310. *Mediis Aquilonibus.* The north wind was quite contrary to Æneas, as he was to sail from Africa.

Troja per undosum peteretur classibus æquor?
Mene fugis? per ego has lachrymas dextramque tuam, te,
(Quando aliud mihi jam miseræ nihil ipsa reliqui)
Per connubia nostra, per inceptos Hymenæos;
Si benè quid de te merui, fuit aut tibi quicquam
Dulce meum: miserere domûs labentis, et istam,
Oro, si quis adhuc precibus locus, exue mentem.
Te propter Libycæ gentes, Nomadumq; tyranni
Odere, infensi Tyrii: te propter eundem
Extinctus pudor, et, quâ solâ sidera adibam,
Fama prior: cui me moribundam deseris, hospes?
Hoc solum nomen quoniam de conjuge restat.
Quid moror? an mea Pygmalion dum mœnia frater
Destruat? aut captam ducat Getulus Iarbas?
Saltem si qua mihi de te suscepta fuisset
Ante fugam soboles, si quis mihi parvulus aulâ
Luderet Æneas, qui te tantùm ore referret;
Non equidem omnino capta aut deserta viderer.

an classe peteretur *à te* Troja per mare procellosum? An fugis me? ego *oro* te per has lachrymas et dexteram tuam (siquidem ipsa nihil aliud reservavi mihi jam miseræ) per conjugium nostrum, per nuptias inchoatas: si benè merui quicquam de te, aut *si* quicquam meum fuit gratum tibi: miserere domûs *meæ* cadentis; et, si quis adhuc aditus *est* precibus, precor depone hoc consilium. Propter te populi Libyæ et reges Numidarum oderunt *me*, et Tyrii infensi *sunt mihi:* propter eundem te pudor periit, et prima fama, *per* quam unicam attingebam astra: cui relinquis me morituram, ô hospes? siquidem hoc unum nomen superest de conjuge. Quid expecto? an ut Pygmalion frater diruat muros meos? aut Iarbas Getulus trahat *me* captivam? Saltem si ante fugam aliqua proles mihi suscepta fuisset de te, si parvulus aliquis Æneas mihi luderet *in* aulâ, qui te tantummodo vultu repræsentaret; equidem non planè viderer decepta aut derelicta.

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316. *Per inceptos Hymenæos. Qui novitate sunt dulces.* Servius.

320. *Nomadum.* See the note on verse 40.

320. *Tyranni.* The ancient Romans used the words *tyrannus* and *rex* promiscuously, as Æn. VII. 266.

Pars mihi pacis erit dextram tetigisse tyranni.

322. *Pudor, et, quâ solâ sidera adibam, fama.* This is that female virtue which exalts the sex to the stars, and wherein consists the true honour, the loss of which is irreparable. Plautus emphatically calls it a maid's portion: Non ego illam mihi dotem duco esse, quæ dos dicitur: sed pudicitiam, et pudorem, et sedatum cupidinem, Amp. II. 209. So Terence: Tum præterea, quæ secunda ei dos erat, periit, pro virgine dari nuptum non potest. Ad. III. 2, 48. On this account the epithet *vilis*, despicable, is given to Europa after the loss of her honour:

Vilis Europa—quid mori cessas?
Hor. Carm. III. Ode XXVII. 57.

328. *Ante fugam soboles.* The ancient manuscripts read *suboles;* and Pierius in this place quotes two examples from ancient monuments where it is so written; agreeably to the etymology of the word, which is derived from *subolescere.*

328. *Parvulus.* This argument, says Dr. Trapp, if not immodest, may be thought indecent and improper; and it is so, according to our manners; but we must consider the difference of custom and conversation in different ages and countries.

329. *Qui te tantùm ore referret.* Some ancient copies read *qui te tamen,* an expression full of love, implying, that, however desirous Dido was of having offspring by Æneas, she would not indulge that desire, if the son should not resemble, and be the image of, the father. Some explain the words as they are commonly read, *qui te tantùm,* &c. as if Dido meant that she did not wish the son to resemble Æneas in his mind, in his cruelty and hard-heartedness, but only in his person and features, *qui referret te tantùm ore, non moribus;* but this sentiment, though suitable enough to that fury and despair of mind into which she is wrought up afterwards, yet can by no means agree with the present strain of her discourse, which is full of tenderness, soft address, prayer, and moving expostulation: therefore the juster sense is, that, if she could not enjoy his person, it would have been some alleviation of her distress, had she but been possessed of a son by him, to set his dear image always before her eyes.

330. *Capta aut deserta.* Ruæus translates *capta* by *decepta,* betrayed, seduced; but this is a harsh expression, that must have irritated Æneas, instead of moving his compassion, which is the point she labours in this first speech. And therefore *capta* must be taken to refer to what she had said, verse 326.

—— aut captam ducat Getulus Iarbas.

In order to paint her distress to Æneas in the more lively colours, she represents him

Sic locuta fuerat. Ille jussu Jovis tenebat immotos oculos, et obstinatus coërcebat curam in animo. Tandem reposuit hæc pauca: Ego, ô regina, nunquam negabo te meruisse *de me* multa, quæ loquendo potes enumerare: nec me pœnitebit recordari Elisæ: quandiu ipse recordabor mei, dum anima movebit ista membra. Dicam pauca pro *statu* rei. Nec ego speravi tegere silentio *hanc* fugam, ne fingas *id tibi; sed etiam* nunquam prætexui faces maritales, aut veni *huc* ad has nuptias. Si fata permitterent me transigere vitam

Dixerat. Ille Jovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem pauca refert: Ego te, quæ plurima fando
Enumerare vales, nunquam, regina, negabo
Promeritam: nec me meminisse pigebit Elisæ; 335
Dum memor ipse mei, dum spiritus hos reget artus.
Pro re pauca loquar. Nec ego hanc abscondere furto
Speravi, ne finge, fugam; nec conjugis unquam
Prætendi tædas, aut hæc in fœdera veni.
Me si fata meis paterentur ducere vitam 340

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as the person on whom she depended for protection; and, now that he was going to abandon her, considers herself as quite helpless, forlorn, deserted, left a prey to her enemies, and already made their captive. This is the dreary image that haunts her disturbed fancy by day, and her dreams by night, verse 466.

——————— semperque relinqui
Sola sibi, semper longam incomitata videtur
Ire viam, et Tyrios desertâ quærere terrâ.

333. *Ego te, quæ.* Ruæus dissects this reply of Æneas. He says it has three parts. 1. A *confession* of benefits received, for which he engages to be ever thankful. 2. A *denial* that his flight was intended to have been by stealth, and that there could be any breach of faith, as their union had never been ratified by any solemn nuptial ceremonies. 3. He *excuses* himself, by observing his first intention was to have rebuilt the demolished Troy, but the gods directed him to go to Italy. He observes, that if she, obedient to the gods, settled Carthage, why should she be displeased if others, in the same spirit of piety, settled Italy; that he had been warned by the ghost of his father and the vision of Mercury to hasten to Ausonia, and prepare a kingdom for Ascanius. Ruæus justly adds, We must confess, that excepting the commands of the gods, *the whole address is excessively frigid.* Spence offers a pleasant vindication of this inanimate speech: "A good-natured critic, that was not satisfied with the reasons given, might well say, that Virgil probably had others in reserve, had he lived to finish the work.

437. *Nec ego hanc abscondere.* This is an answer to the first part of her charge: *Dissimulare etiam sperâsti,* &c. 305.

338. *Nec conjugis unquam Prætendi tædas,* refers to her second charge: Nec te, noster amor, nec te data dextera quondam. I never celebrated the nuptial rites with you, or coloured over our loves with the name of marriage. This, the poet had told us before, was the specious pretext which Dido herself framed, in order to excuse her frailty:

Conjugium vocat, hoc prætexit nomine culpam. *Verse* 127.

340. *Me si fata meis,* &c. This passage furnishes the critics with a specious handle to condemn Æneas of monstrous ingratitude and insensibility. Was it not enough for him, say they, to let Dido know he was forced by the Destinies to go elsewhere, without insulting her with an open declaration that he preferred other objects to her?

Me si fata meis paterentur ducere vitam
Auspiciis, et sponte meâ componere curas,
Urbem Trojanam primùm dulcesque meorum
Reliquias colerem, &c.

But we shall not think Æneas so much to blame if we consider the true meaning of his words, which in short is this: Dido had urged him to stay; he replies, it was not in his power, because the Destinies opposed it; in proof of which he gives her to understand, that, if they had left him to his own choice, he would never have quitted his native country, he would have rebuilt Troy that now lay in ashes. This is not to say, that, If I had been at my liberty, I would have forsaken you, and gone home to repair Troy; but, I would never have formed any other design than that of rebuilding my native city, and of recovering my country from desolation, had not the same Destinies that now force me to quit Carthage, compelled me first to leave my country. It is the same reason with what he pleads in his own behalf when he sees Dido in the infernal regions:

——————— Per sidera juro,
Per Superos, et si qua fides tellure sub imâ est,
Invitus, regina, tuo de litore cessi.
Sed me jussa Deûm, quæ nunc has ire per umbras,
Per loca senta situ cogunt, noctemque profundam,
Imperiis egere suis——

What makes the objection appear the more specious is, that Virgil uses *colerem* for *co-*

Auspiciis, et sponte meâ componere curas;
Urbem Trojanam primùm dulcesque meorum
Reliquias colerem, Priami tecta alta manerent,
Et recidiva manu posuissem Pergama victis.
Sed nunc Italiam magnam Grynæus Apollo,
Italiam Lyciæ jussere capessere sortes:
Hic amor, hæc patria est. Si te Carthaginis arces
Phœnissam, Libycæque aspectus detinet urbis:
Quæ tandem Ausoniâ Teucros considere terrâ
Invidia est? et nos fas extera quærere regna.
Me patris Anchisæ, quoties humentibus umbris
Nox operit terras, quoties astra ignea surgunt,
Admonet in somnis et turbida terret imago:
Me puer Ascanius, capitisque injuria chari,
Quem regno Hesperiæ fraudo et fatalibus arvis.
Nunc etiam interpres Divûm, Jove missus ab ipso,
(Testor utrumq; caput) celeres mandata per auras
Detulit: ipse Deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine, meque tuis incendere, teque querelis:
Italiam non sponte sequor.
Talia dicentem jamdudum aversa tuetur,
Huc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
Nec tibi Diva parens, generis nec Dardanus auctor,

meâ voluntate, et constituere negotia meo arbitratu, primò venerarer Trojanam urbem et dulces reliquias meorum, et starent alta palatia Priami, et manu condidissem victis Pergama caduca. Sed jam Grynæus Apollo magnam Italiam, Lycia oracula Italiam imperaverunt *me* quærere: hic est amor, hæc patria. Si munimenta Carthaginis, et visus Libycæ urbis retinet te Phœnissam: quæ demum est *tibi* invidia, *quòd* Trojani sedeant *in* Italicâ terrâ? licet nos quoque quærere regna externa. Umbra aspera Anchisæ solicitat me in somnis, quoties nox tegit terras humidis tenebris, quoties lucida sidera oriuntur. *Solicitat* me puer Ascanius, et injuria *facta* dilecto capiti *ejus*, quem privo regno Italiæ et terris fatalibus. Nunc etiam nuncius Deorum, missus ab ipso Jove (attestor utrumque Deum) portavit *ejus* jussa per levem aërem: ipse vidi Deum in luce perspicuâ ingredientem muros, et excepi his auribus vocem *ejus*. Cessa commovere et me et te his questibus: non sponte peto Italiam. Talia loquentem *Dido* jamdiu infensa intuetur, rotans huc illuc oculos: et totum *Æneam* circumspicit oculis tacitis, et sic irata loquitur: Nec tibi mater *est* Dea, nec Dardanus auctor familiæ *est*,

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luissem; but many instances might be adduced where the imperfect of the subjunctive has the signification of what is called the plusquamperfect; and that it is so here, appears both from the sense, and from its being joined with *posuissem* in the following line.

341. *Auspiciis.* By my own inclination. It was the custom of the ancients to do nothing of moment without auspices being first taken. These might or might not agree with the will of the party concerned.

344. *Recidiva*, that is, says Servius, *Post casum restituta.*

345. *Grynæus Apollo.* This epithet is given to Apollo from Gryna, the original name of Clazomene, a city in Æolia, near which was a grove called Grynæum, where Apollo had an oracle of great antiquity.

346. *Lyciæ sortes.* Lycia was a country in Asia Minor, to which belonged the city Patara, where the same god had another famous oracle mentioned above, verse 143. This and some other oracles were called Sortes, lots: either because they determined the consulter's lot, whether prosperous or adverse; or rather because the response of the god was gathered from drawing lots, throwing dice, or some such contingent methods, which were believed to be under the direction of the god.

350. *Et nos fas*, &c. i. e. *Fas sit et nos quærere*, let us be allowed. If we make it, *fas est*, as Ruæus seems to understand it, the meaning will be, Besides, it is our duty, or it would even be impious in us not to go in quest of a foreign kingdom. For *fas* signifies what is right, or a duty towards the gods, as *jus* does what is right and fit in respect of men.

356. *Interpres Divûm.* Mercury, who in Greek is called Ἑρμῆς, from ἑρμηνεύς, an interpreter.

359. *Vocemque his auribus hausi.* This is a pleonasm common in most languages, which adds strength to the affirmation. So Terence, Hec. III. 3, 3. Partim quæ perspexi his oculis, partim quæ accepi auribus.

362. *Jamdudum.* See the note on the first verse of this book.

365. *Nec tibi Diva parens.* Here Dido grows outrageous, and, finding Æneas deaf to all prayers and entreaties, breaks forth into the most bitter invectives. She first recalls all the fine things she had said of him

ô perfide; sed Caucasus horribilis duris rupibus peperit te, et Hyrcanæ tigres præbuerunt *tibi* ubera. Quid enim dissimulo? aut quæ graviora expecto? An gemuit ob fletum meum? an obvertit oculos? an emollitus fudit lachrymas, aut misertus est amantis? Quæ quibus præferam? nunc nunc neque maxima Juno, nec pater Saturnius videt hæc justis oculis. Nullibi certa est fides. Excepi *Æneam* expulsum è litore, egenum; et stulta constitui eum in parte regni: servavi naves amissas et socios à morte. Heu! rapior inflammata à furiis. Nunc Apollo vates, nunc oracula Lyciæ, nunc nuncius Deorum, missus ab ipso Jove portat per aërem dura mandata. Quasi verò is esset labor Deorum, et ea cura vexaret *eos* tranquillos. Neque te retineo, neque refuto *quæ* dixisti. I, pete ventis Italiam, quære regna per mare. Equidem, si justi Dii possunt aliquid,

Perfide, sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admôrunt ubera tigres.
Nam quid dissimulo? aut quæ me ad majora reservo?
Num fletu ingemuit nostro? num lumina flexit? [est?
Num lachrymas victus dedit? aut miseratus amantem
Quæ quibus anteferam? jam jam nec maxima Juno,
Nec Saturnius hæc oculis pater aspicit æquis.
Nusquam tuta fides. Ejectum litore, egentem
Excepi, et regni demens in parte locavi:
Amissam classem, socios à morte reduxi. 375
Heu! furiis incensa feror. Nunc augur Apollo,
Nunc Lyciæ sortes, nunc et Jove missus ab ipso
Interpres Divûm fert horrida jussa per auras.
Scilicet is superis labor est, ea cura quietos
Sollicitat. Neque te teneo, neque dicta refello. 380
I, sequere Italiam ventis; pete regna per undas.
Spero equidem mediis, si quid pia numina possunt,

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before in the fondness of her affection; and instead of

Credo equidem, nec vana fides, genus esse Deorum,

boldly asserts,

Nec tibi Diva parens, generis nec Dardanus auctor, &c.

367. *Caucasus.* An inhospitable mountain, dividing Scythia from India: it lies between the Caspian and Euxine seas.

367. *Hyrcanæque tigres.* Hyrcania was a country in Asia, anciently a part of Parthia, lying between Media to the west, and Margiana to the east, having the Caspian sea on the north; its modern name is Tabrestan, and it is under the dominion of the Persians. This country is infested with panthers, leopards, tigers, and other wild beasts.

369. *Num fletu ingemuit?* Here, says Wharton, is a charming instance of the poet's exquisite art. He makes Dido in the height of her passion turn suddenly from addressing Æneas in the second person to speak of him in the third:

Genuit te cautibus—num fletu ingenuit?

She turns to him again,

Neque te teneo, neque dicta refello,
I, sequere Italiam ventis, pete regna per undas.

Again she flies to the third person:

"Now great Apollo warns *him* to retire."

369. *Num lumina flexit?* refers to *ille Jovis monitis immota tenebat lumina.*

373. *Nusquam tuta fides.* Neither among men, says Ruæus, who violate faith at random, nor among the gods, who suffer it to be violated with impunity. *Fides* here may signify *trust;* and then the meaning will be, No where, either in heaven or earth, in gods or men, can one securely trust. Turnebus explains it, *Non tutum est quemquam in fidem recipere,* It is not safe to take any one under your protection, since even the shipwrecked, outcast Æneas, whom I so kindly received, has proved ungrateful and perfidious.

376. *Nunc augur Apollo, &c.* refers to what Æneas had said above, verse 345.

Sed nunc Italiam magnam Grynæus Apollo,
Italiam Lyciæ jussere capessere sortes.

And verse 356.

Nunc etiam interpres Divûm, &c.

381. *I, sequere Italiam ventis; pete regna per undas.* This Quintilian gives us as an instance of the ironical style. Nothing is more in the character of an injured lover, than thus to order him to do the very thing that is most contrary to her inclination. Servius too observes, that she commands it in a way that implies dissuasion, by mentioning the winds and waves, terrible names, that served to remind him of his danger, and by using the word *sequere,* as if Italy fled from him.

382. *Mediis scopulis* may be meant of those rocks that are in the midway between Africa, Sicily and Sardinia.

382. *Spero equidem.* Pitt has given the

Supplicia hausurum scopulis, et nomine Dido
Sæpe vocaturum. Sequar atris ignibus absens:
Et, cùm frigida mors animâ seduxerit artus,
Omnibus umbra locis adero: dabis, improbe, pœnas:
Audiam, et hæc manes veniet mihi fama sub imos.

spero *te* luiturum pœnas in mediis scopulis, et sæpe nomine appellaturum Didonem. Persequar *te* nigris ignibus *licet* absens: et postquam frigida mors separaverit corpus *ab* animâ, adero umbra cunctis locis: solves *mihi* pœnas, ô improbe: audiam, et hæc fama *pœnarum tuarum* veniet ad me apud inferos profundos.

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true spirit of Virgil in his translation of this passage:

——May every god thy crime provokes
Reward thy guilt, and dash thee on the rocks;
Then shalt thou call amid the howling main
On injur'd Dido's name, nor call in vain:
For wrapt in fires I'll follow through the sky,
Flash in thy face, or glare tremendous by.
When death's cold hand my struggling soul shall free,
My ghost in every place shall wait on thee:
My vengeful spirit shall thy torments know,
And smile in transport in the realms below.

383. *Supplicia hausurum scopulis.* So Cicero, in one of his orations, says, Luctum nos hausimus majorem, ille animi non minorem. Perhaps the word *haurire*, to drink in, here used, has an allusion to the death she hoped he would undergo, namely, that of drowning; which was reckoned the peculiar punishment reserved by heaven for perfidious lovers, as in Ovid. Epist. Did. ad Æn. 57:

Nec violasse fidem tentantibus æquora prodest:
Perfidiæ pœnas exigit ille locus;
Præcipuè cum læsus amor, quia mater amorum
Nuda Cytheriacis edita fertur aquis.

383. *Hausurum*, for *hausturum*. So Ovid. 2. Amor. 10. Eleg.

Equora perjuro naufrago ore bibas.

383. *Dido*, is the Greek accusative, governed by *vocaturum;* it is put for *Didonem*.

384. *Sequar atris ignibus absens. Ater* signifies sometimes fierce, cruel, as Georg. IV. 407, *atraque tigris. Atris ignibus* refers to the known representation of the Furies, who were armed with torches, which Cicero explains of the stings and galling torments of a guilty conscience. See Æn. III. 331. The meaning therefore is, that the remembrance of Dido, whom he had abandoned, though absent, would still haunt his guilty mind like a grim Fury. This satisfaction she would have while in life: and then in the next words, *Et cùm frigida mors, &c.* she rejoices at the thought of being disengaged by death from the shackles and encumbrance of a body, when her ghost should be at liberty to range over the universe, and pursue him wherever he might chance to go. Servius, however, explains *atris ignibus* of the black or dreary flames of Dido's funeral pile. To take *absens*, with Dr. Trapp, and some others, for *mortua*, as we say of a person when dead, he is gone, seems forced and unnatural; besides that it makes Virgil guilty of mere tautology in the following line.

385. *Et, cùm frigida mors, &c.* The same sentiment is thus expressed by Horace, Epod. V.

Quin, ubi perire jussus expiravero,
Nocturnus occurram furor;
Petamque vultus umbra curvis unguibus,
Quæ vis Deorum est Manium;
Et inquietis assidens præcordiis,
Pavore somnos auferam.

386. *Omnibus umbra locis adero.—Manes veniet mihi sub imos.* The ancients observed a threefold distinction in the immortal part of the human nature, *viz.* the phantom or shade, *umbra*, which commonly frequented the place where the body was interred, or haunted those abodes to which it had been accustomed in life; the *manes*, which roved about the infernal regions; and the *spirit*, which returned to heaven, its original habitation, according to those verses ascribed to Ovid:

tumulum circumvolat *umbra*,
Orcus habet *manes*, *spiritus* astra petit.

And this furnishes us with a sufficient answer to Mr. Bayle's criticism: If, says he, Dido's ghost was to be every where with Æneas, what need was there that she should wait in hell for the news of his misfortunes? See Bayle's Dict. in Cleonice. The answer is, that whilst her *umbra* or shade haunted Æneas over the earth, her *manes* remained in hell, expecting and wishing to hear bad news of him.

387. *Manes veniet.* Minelius thinks the poet has respect to the hapless end of Æneas, who is said to have been drowned in the river Numicius, in his war against the Rutuli. It is moreover said, that the weight of his armour preventing his body from rising, he was considered by the crowd as snatched to the heavens, and accordingly deified.

His prolatis interrupit medium sermonem, et afflicta fugit lucem, et se abducit et aufert ex aspectu, relinquens *Æneam* metu tardantem *dicere* multa, et parantem dicere multa. Sustinent *eam* famulæ: et reportant in marmoreum cubiculum membra defecta, locantque *ea in* lecto. At pius Æneas quamvis optet consolando placare mœrentem, et pellere curas sermonibus, multùm gemens, et concussus animo *propter* amorem: tamen observat jussa Deorum, et repetit classem. Tunc autem Trojani incumbunt *operi*, et detrahunt altas naves è toto litore: natant unctæ naves: et *nautæ* portant remos virescentes, et ligna è sylvis *adhuc* informia, desiderio fugiendi. Videas *eos* exeuntes, et erumpentes ex urbe totâ. Et quemadmodum formicæ, quando deprædantur magnum cumulum frumenti, providæ in hyemem, et seponunt *in* latebris; nigra turba incedit *per* agros, et subvehunt prædam angusto tramite inter herbas: partim obnixæ humeris propellunt magna grana: partim colligunt turmas, et accelerant morantes: omnis semita fervet labore. Quis tunc sensus *erat* tibi, ô Dido spectanti talia? aut quos emittebas gemitus, cùm ex altâ arce spectares litora undique æstuare, et aspiceres coram oculis totum mare turbari tantis clamoribus?

His medium dictis sermonem abrumpit, et auras
Ægra fugit, seque ex oculis avertit et aufert,
Linquens multa metu cunctantem et multa parantem
Dicere. Suscipiunt famulæ, collapsaque membra
Marmoreo referunt thalamo, stratisque reponunt.
At pius Æneas, quanquam lenire dolentem
Solando cupit, et dictis avertere curas;
Multa gemens, magnoq; animum labefactus amore:
Jussa tamen Divûm exequitur, classemque revisit.
Tum verò Teucri incumbunt, et litore celsas
Deducunt toto naves: natat uncta carina;
Frondentesque ferunt remos, et robora sylvis
Infabricata, fugæ studio.
Migrantes cernas, totâque ex urbe ruentes.
Ac veluti ingentem formicæ farris acervum
Cùm populant, hyemis memores, tectoque reponunt:
It nigrum campis agmen, prædamque per herbas
Convectant calle angusto: pars grandia trudunt
Obnixæ frumenta humeris: pars agmina cogunt,
Castigantque moras: opere omnis semita fervet.
Quis tibi tunc, Dido, cernenti talia sensus?
Quosve dabas gemitus, cùm litora fervere latè
Prospiceres arce ex summâ, totumq; videres
Misceri ante oculos tantis clamoribus æquor?

NOTES.

395. *Multa.* An adjective for an adverb.

398. *Uncta;* with pitch, or some similar unctuous fluid.

399. *Frondentes remos.* Not fashioned or dried, but fresh from the woods and exhibiting leaves; for though Dido calls the season winter, v. 309. it is evident the spring was opening. Æn. 5. 46.

402. *Ac veluti, cùm formicæ, &c.* These little insects are very fit examples of labour, assiduity, and foresight:

Parvula (nam exemplo est) magni formica laboris
Ore trahit quodcunque potest, atque addit acervo
Quem struit; haud ignara ac non incauta futuri. Hor. Sat. Lib. I. 1, 33.

This comparison, Fulvius Ursinus observes, Virgil had imitated from the fourth book of Apollonius Rhodius' Argonautics. De la Cerda is so enraptured with it, that he challenges all Greece to equal it. Trapp judiciously observes, that it is better as a description than as a simile. The *hyemis memores*, especially, ill agrees with the approach of spring.

405. *Convectant.* This word represents those little animals trudging often backward and forward, and returning again and again to their cells full loaded, like soldiers reaping the spoils of an enemy:

Convectare juvat prædas, et vivere rapto.
Æn. VII. 749.

We may observe in what strong language this simile is conveyed: Populant ingentem acervum—reponunt tecto—it nigrum campis agmen—prædam convectant—pars trudunt grandia frumenta—obnixæ humeris. All this shows how, by the force of expression, by elegant figures, and proper images, the lowest subjects may be raised to true sublimity.

405. *Calle. Callis* is a path hardened by the foot, and particularly by the foot of wild animals; from *callus*, hard, or hardened.

405. *Trudunt obnixæ humeris.* By this the poet gives us a lively idea of both their eagerness and strength, which Pliny observes to be surprisingly great, considering the small size of the animal: Si quis comparet onera corporibus earum, fateatur nullis portione vires esse majores. This circumstance of their shoving forward the larger grains with their shoulders, the same writer confirms even in Virgil's own words: Majora aversæ postremis pedibus moliuntur, humeris obnixæ. Nat. Hist. Lib. XI. cap. 30.

407. *Moras;* for *morantes.*

Improbe amor, quid non mortalia pectora cogis?
Ire iterum in lachrymas, iterum tentare precando
Cogitur, et supplex animos submittere amori:
Ne quid inexpertum, frustrà moritura, relinquat.
Anna, vides toto properari litore: circùm
Undique convenere: vocat jam carbasus auras,
Puppibus et læti nautæ imposuere coronas.
Hunc ego si potui tantum sperare dolorem,
Et perferre, soror, potero. Miseræ hoc tamen unum
Exequere, Anna, mihi: solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus;

Improbe amor, quid non cogis *facere* animos hominum? Cogitur rursus descendere ad lachrymas: rursus oppugnare *Æneam* precando, et supplicando subjicere animum amori: ne omittat quicquam intentatum, *antequam* frustrà moriatur. Anna, *inquit*, cernis circùm properari toto litore: undique collecti sunt: jam vela invitant ventos, et nautæ hilares addiderunt puppibus coronas. Ego, si potuissem præsentire tantam calamitatem, possem etiam *eam* sustinere. Tamen, ô Anna, fac istud solum mihi miseræ; nam perfidus ille *solebat* te solam revereri, etiam tibi committere secretos sensus:

NOTES.

412. *Improbe amor, &c.* The same apostrophe is made to avarice, Æn. III. 56.

quid non mortalia pectora cogis,
Auri sacra fames!

The epithet *improbus* signifies fierce, unrelenting, uncontrollable, outrageous, and violent to that degree as to hesitate at nothing; as will appear from the manner in which it is applied elsewhere: to assiduous, indefatigable labour, Geor. I. 145.

labor omnia vincit
Improbus.

To a wolf raging for his prey, Æn. IX. 62.

ille asper, et improbus irâ,
Sævit in absentes.

To cruel, adverse fortune, Æn. II. 79.

nec, si miserum fortuna Sinonem
Finxit, vanum etiam mendacemque *improba* finget.

To the violence and impetuosity with which a huge stone tumbles down a precipice, Æn. XII. 687.

Fertur in abruptum magno mons improbus actu,

which answers to Homer's λαος αναιδης.

413. *Ire in lachrymas—tentare precando cogitur.* As he had used the word *cogis*, verse 12, so here he repeats the same word, and shows the constraining power of love in Dido's conduct: *cogitur*, she is forced, in spite of her pride, her resentment, her resolutions, her imprecations.

414. *Animos.* Some read *animum*, but *animos* is more elegant; it implies that love gets the better of all her other passions, particularly her indignation, her pride, her keen resentment, as we have said. For so the word *animos* is used: *Vince animos, iramque.*

415. *Frustrà moritura.* Interpreters are divided about the meaning of the word *frustrà* in this place; Servius joins it with *inexpertum*, that she might leave nothing unattempted, though in vain, since she was determined to die. But it is more like a lover still to entertain some glimmering hope, so long as her object is within reach: wherefore we would rather take it in the same sense with bishop Douglas:

Lest she unwer, but cause, her death pervayit,
Her list na thing behind leif unassayit.

Frustrà is used the same way by Cicero.

416. *Anna.* How affecting this speech!—She states to Anna the sad prospect of the departure of Æneas. She begs her to have an interview with him, particularly as she was high in his esteem and the deposit of the secrets of his soul. She presses her to urge on him that she had never done an injury to *him* or *his;* that the present season of the year was entirely inauspicious for sailing, and that she asked not marriage, but merely a little delay that she might learn by degrees to bear his loss.

417. *Carbasus*, plural *carbasa*, f. & m. properly, very fine linen: here it means canvas, such as is used for the sails of a ship.

418. *Puppibus—imposuere coronas.* It was the custom of the mariners to deck the sterns of their ships with garlands, both at setting sail, as here, and at landing, as Geor I. 303.

Ceu pressæ cùm jam portum tetigere carinæ,

Puppibus et læti nautæ imposuere coronas. The reason why they thus adorned the sterns was, because there was a chapel in honour of the gods *Patæci*, whose statues were erected on the sterns, as the patrons and protectors of the ship. Hence says Persius, Sat. VI. 30.

Ionio jacet ipse in litore, et una
Ingentes de puppe Dei.

And Ovid, Epist. Parid. ad Hel. 112.

Accipit et pictos puppis aduncа Deos.

See Banier's Mythology, Vol. II. B. VII. Ch. 10.

419. *Hunc ego si potui, &c.* The sentence here is abrupt, and should not, we think, be connected with what immediately follows. Such a hasty abrupt transition is perfectly agreeable to Dido's present temper of mind, and shows the propriety of *potero* being in the future, which is otherwise hardly to be justified by any poetical license whatever.

sola cognoscebas tempora et commodos aditus ad illum. I, soror, et supplex alloquere hostem ferocem. Non ego juravi cum Græcis in Aulide evertere Trojanam gentem, aut misi naves adversùs Trojam: nec effodi cineres et umbram patris Anchisæ. Cur abnuit excipere rigidis auribus meos sermones? Quò vadit? Concedat ultimum hoc munus miseræ amanti: expectet commodam fugam, et ventos opportunos. Non jam peto antiquum conjugium, quod violavit: nec *ut* abstineat pulchro Latio, et deserat regnum. Peto tempus leve, quietem, et moram *ad* amorem *extinguendum;* donec sors mea me domitam assuefaciat *huic dolori.* Hoc precor *ab illo* beneficium ultimum: miserere sororis: cùm mihi hoc dederit, dimittam illum expletum *etiam* morte *meâ.* Talibus *verbis* precabatur, et soror miserrima fert ac refert *Æneæ* tales fletus: sed ille nullis fletibus movetur, et nulla verba audit exorabilis. Fata obstant, et Deus occludit Æneæ benignas aures.

Sola viri molles aditus et tempora nôras.
I, soror, atque hostem supplex affare superbum:
Non ego cum Danais Trojanam exscindere gentem
Aulide juravi, classemve ad Pergama misi: 426
Nec patris Anchisæ cineres manesve revelli.
Cur mea dicta negat duras demittere in aures?
Quò ruit? extremum hoc miseræ det munus amanti:
Expectet facilemq; fugam, ventosq; ferentes. 430
Non jam conjugium antiquum, quod prodidit, oro;
Nec pulchro ut Latio careat, regnumque relinquat.
Tempus inane peto, requiem spatiumque furori,
Dum mea me victam doceat fortuna dolere.
Extremam hanc oro veniam: miserere sororis: 435
Quam mihi cùm dederit, cumulatum morte remittam.
Talibus orabat, talesque miserrima fletus
Fertque refertque soror: sed nullis ille movetur
Fletibus, aut voces ullas tractabilis audit. 439
Fata obstant: placidasque viri Deus obstruit aures.

NOTES.

424. *Hostem—superbum.* The ancient Romans used *hostes* in the sense of *hospes.* Hostis enim apud majores nostros is dicebatur, quem nunc peregrinum dicimus, Cic. de Off. Lib. I. 12. And Servius tells us that some understood the word as here used in that sense.

426. *Aulide.* Aulis is an island in the Archipelago, where the Greeks, in their way to the siege of Troy, took an oath never to return to their own country till they had taken that city.

427. *Manesve.* It was a great crime, among the ancients, to violate the sepulchres of the dead.

430. *Ventosque ferentes,* i. e. *Ventosque secundos,* as in Seneca de B. V. c. 21. *Navigantem secundus et* ferens ventus *exhilarat.* So Pliny in his Panegyric says, Venti ferentes et brevis cursus optentur; and Homer uses the expression of φερων ανεμος.

431. *Antiquum* is to be taken in the same sense in which *antiquius* and *antiquissimum* are used by Cicero. So Servius explains Æn. 1. 535.

Terra antiqua, potens armis.

Antiqua, i. e. *nobilis.* Or it may signify marriage, which he (Æneas) deems an obsolete, old-fashioned thing.

432. *Pulchro Latio;* Latium, which charms and captivates his heart so much.

433. *Tempus inane;* a short space of time, merely for his own sake, without requiring him to perform his marriage vow. Or *tempus inane* may signify a little time, which is but just nothing, and which he can easily spare.

434. *Dum mea me, &c.* The same sentiment is thus expressed in other words by Ovid, Epist. Did. Æn. 179.

Dum freta mitescunt, et amor: Dum tempore et usu
Fortiter edisco tristia posse pati.

Minelius quotes the proverb, "Nullus enim dolor est, quem non longinquitas temporis minuat, atque molleat."

436. *Quam mihi cùm, &c.* This is, perhaps, the most perplexed verse in the whole Æneid. It would be needless to trouble the reader with the various readings, and the various glosses put upon them. Ruæus' reading, which is the one now generally adopted, is far from being satisfactory; chiefly because it is at best but a lucky conjecture; and then it makes Dido discover to her sister her purpose of killing herself, which she appears careful above all things to conceal from her, verse 447.

Consilium vultu tegit, ac spem fronte serenat.

Servius reads,

Quam mihi cùm dederis cumulatam, morte relinquam;

And explains the passage thus: Quod beneficium cùm mihi cumulatum dederis, sola morte derelinquam: with which favour when you have fully gratified me, nothing but death shall part us.

438. *Fertque refertque. Non ab Æneâ, qui nihil dicit.* The *refert* cannot refer to Æneas, says Servius, because he makes no reply.

440. *Placidasque—obstruit aures,* either stops his ears, *quo minus sint placidæ,* or *naturâ placidas.*

Ac veluti annoso validam cùm robore quercum
Alpini Boreæ, nunc hinc, nunc flatibus illinc
Eruere inter se certant; it stridor, et altè
Consternunt terram concusso stipite frondes:
Ipsa hæret scopulis: et quantùm vertice ad auras
Æthereas, tantùm radice in Tartara tendit.
Haud secùs assiduis hinc atque hinc vocibus heros
Tunditur, et magno persentit pectore curas:
Mens immota manet; lachrymæ volvuntur inanes.
Tum verò infelix fatis exterrita Dido
Mortem orat: tædet cœli convexa tueri.
Quò magis inceptum peragat, lucemque relinquat:
Vidit, thuricremis cùm dona imponeret aris,
Horrendum dictu, latices nigrescere sacros;
Fusaque in obscœnum se vertere vina cruorem.
Hoc visum nulli, non ipsi effata sorori.
Prætereà, fuit in tectis de marmore templum
Conjugis antiqui, miro quod honore colebat,

Et veluti quando Boreæ Alpini nunc hinc, nunc illinc, conantur inter se evertere flatibus quercum validam antiquo robore; *tunc* stridor auditur, et truncо profundè commoto folia tegunt terram: ipsa *quercus* hæret rupibus: et tantùm radice progreditur ad inferos, quantùm cacumine in cœlestem aërem. Non aliter heros verberatur hinc atque hinc continuis sermonibus, et magno animo sentit dolores: animus *tamen* perstat immutabilis, inutiles lachrymæ defluunt. Tunc autem misera Dido territa fatis rogat mortem: tædet *eam* aspicere concava cœli. Ut magis perficiat consilium, et abjiciat vitam: vidit, cùm imponeret munera altaribus *ubi* thus crematur, *rem* horribilem dictu, sacrum liquorem nigrescere; et vinum effusum mutare se in fœdum sanguinem. Nulli elocuta *est hoc* prodigium, ne ipsi *quidem* sorori. Prætereà fuit in ædibus sacrarium primi mariti è marmore, quod venerabatur mirabili

NOTES.

441. *Ac veluti.*

As o'er th' aerial Alps sublimely spread,
Some aged oak uprears his reverend head;
This way and that the furious tempests blow,
To lay the monarch of the mountains low;
The imperial plant, though nodding at the sound,
Though all his scatter'd honours strow the ground,
Safe in his strength, and seated in the rock,
In naked majesty defies the shock:
High as the head shoots tow'ring to the skies,
So deep the root, in hell's foundation lies.
PITT.

Tunditur, In this simile, is the happiest word the poet could have selected.

442. *Alpini Boreæ.* The Alps lie northward in respect of Mantua, and a great part of Italy: this expression therefore represents the north wind as having his seat in those mountains, and thence descending in storm and hurricane.

443. *Altè*, to some depth, or in heaps, Some copies, however, read *altæ*, to agree with *frondes;* but the former is much more elegant than the other reading, or *altè* for *diu.*

446. *Tantùm radice, &c.* According to naturalists, who say the length of the root is equal to that of the body of the tree.
SERVIUS.

448. *Persentit;* has a deep or thorough feeling.

449. *Inanes*, unavailing, both with respect to himself and Dido, as they produced not the effect she desired, and altered not his stedfast resolution.

451. *Cæli convexa.* From this passage it is plain, that *convexus* in Latin has a quite different signification from *convex* in English; for *convexa cæli* here can never be opposed to *concava cæli*, because the convex face of heaven is to mortals invisible. *Convexa cæli* can signify nothing but the arched or vaulted heaven, *cavam cæli convexitatem*, as the ingenious Dr. Clark explains it. In like manner, Æn. I. 310. *In convexo nemorum* signifies, *in cavâ convexitate nemorum;* in the bosom or under the shelter of the bending groves. To confirm this sense of the word, we shall only quote one other passage, which is decisive, being in a grave prose author, where no licentious abuse of words can be alleged. It is in the second book of Justin, cap. 10. speaking of Xerxes' exploits, he says, *Et montes in planum ducebat, et* convexa vallium *æquabat.*

455. *Obscœnem cruorem.* Servius explains *obscœnum* by *mali ominis;* as in the third Æneid, *Obscœnas pelagi volucres.*

457. *Templum.* Some explain this of his sepulchre, as erections of that kind were the first temples among the heathens, who usually consecrated the places where their ancestors were interred. Others (which comes to the same thing) understand by it a chapel sacred to his honour; others conclude that it was an image or statue consecrated to him.

cultu, cinctum vittis albis et festivis foliis. Verba et voces mariti appellantis visa *sunt* hinc audiri, cùm opaca nox obtegeret terras: et bubo solus *visus est* è tectis sæpe queri funesto cantu, et protrahere longas voces in *modum* fletûs. Et præterea vaticinia veterum vatum terrent *eam* monitis horrendis. Ipse crudelis Æneas turbat furentem per somnia: et *ipsa sibi* videtur semper deseri sola, semper ire *per* longum iter incomitata, et quærere Carthaginenses *in* locis desertis. Quemadmodum Pentheus insaniens videt turmas Furiarum, duosque Soles, et duas Thebas se offerre *ipsi:* vel *quemadmodum* Agamemnonis *filius* Orestes, *tam sæpe* jactatus *in* theatris: quando fugit matrem armatam facibus et nigris anguibus; et *quando* Furiæ vindices stant ad januam. Igitur postquam *Dido* succumbens dolori susçepit *animo* furias, et statuit mori: secum ipsa meditatur tempus et modum,

Velleribus niveis et festâ fronde revinctum.
Hinc exaudiri voces et verba vocantis
Visa viri, nox cùm terras obscura teneret:
Solaque culminibus ferali carmine bubo
Sæpe queri, et longas in fletum ducere voces.
Multaque prætereà vatum prædicta priorum
Terribili monitu horrificant. Agit ipse furentem
In somnis ferus Æneas: semperque relinqui
Sola sibi, semper longam incomitata videtur
Ire viam, et Tyrios desertâ quærere terrâ.
Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum, et duplices se ostendere Thebas:
Aut Agamemnonius scenis agitatus Orestes,
Armatam facibus matrem et serpentibus atris
Cùm fugit, ultricesque sedent in limine Diræ.
Ergo ubi concepit furias evicta dolore,
Decrevitque mori: tempus secum ipsa modumq;

NOTES.

459. *Velleribus niveis, &c.* Servius is of opinion, that Virgil is here alluding to a part of the nuptial ceremonies among the Romans, it being customary for the bride, when she came to the door of the bridegroom's house, which was garnished with flowers and leaves, to bind about the posts with woollen lists, and wash them over with melted tallow, to keep out infection and sorcery. Thus, according to him, Dido, in building this temple or shrine to Sichæus, her first lord, had devoted herself to him for ever, by performing the same nuptial rites towards him as if he had been alive, and thereby signified her resolution never to marry another. Hence she says afterwards, verse 552,

Non servata fides cineri promissa Sichæo.

But the opinion of others is easier and more natural, that it has a reference to the general custom of adorning the door posts of temples with fillets of wool and flowers, especially on holidays.

462. *Solaque.* Some read *seraque.* Both readings are good; since the owl sings late at night, and loves *solitary* trees, towers, &c. Blair has the words

——— "night's foul bird
Sits rook'd in yonder spire."

And Gray,

"Save that from yonder ivy-mantled tow'r
The moping owl does to the moon complain."

464. *Priorum.* Some read *piorum;* which is preferable, both as it is a proper epithet of prophets, and as *prædicta* implies *priorum,* and renders it superfluous.

465. *Terribili monitu.* These prodigies, says Mr. Wharton, of the wine turned into blood, which Dido secretly observed (a very striking circumstance) and of Sichæus' voice; of the screams of the owl; the ancient predictions, and her melancholy dreams, are admirably calculated to produce terror and pity. The circumstance of the voice has been finely imitated by Mr. Pope, where Eloisa says:

In each low wind methinks a spirit calls,
And more than echoes talk along the walls.
Here as I watch'd the dying lamps around,
From yonder shrine I heard a dying sound:
Come, sister, come; it said or seem'd to say;
The place is here, sad sister, come away.

469. *Eumenidum—agmina;* troops of furies, whereas there were only three, Tisiphone, Megara, and Alecto.

469. *Pentheus* was the son of Cadmus, and king of Thebes in Bœotia, who, for prohibiting his subjects from the worship of Bacchus, was punished by that god with madness. In one of his fits, he offered violation to the Bacchanals as they were celebrating their orgies on mount Cithæron, for which they tore him in pieces, his mother and aunts being of the number. This is according to the fable in Ovid, Met. III. 700. But those, who would see the true history of this unfortunate prince, may consult Banier's Mythology. Euripides, in his Bacchanals, brings in Pentheus thus speaking: Και μεν οχαν μοι δυω ηλιους δοκω, διπτας δε Θηβας. Which is just Virgil's

Et solem geminum, et duplices se ostendere Thebas.

471. *Orestes.* See the note on Æn. III. 331.

Exigit, et, mœstam dictis aggressa sororem,
Consilium vultu tegit, ac spem fronte serenat:
Inveni, germana, viam, gratare sorori,
Quæ mihi reddat eum, vel eo me solvat amantem.
Oceani finem juxta Solemque cadentem,
Ultimus Æthiopum locus est: ubi maximus Atlas
Axem humero torquet stellis ardentibus aptum.
Hinc mihi Massylæ gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
Quæ dabat, et sacros servabat in arbore ramos,
Spargens humida mella soporiferumque papaver.
Hæc se carminibus promittit solvere mentes
Quas velit; ast aliis duras immittere curas,
Sistere aquam fluviis, et vertere sidera retrò:

et compellans verbis tristem sororem, celat consilium sub vultu, et exhilarat frontem spe *simulatâ*: O soror, *inquit*, gratulare sorori: reperi artem, quæ restituit illum mihi, vel me amantem liberabit *ab* illo. Prope terminos Oceani et Solem occidentem, extrema est regio Æthiopum: ubi magnus Atlas vertit humeris cœlum confixum astris fulgentibus. Inde *oriunda* ostensa est mihi saga Massylæ nationis, custos templi Hesperidum: et quæ præbebat cibum draconi, et servabat sacros ramos in arbore, fundens liquida mella et somniferum papaver. Hæc pollicetur se carminibus resolvere animos quos velit: aliis verò injicere tristes curas, retinere aquam *in* fluviis, et retrò agere sidera;

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480. *Oceani finem.* That no circumstance of horror might be wanting to introduce the fate of this unhappy princess, to *prodigies* succeeds *magic:* the dismal solemnity and infernal religion of which exceedingly heighten the terror in the catastrophe of this tragedy. By a pretence of endeavouring to bring back Æneas, or to cure her own love, the queen imposes upon her sister, by the same pretence the poet imposes upon his reader. The description of the magic ceremony and funeral preparation is of a piece with the rest; that is, in full perfection and never enough to be commended.

481. *Æthiopum.* Æthiopia is a vast country in Africa, now the land of the Abyssins. It lies all within the torrid zone, which is the reason of the name, Æthiops being compounded of the two Greek words *αιθειν torrere*, and *ωψ aspectus*, because the inhabitants are scorched with the heat of the sun.

481. *Maximus Atlas.* The rise of this poetical fiction is thus delivered by Mela, Lib. III. cap. 10. In arenis mons est Atlas, dense consurgens, verum incisis undique rupibus præceps.—Qui, quod altius, quam conspici potest, usque in nubila erigitur, cœlum et sidera non tangere modo vertice, sed sustinere quoque dictus est.

482. *Stellis ardentibus aptum. Aptus* here signifies fitted, joined, fitly set, spangled, studded, or adorned, as the word is used by Cicero: Fulgentem gladium è lacunari seta equina aptum. In Tuscul. And in the third book *de Nat. Deor.* speaking of the order of the stars, he says: Inter se omnia connexa et *apta*. It is derived from the old word *apere*, to bind, or join compactly together:

Sic ubi non erimus, cum corporis atque animai
Discidium fuerit, quibus è sumus uniter *apti* Lucr. Lib. V.

And again;

nos nil lædit veste carere
Purpurea atque auro signisque ingentibus apta.

484. *Hesperidum templi custos.* The Hesperides were the daughters of Atlas, who, according to the fable, possessed a garden wherein grew golden apples, consecrated to Venus: which apples Hercules carried off, having slain the dragon that kept them. But in reality they were shepherdesses of noble birth, whose flocks bore wool of a reddish colour, somewhat resembling gold, and which Hercules plundered, having first slain the keeper. The Greek name for sheep, *μηλα*, signifying also apples, made the poets feign that Hercules had stolen the apples *(mala)* of the Hesperides; and their keeper's name being Draco, gave them a pretence for saying they were literally kept by a dragon.

486. *Soporiferumque papaver.* As the dragon was to be continually awake, hence a question arises how the priestess came to feed him with soporiferous poppy. Some will have it that these poppies, with the honey, were his proper food, and had no effect to lay him asleep; it being observed, that a composition of honey and poppy seed dried was among the delicacies used by the ancients: Papaveris sativi, tria genera; candidum cujus semen tostum in secunda mensa cum melle apud antiquos dabatur. Plin. XIX. 1. Others allege, that it was in order to procure sleep to him at certain intervals. Perhaps it is only mentioned to show the power of this sorceress, that she was able to lay asleep even the wakeful dragon. Lastly, Servius is of opinion that poppy, which procures sleep to men, has a contrary effect on dragons, and keeps those animals awake. Others, to avoid this difficulty, make a full stop at *ramos*, and connect this line with the following.

et evocat infernas umbras. Videbis terram reboare sub pedibus, et ornos delabi à montibus. O dilecta soror, attestor Deos, et te, tuumque jucundum caput, me coactam præparari ad magicas artes. Tu tacita, sub aëre, *in* interiore domo, extrue rogum: et superpone arma Æneæ, quæ sceleratus reliquit suspensa *in* cubiculo, et omnes vestes, et lectum conjugalem *in* quo perii. Placet delere omnes reliquias pessimi hominis, et *ita* docet saga. Hæc locuta tacet: simul pallor invadit vultum. Tamen Anna non putat sororem celare mortem *suam sub illis* novis ceremoniis: nec suspicatur animo tantam rabiem! aut timet atrocius *quicquam*, quàm *in* nece Sichæi. Igitur præparat, *quæ* mandata *fuerant*. Sed regina extructo rogo, è tædis et ilicibus sectis, sub aëre, in interiore domo: cingitque locum sertis, et coronat funebribus foliis: superponit lecto vestes, et ensem relictum, et imaginem *Æneæ*, non inscia futuri *casûs*. Altaria stant circùm, et saga soluta crinibus tonat ore trecentos Deos, et Erebum, et Chaos,

Nocturnosque ciet manes. Mugire videbis
Sub pedibus terram, et descendere montibus ornos.
Testor, chara, Deos et te, germana, tuumque
Dulce caput, magicas invitam accingier artes.
Tu secreta pyram tecto interiore sub auras
Erige: et arma viri, thalamo quæ fixa reliquit
Impius, exuviasque omnes, lectumque jugalem
Quo perii, superimponas. Abolere nefandi
Cuncta viri monimenta jubet monstratq; sacerdos.
Hæc effata silet: pallor simul occupat ora.
Non tamen Anna novis prætexere funera sacris
Germanam credit: nec tantos mente furores
Concipit; aut graviora timet, quàm morte Sichæi.
Ergo jussa parat.
At regina pyrâ, penetrali in sede, sub auras
Erectâ ingenti, tædis atque ilice sectâ,
Intenditque locum sertis, et fronde coronat
Funereâ: super exuvias, ensemque relictum,
Effigiemque toro locat, haud ignara futuri.
Stant aræ circùm et crines effusa sacerdos
Tercentum tonat ore Deos, Erebumque, Chaosque,

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494. *Pyram.* A *pyra* was a pile of wood for burning dead bodies; from πυρ, *ignis*. A *rogus* was that pile properly disposed for burning. A *bustum* was the place where such piles were burned; or the pile itself reduced to ashes, from *bene ustum*.

495. *Et arma viri.* The sword which Æneas had accidentally left in Dido's bed-chamber—*exuvias ensemque relictum*, 507.

495. *Reliquit.* Some, says Ruæus, have undeservedly blamed Virgil, that he represents Æneas as giving a sword to Dido, a hero to a lady; but there is no indication that he presented it to her; he merely left it in the bed-chamber.

496. *Exuvias;* from *exuo*, signifying spoils, garments, &c.

498. *Jubet.* Other copies read *juvat*. As it stands, *jubet* signifies she commands, and *monstrat* implies the reason given for that command.

499. *Pallor—occupat ora.* Some copies read *inficit ora:* as in Horace, Epod. Od. VII. 15.

Tacent, et albus ora pallor inficit.

506. *Intenditque locum sertis.* Either the pyre itself, or the circumjacent walls.

507. *Funereâ.* Such as vervain, cypress, yew, &c.

508. *Effigiemque toro locat.* One of the rites of magic was, to prepare an image of the person against whom the enchantment was designed, either of wax or wool, and use it in the same manner as they would have used the person himself, had he been in their power:

terque hæc altaria circum
Effigiem duco.——Ecl. VIII. 75.
Limus ut hic durescit, et hæc ut cera liquescit
Uno eodemque igni: sic nostro Daphnis amore.——Ibid. 80.

508. *Haud ignara futuri.* The reflecting mind is shocked at this deliberate resolution and these formal preparations for self-murder. Dido was a heathen; but the christian reader, if ever tempted to suicide, or urged to a duel, will do well to reflect on the awfulness (to use the words of Mr. Wilberforce) of "rushing into the presence of our Maker in the very act of offending him."

510. *Tercentum tonat.* Servius tells us, that in the sacred rites of Hecate in particular, they used to imitate thunder, which gives propriety to the word *tonat*.

510. *Erebumque, Chaosque.* Erebus was a deity of hell; he married Night by whom he had the light and the day. The poets often use the word Erebus to signify hell itself, and particularly that part where dwelt the souls of those who had led a virtuous life. Chaos signified a confused assemblage of inactive elements, preexisting the formation of the world. This idea was first propagated among the heathen by Hesiod, and probably drawn by him from the Mosaic writings. Chaos was invoked as an old, infernal deity.

Tergeminamque Hecaten, tria virginis ora Dianæ.
Sparserat et latices simulatos fontis Averni.
Falcibus et messæ ad Lunam quæruntur ahenis
Pubentes herbæ, nigri cum lacte veneni.
Quæritur et nascentis equi de fronte revulsus
Et matri præreptus amor.
Ipsa molâ manibusque piis, altaria juxta,
Unum exuta pedem vinclis, in veste recinctâ,

et Hecaten triplicem, tria capita virginis Dianæ. Affuderat quoque fictas aquas lacûs Averni. Et conquiruntur lanuginosæ herbæ, succisæ falcibus æreis ad Lunam, cum succo nigri veneni. Conquiritur etiam *Hippomanes*, amor equæ subductus, et evulsus è fronte pulli nascentis. Ipsa *Dido*

moritura, exuta calceamentis *circa* unum pedem, in veste succinctâ, prope altaria,

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511. *Tergeminamque Hecaten.* This goddess was called Luna, the moon, in heaven, Diana on earth, Proserpina in hell. Hecate was not so properly her name, as an epithet given her to denote her hundred various qualities, from ἑκατὸν *centum;* or because she was appeased by a hundred victims. The same goddess was also painted with three heads, one of a horse, another of a dog, and the third of a man. By these some understand the three different phases of the moon.

512. *Latices simulatos.* In performing their religious rites, those materials requisite to the sacred occasion, that could not be conveniently procured, were allowed to be emblematically represented. Thus when animals rare, and not easily procured, were appointed to be sacrificed, a substitution was sometimes admitted of bread, or waxen images of those animals.

512. *Fontis Averni.* The Avernus is a lake in Campania, fabled to be the mouth of hell, and thus described, Æn. VI. 237.

Spelunca alta fuit, vastoque immanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris,
Quam super haud ullæ poterant impunè volantes
Tendere iter pennis; talis sese halitus atris
Faucibus effundens supra ad convexa ferebat:
Unde locum Graii dixerunt nomine Avernum.

According to Virgil, therefore, it was called Avernus, *quasi* ἄορνος, because no birds could fly over it in safety. The waters of this lake are said to have been much used by the Latins in magic rites.

513. *Falcibus et messæ ad lunam.* The dews that were thought to distil from the moon upon herbs were reckoned subservient to the purposes of magic. Those herbs were to be cut with brazen sickles. Hence Ovid, speaking of Medea, Met. VII. 228, says,

Partim succidit curvamine falcis ahenæ.

515. *Quæritur et nascentis equi, &c.* He means the Hippomanes, whereof are chiefly two kinds. The first is described by Virgil, Geor. III. 280.

Hinc demum, Hippomanes vero quod nomine dicunt
Pastores, lentum distillat ab inguine virus.

The other is that here referred to, and is thus described by Pliny, Lib. VIII. cap. 42. Et sane equis amoris innasci venefícium, Hippomanes appellatum, in fronte, caricæ magnitudine, colore nigro; quod statim, edito partu, devorat fœta, aut partum ad ubera non admittit, siquis præreptum habeat. Olfactu in rabiem id genus agitur. See also Aristot. de Animal. Lib. VI. 22. According to the account given of it by those ancients, it is a lump of flesh that grows in the forehead of a foal just brought forth, which the mare presently devours; otherwise she loses all affection for her offspring, and denies it suck. Its being so greedily sought after by the mother, is the reason why Virgil here calls it *matris amor*, the object of the mare's love; and another poet for the same reason calls it *hinnientium dulcedines*. What gave rise to the vulgar opinion of its virtue in philtres, was undoubtedly the circumstance before mentioned; namely, that the mares, from which it is snatched, lose all love for their offspring, and become hardened against them. Aristotle, who gives much the same description of the Hippomanes with Pliny, says, that all that is related of its pretended efficacy in love potions is mere fable, invented by old women and enchanters. See Bayle's Dissertation on Hippomanes.

517. *Molâ.* The *mola* was a cake made of barley and salt, both of that year's production, wherewith the head of the victim was sprinkled; which rite was therefore called *immolatio.*

518. *Unum exuta pedem, &c.* Putting herself in the habit of a sorceress, as Ovid describes Medea, Met. VII. 182.

Egreditur tectis, vestes induta recinctas,
Nuda pedem, nudis humeris infusa capillos.

518. *In veste recinctâ.* It appears from the passage in Ovid now quoted, that sorceresses were wont to be loose in their attire

testatur molâ et manibus pïis Deos et astra concurrentia ad *suum* fatum: præterea, si aliquis Deus æquus et memor curam gerit amantum non æquali nexu *junctorum, hunc* implorat. Nox erat, et corpora fatigata somnum capiebant in terris, sylvæque et aspera maria quieverant: quando astra vertuntur in medio cursu: quando omnis campus silet, bestiæ, et versicolores aves, et quæ incolunt latè lacus liquidos, et quæ agros rubis horridos, jacentes sub nocte tacitâ mulcebant somno curas et corda oblita laborum. Non verò *mulcebat curas* Phœnissa animo misera, nec unquam resolvitur in somnum, aut admittit noctem oculis aut pectore: augescunt curæ, et iterum renascens amor furit, et agitatur magno motu irarum. Sic adeò instat *sibi*, et sic apud se cogitat: Quid nunc faciam? an vicissim contemnenda tentabo primos amatores, et supplex flagitabo nuptias Numidarum, quos ego jam toties dedignata sum *accipere* conjuges? An ergo sequar naves Trojanas,

Testatur moritura Deos, et conscia fati
Sidera: tum, si quod non æquo fœdere amantes
Curæ numen habet justumq; memorque, precatur.
Nox erat, et placidum carpebant fessa soporem
Corpora per terras, sylvæque et sæva quiêrant
Æquora: cùm medio volvuntur sidera lapsu:
Cùm tacet omnis ager, pecudes, pictæq; volucres,
Quæq; lacus latè liquidos, quæq; aspera dumis
Rura tenent, somno positæ sub nocte silenti
Lenibant curas, et corda oblita laborum.
At non infelix animi Phœnissa; neque unquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit: ingeminant curæ, rursusq; resurgens
Sævit amor, magnoque irarum fluctuat æstu.
Sic adeò insistit, secumque ita corde volutat:
En quid ago? rursusne procos irrisa priores
Experiar? Nomadumq; petam connubia supplex,
Quos ego sum toties jam dedignata maritos?
Iliacas igitur classes atque ultima Teucrûm

NOTES.

when they set about their enchantments; and therefore all the interpreters translate *recinctæ* by loose or ungirt, except Ruæus, who contends that it should be rendered girt or tucked up. See his note.

520. *Non æquo fœdere.* Loving not with equal intenseness, as with Dido and Æneas: she loving much, he but little.

522. *Nox erat, &c.* Every reader of taste must be sensible of the exquisite softness and delicacy of these numbers, and that the whole description is a most beautiful and perfect image of nature. Those trivial objections which Dr. Trapp takes so much pains to confute, would never enter into the thought of any reader who judges candidly and according to nature. It is obvious that Virgil never designed this as a description of night in general, but of a night calm and perfectly serene, in order to set off to greater advantage the opposite image of Dido's anxiety and disquietude: and indeed nothing could give us a more lively idea of her restless situation, than thus to represent it in opposition to the great tranquillity and undisturbed repose which reigned over all nature besides. She is so far from partaking the blessings of sleep with the rest of the world, that the silence and solitude of the night, which dispose others to rest, only feed her care, and swell the tumult of her passion.

527. *Sub nocte silenti.* The poet here considers night as a person spreading her dark mantle over the earth, as she is often poetically represented.

528. *Curas, et corda oblita laborum. Sunt* may be understood; or the construction may be, *they assuaged their cares, and also soothed* (*lenibant*) *their hearts, forgetful of labours.*

531. *Rursusque resurgens Sævit amor.* This represents love as a mighty sea, which had been for some time calm, but now begins to rise in furious waves, to rack and agitate her soul with a variety of tumultuous passions:

Magnoque irarum fluctuat æstu.

534. *En quid ago?* Dido in her deliberations proposes five different measures: 1. To apply to former suitors. 2. To commit herself openly to the ships and faith of the Trojans. 3. To steal away unseen and mingle with the crew. 4. To employ the whole force of the Tyrians against them, or 5. To die. The last measure is approved.

Die then, as thou deserv'st, in death repose,
The sword, the friendly sword shall end thy woes.

534. *Rursusne procos experiar.* Servius renders *rursus* here by *vicissim, Shall I court them now in my turn, as they have done me?* But perhaps it may be taken in the common signification thus, *Shall I now again make my addresses to my former lovers, as I have done already to Æneas?*

Jussa sequar? quiane auxilio juvat antè levatos,
Et benè apud memores veteris stat gratia facti?
Quis me autem, fac velle, sinet? ratibusq; superbis
Irrisam accipiet? nescis heu, perdita, necdum
Laomedonteæ sentis perjuria gentis?
Quid tum? sola fugâ nautas comitabor ovantes?
An Tyriis, omnique manu stipata meorum
Insequar? et quos Sidoniâ vix urbe revelli,
Rursus agam pelago, et ventis dare vela jubebo?
Quin morere, ut merita es, ferroq; averte dolorem.
Tu lachrymis evicta meis, tu prima furentem
His, germana, malis oneras, atque objicis hosti.
Non licuit thalami expertem sine crimine vitam
Degere more feræ, tales nec tangere curas?
Non servata fides cineri promissa Sichæo.

Tantos illa suo rumpebat pectore questus.
Æneas celsâ in puppi, jam certus eundi,
Carpebat somnos, rebus jam ritè paratis.
Huic se forma Dei vultu redeuntis eodem
Obtulit in somnis, rursusque ita visa monere est;
Omnia Mercurio similis, vocemque, coloremque,
Et crines flavos, et membra decora juventæ:

çt suprema imperia Trojanorum? an quia *mihi* prodest eos priùs *à me* recreatos esse subsidio, et *quia* gratia *illius* antiqui facti manet *adhuc* in benè gratis *eorum animis:* Fac autem *me* velle *eos sequi*, quis *eorum* mihi permittet? et navibus admittet irrisam? Heu! nescisne misera, necdum sentis perjuria Trojanæ gentis? Quid tum *si hoc accidat?* an sola fugiendo sequar nautas *eorum* triumphantes? an cincta Carthaginensibus, et omni turbâ meorum persequar *eos?* et iterum traham in mare, et jubebo committere vela ventis, *eos* quos difficilè extraxi ex urbe *Tyro*, Sidoniæ *vicinâ?* Morere potiùs, ut digna es, et expelle ense dolorem. Tu, ô soror, commota meis lachrymis, tu prima oppressisti amantem his miseriis, et exponis *me* hosti. Nonne fas erat ducere vitam immunem nuptiarum, in modum feræ, nec tangi talibus curis? Non est servata *à me* fides jurata cineribus Sichæi. Illa immittebat è pectore tantas querelas. Æneas jam certus abeundi capiebat somnum in altâ puppe, jam benè præparatis rebus. Species Dei redeuntis sub eâdem figurâ obtulit se illi per somnum, et iterum visa est ita increpare illum; similis Mercurio *per* omnia, et vocem, et colorem et flavos capillos, et membra pulchra juventutis:

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538. *Quiane*, for *an quia*, irony.

538. *Auxilio juvat ante levatos.* Some copies read *exilio*, alluding to the hospitable reception which Dido had given Æneas and his exiled followers; but the other reading is more authentic.

542. *Laomedonteæ;* as much as to say *fraudulent, perfidious*, alluding to the known story of Laomedon's having defrauded the gods of their promised hire for building the walls of Troy.

543. *Ovantes.* This is a term applicable to mariners in general, who usually set out with acclamations of joy: but here it is to be considered in that particular light wherein Dido viewed them, as triumphing over her in their departure.

545. *Insequar.* Others read *inferar.*

548. *Tu lachrymis evicta meis.* Her sister could not bear to see her pine away in mournful widowhood, and therefore had dissuaded her from it. See her speech above, v. 32.

Solane perpetuâ mœrens carpere juventâ?

548. *Tu lachrymis evicta.* There was blame somewhere. Dido, as is common with persons in the distraction of grief and resentment, throws it at one time on herself, at another on Æneas, now on the gods, and now on her sister.

Sister, 'twas you, first, by my sorrows mov'd,
Expos'd me rashly to the wretch I lov'd.

550. *Thalami expertem degere, more feræ.* Some read *expertam*, viz. *expertam vitam thalami*, having experienced the wedded life. But that the other is the true reading, appears particularly from Quintilian, who adduces this passage as an instance of that sort of figure in language, which, under the appearance of pleading for a thing, tacitly argues against it. Thus, while Dido here seemingly approves a single life, yet, by representing it as the condition of a savage, *degere vitam more feræ*, she in fact condemns it, and insinuates that marriage is the most perfect society, and distinguishes the life of men from that of insocial animals.

551. *More feræ.* There seems to be no foundation for referring this, with Servius and others, to the female lynx, of whom Pliny says: *Lyncas, post amissos conjuges, aliis non jungi.* The expression is general, and ought to be so understood. The idea is said to be harsh; but, says Dr. Trapp, I see no reason for it, especially considering that the queen, while she says so, is very little better than *fera*, mad, if not wild.

552. *Cineri Sichæo.* Employed as an adjective for *Sichæio;* unless the reading be Sichæi, as in many ancient MSS.

556. *Forma Dei—Mercurio similis.* The whole current of interpreters make this god to be Mercury. But Catrou has observed, that the expression, *omnia Mercurio similis*, implies that it was another god who assumed Mercury's likeness, probably Morpheus.

Fili Veneris, *inquit*, potesne capere somnum, in hoc casu? nec vides pericula quæ mox te circumstabunt? insane! nec audis ventos propitios flare? Illa *Dido*, certa moriendi, meditatur animo fraudes et sævum crimen, et agitatur variis motibus irarum. Nec fugis hinc festinus, quamdiu potestas *est* festinandi? Mox videbis mare agitari remis, et splendere funestis facibus; mox litora accendi flammis: si Aurora invenerit te tardantem *in* his regionibus. Age ergo, amputa moras: mulier *res est* semper varia et mutabilis. Ita locutus confudit se *cum* nigris tenebris. Tunc autem Æneas territus subito simulacro, eripit corpus somno, et increpat socios:

Nate Deâ, potes hoc sub casu ducere somnos? 560
Nec, quæ circumstent te deinde pericula, cernis?
Demens! nec Zephyros audis spirare secundos?
Illa dolos dirumque nefas in pectore versat,
Certa mori, varioque irarum fluctuat æstu. 564
Non fugis hinc præceps, dum præcipitare potestas?
Jam mare turbari trabibus, sævasque videbis
Collucere faces, jam fervere litora flammis:
Si te his attigerit terris Aurora morantem.
Eia age, rumpe moras: varium et mutabile semper
Fœmina. Sic fatus nocti se immiscuit atræ. 570
Tum verò Æneas, subitis exterritus umbris,
Corripit è somno corpus, sociosque fatigat:
Præcipites vigilate viri, et considite transtris:
Solvite vela citi: Deus æthere missus ab alto,
Festinare fugam tortosque incidere funes 575
Ecce iterum stimulat. Sequimur te, sancte Deorum,
Quisquis es, imperioque iterum paremus ovantes.

Expergiscimini celeriter, ô socii, et sedete in scamnis: explicate vela citò: ecce Deus missus ex alto cœlo rursus hortatur celerare fugam, et secare tortos funes. Sequimur te, ô sancte Deus, quicumque es, et rursus læti obtemperamus mandatis.

NOTES.

560. *Nate Deâ.* This is the second embassy. He urges the flight of Æneas, from the convenience of the season and from the dangers which impended. Dido had indeed resolved to die, but it was possible, *woman is so variable*, that she might change her purpose, and the day following attack him and his fleet with all the violence her Tyrians could employ.

562. *Zephyros—secundos.* The Zephyrs here are put for any fair wind in general; for those who sail from Carthage to Italy must be aided by the south wind, not the Zephyr or south west.

569. *Varium et mutabile, &c.* According to Sterling, "*Women are weathercocks.*" Dryden considers this a most severe satire on the female sex; but it is not necessary, with him, to suppose that *varium* and *mutabile* must agree with *animal* understood. Where *res* is meant the adjectives are often in the neuter gender. Dryden supplies the word *thing* himself in his translation.

Who knows what hazards thy delay may bring,
Woman's a various and a changeful *thing.*

Pitt employs the same word, but is certainly more animated than Dryden:

E'en now the dread revenge is on the wing,
Rise, prince,—a woman is a changeful *thing.*

572. *Corripit è somno.* This is a phrase which Virgil seems to have borrowed from Lucretius, who has

Corripere ex somno corpus, mutareque vultum.

The word implies great celerity, eagerness, and impetuosity.

573. *Considite transtris*, i. e. Take your seats at the oars: for the *transtra* are the rowers' benches.

575. *Tortosque incidere funes.* Dr. Bentley, in his note on Hor. Carm. Lib. I. 14. 6.

Ac sine funibus vix durare carinæ, &c.

understands by *funes*, both in that passage of Horace, and in this of Virgil, the *anchors*, and in support of his opinion quotes two places from Lucan:

Ut tremulo starent contentæ fune carinæ.
Lib. II. 621.

Litora curva legit, primisque invenit in undis,
Rupibus exesis hærentem fune carinam.
Lib. V. 514.

But, with submission to so great a critic, *funes* here we think, can signify nothing but ropes or cables, as is evident from the epithet *tortos*, and from the word *incidere*. Besides, we have it so explained below, when Æneas puts the orders of the god in execution, v. 580.

vaginâque eripit ensem
Fulmineum, strictoque ferit retinacula ferro.

576. *Sancte Deorum.* This is after the manner of the Greeks, Homer in particular, in whom you will find δια θεαων, and similar expressions. But Virgil seems immediately to have imitated Ennius, who has *Respondit Juno Saturnia sancta Dearum.*

577. *Quisquis es.* This mode of speaking cannot be considered as confirming the observation of Catrou, (see note 556.) for he is considered as having given, and the Trojans as having obeyed, his commands before. Imperioque *iterum* paremus.

Adsis ô, placidusque juves, et sidera cœlo
Dextra feras. Dixit: vaginâque eripit ensem
Fulmineum, strictoque ferit retinacula ferro.
Idem omnes simul ardor habet: rapiuntque, ruuntque:
Litora deseruere: latet sub classibus æquor.
Adnixi torquent spumas, et cœrula verrunt.
Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile:
Regina è speculis ut primùm albescere lucem
Vidit, et æquatis classem procedere velis;
Litoraque et vacuos sensit sine remige portus:
Terque quaterque manu pectus percussa decorum,
Flaventesque abscissa comas: Proh Jupiter! ibit
Hic, ait, et nostris illuserit advena regnis?
Non arma expedient, totâque ex urbe sequentur,
Diripientque rates alii navalibus? ite:
Ferte citi flammas, date vela, impellite remos.
Quid loquor? aut ubi sum? quæ mentem insania mutat?

Adsis ô, et *nos* benignus adjuves, et reddas è cœlo sidera propitia. Dixit: et eripit è vaginâ gladium coruscantem, et strictâ acie secat funes. Idem ardor occupat simul omnes: et rapiunt, et ruunt: reliquerunt litora: mare tegitur sub navibus: adnixi convolvunt *fluctus* spumosos, et trajiciunt cœrulea *spatia*. Et jam prima Aurora, deserens croceum lectum Tithoni, illustrabat terras novâ luce: statim atque regina vidit è speculâ diem albescere, et classem progredi velis paribus: et animadvertit litora et portus vacuos absque remigibus: percutiens ter et quater manu pulchrum pectus, et evellens flavos capillos: Proh Jupiter! inquit: abibit ille advena, et illuserit nostro regno? *Cives* non educent arma, nec *eum* insequentur ex urbe totâ, nec alii extrahent naves è stationibus? ite celeres, injicite faces, immittite vela, agitate remos. Quid dico, aut ubi sum? quæ amentia turbat mentem?

NOTES.

578. *Sidera cœlo dextra feras*, i. e. *feras* nobis *sidera dextra è cœlo.*

579. *Dextra sidera;* propitious, or friendly stars.

580. *Fulmineum* may either signify penetrating like lightning, or bright and shining.

582. *Litora deseruere: latet.* The reader here will observe a change of the tense, which adds to the force of the description. The *deseruere* marks the quickness of their departure, and the *latet æquor sub classibus* shows them already out at sea, and their ships ranged together.

585. *Tithoni croceum, &c.* Tithonus was the son, or, according to others, the brother, of Laomedon, king of Troy, whom the poets fabled to have been ravished by Aurora, on account of his beauty, and endued by her with immortality; but, having forgotten to ask likewise perpetuity of youth and beauty, he grew so weak and extenuated by old age, that life was a burthen to him, and he would gladly have become again a mortal. But the goddess, not having it in her power to divest him of his immortality, had pity upon him, and transformed him into the grasshopper. See Ovid's Met.

585. *Aurora cubile.* "We may observe," says the author of Virgil's life before Mr. Dryden's translation, "it is an art peculiar to Virgil to intimate the event by some preceding accident. He hardly ever describes the rising of the sun but with some circumstance which fore-signifies the fortune of the day. For instance, when Æneas leaves Africa and queen Dido, he thus describes the fatal morning:"

"Tithoni croceum linquens Aurora cubile."

586. *E speculis. Specula* is not only a prospect from a high place; but the high place itself, whence the prospect is viewed.

586. *Albescere lucem vidit;* observed the light of day begin to whiten.

587. *Æquatis procedere velis.* The sails were equally distended on either side of the sailyard, which denotes that the wind blew full and fair with equable motion; as Æn. V. 844. *Æquatæ spirant auræ.*

587. *Classem procedere velis.* Let us, says Mr. Wharton, admire this fine stroke of nature. The queen who had spent the night in disquietude, possessed with a thousand alarming fears that her lover would leave her, rises, at the very first glimpse of daylight *(ut primùm albescere)* and ascends a high watch-tower to determine whether her fears were well grounded or not. The first object that strikes her eye is the navy in full sail; while the harbour was without a single ship.

590. *Proh Jupiter!* The rage of the queen bursts forth into a soliloquy and address full of imprecation. Ruæus says it has seven parts. The attentive reader will easily find them.

593. *Diripientque rates navalibus?* Will not others tear and hale my ships from the docks, to sail in pursuit of him?

Misera Dido, nunc fata crudelia te urgent. Tunc decebat *hæc facere*, cùm tradebas sceptra *tua Æneæ*. En dextra *data*, et fides: *en ille*, quem dicunt ferre secum patrios Penates, quem sustentâsse humeris patrem annis effœtum. Nonne potui lacerare correptum corpus, et spargere *in* aquas? nonne occidere gladio socios, nonne ipsum Ascanium, et offerre *eum* in mensâ patris comedendum? At dubius fuisset exitus *illius* pugnæ! fuisset. Quem timebam *ego* moritura? immisissem faces in castra, et implevissem ignibus naves: extinxissem patrem et filium cum gente: ipsa me præcipitâssem super *illos*. Sol, qui luce circumspicis omnia terrarum opera: tuque Juno, conciliatrix et particeps nuptialium negotiorum: et *tu* Hecate inclamata per urbes in triviis nocturnis: et Furiæ vindices, et Dii morientis Didonis; audite hæc, et applicate huc numen meritum à sceleratis, et excipite nostras preces. Si necesse est *Æneam*, sceleratum *illud* caput, attingere portus, et appelli terris: et sic voluntas Jovis *id* exigit, et hic terminus stat: saltem agitatus et bello et armis fortis populi,

Infelix Dido! nunc te fata impia tangunt.
Tum decuit, cùm sceptra dabas. En dextra fidesque!
Quem secum patrios aiunt portare Penates,
Quem subiisse humeris confectum ætate parentem.
Non potui abreptum divellere corpus, et undis
Spargere? non socios, non ipsum absumere ferro
Ascanium, patriisq; epulandum apponere mensis?
Verùm anceps pugnæ fuerat fortuna! fuisset.
Quem metui moritura? faces in castra tulissem:
Implêssemq; foros flammis: natumq; patremq;
Cum genere extinxêm: memet super ipsa dedissem.
Sol, qui terrarum flammis opera omnia lustras:
Tuque harum interpres curarum, et conscia Juno,
Nocturnisque Hecate triviis ululata per urbes,
Et Diræ ultrices, et Dii morientis Elisæ,
Accipite hæc, meritumque malis advertite numen,
Et nostras audite preces. Si tangere portus
Infandum caput, ac terris adnare necesse est;
Et sic fata Jovis poscunt, hic terminus hæret:
At bello audacis populi vexatus et armis,

NOTES.

596. *Nunc te fata impia tangunt.* The Cambridge edition, on the authority of Probus and the Codex Mediceus referred to by Pierius, reads, *Nunc te facta impia tangunt?* by which the sense is made quite easy; whereas one hardly knows what to make of the other reading.

600. *Abreptum divellere corpus;* as the Bacchanals did Orpheus, according to Virgil's beautiful description, Georg. IV.

spreto Ciconum quo munere matres,
Inter sacra Deûm, nocturnique orgia Bacchi,
Discerptum latos juvenem sparsere per agros.

602. *Epulandum apponere;* As Progne, to be revenged on Tereus for the barbarous treatment of her sister Philomela, served up his own son Itys to him at a banquet. See Ov. Met. Lib. VI.

606. *Extinxém*, for *extinxissem; per syncopen.* So 682. *extinxtî* for *extinxisti.*

606. *Memet super ipsa dedissem.* What reader of taste can avoid admiring this beautiful turn of thought. Filled as she was with rage, her rage would have found pleasure in the throwing of herself upon the burning pile of the son and the sire. She hated him to such a degree that she could have been content to have burned with him.

607. *Sol.* She invokes the sun, as the nourisher of life which she was about to resign, or as the great observer of human actions, who must observe her hospitality and the infidelity and treachery of Æneas.

608. *Interpres;* witness, judge, arbitress, says Servius.

608. *Conscia Juno.* The procurer and directress of the nuptials, on account of which she perished.

609. *Nocturnis.* Because the rites of Hecate were celebrated by night in a place where three ways meet.

609. *Hecate.* Who presided over magic rites, by which she was about to die.

609. *Ululata.* When Pluto had ravished Proserpine (the same with Hecate) her mother Ceres traversed the earth in quest of her, with lighted torches, stopping at those places where two or three ways met, to invoke her name with doleful outcry. Hence it became a custom in her sacred rites for the matrons on certain days to go about the streets and crossways, filling the air with hideous shrieks and howlings.

615. *At bello audacis.* It was an opinion very prevalent among the ancients, that the prayers of the dying were generally heard, and that their last words were prophetic. Thus Virgil makes Dido imprecate upon Æneas a series of misfortunes, which actually had their accomplishment in his own person, or in his posterity. 1. He was harassed with war in Italy by Turnus. 2. He was necessitated to abandon his son, and go into Etruria to solicit assistance. Æn. VII. 80. 3. He saw his friends cruelly

Finibus extorris, complexu avulsus Iüli,
Auxilium imploret, videatque indigna suorum
Funera: nec, cùm se sub leges pacis iniquæ
Tradiderit, regno aut optatâ luce fruatur;
Sed cadat ante diem, mediâq; inhumatus arenâ.
Hæc precor: hanc vocem extremam cum sanguine fundo.
Tum vos, ô Tyrii, stirpem et genus omne futurum
Exercete odiis; cinerique hæc mittite nostro
Munera: nullus amor populis, nec fœdera sunto.
Exoriare aliquis nostris ex ossibus ultor;
Qui face Dardanios ferroque sequare colonos.
Nunc, olim, quocunq; dabunt se tempore vires,
Litora litoribus contraria, fluctibus undas
Imprecor, arma armis: pugnent ipsique nepotes.
Hæc ait: et partes animum versabat in omnes,
Invisam quærens quamprimum abrumpere lucem.
Tum breviter Barcen nutricem affata Sichæi,
Namque suam patriâ antiquâ cinis ater habebat:
Annam, chara, mihi, nutrix; huc siste sororem:
Dic corpus properet fluviali spargere lymphâ,
Et pecudes secum et monstrata piacula ducat.
Sic veniat, tuque ipsa piâ tege tempora vittâ.
Sacra Jovi Stygio, quæ ritè incepta paravi,
Perficere est animus: finemque imponere curis:

exul è finibus *suis*, abstractus à complexu Ascanii, imploret auxilium, et cernat indignas mortes suorum: et, cùm submiserit se conditionibus pacis onerosæ, non potiatur regno aut vitâ desideratâ: sed moriatur ante tempus, et *sit* insepultus *in* mediâ arenâ. Hæc imprecor: emitto hæc ultima verba cum sanguine. Vos etiam, ô Carthaginenses, persequimini odiis stirpem *ejus* et omnem gentem futuram; et offerte hæc dona meis cineribus: nullus amor, nulla concordia sit *inter hos* populos. Nascere, ô vindex aliquis, è nostris ossibus; qui persequaris ferro et flammâ colonias Trojanas. Nunc, *et* olim, *et* quocumque tempore offerent se vires, imprecor litora inimica litoribus, maria maribus, arma armis: certent etiam ipsi posteri. Dixit hæc, et convertebat animum in varias partes, quærens quàm citissimè abrumpere vitam odiosam. Tunc breviter allocuta est Barcen nutricem Sichæi, nam nigra humus tenebat suam *nutricem* in vetere patriâ: O nutrix dilecta, accerse huc mihi Annam sororem. Mone ut festinet aspergere corpus aquâ flumineâ, et secum adducat pecudes ac piacula præscripta. Sic veniat, et tu ipsa cinge caput sacrâ vittâ. Mens est *mihi* absolvere sacrificia, quæ inchoata destinavi Jovi inferno: et ponere terminum miseriis:

NOTES.

slain in battle, especially Pallas, Æn. X. 489. 4. He died before his time, being slain by Mezentius, according to the most authentic tradition, and was left unburied on the banks of the Numicus, by whose waters his body was at length carried off, and never more appeared. 5. The Romans and Carthaginians were irreconcileable enemies to each other; and no leagues, no ties of religion, could ever bind the two nations to peace. 6. Annibal was Dido's avenger, who arose afterwards to be the scourge of the Romans, and carried fire and sword into Italy.

620. *Cadat ante diem.* Not by age, but at an immature hour and by violent measures.

623. *Cinerique hæc mittite nostro.* In allusion to the sacrifices that used to be offered to the dead, such as milk, wine, blood, fruits, &c.

625. *Nostris ex ossibus ultor.* Plainly pointing to Annibal.

628. *Litora litoribus.* The shores of Carthage were opposite to the shores of Italy. Let the hatred of Carthage oppose itself to the hatred of Italy, as shores are opposed to shores.

635. *Fluviali spargere lymphâ.* The custom both of Greeks and Romans was, to wash their bodies before they performed sacrifice, as has been observed in the note, Æn. II. 719. But Servius observes, that they only sprinkled themselves with water before offering sacrifices to the infernal deities. Thus, Æn. VI. 230, Æneas, in performing the funeral obsequies to Misenus, which were always accompanied with sacrifices to the infernal gods, sprinkles his followers three times with pure water.

Idem ter socios pura circumtulit unda,
Spargens rore levi, et ramo felicis olivæ.
Lustravitque viros.

And, in the same book, verse 635, before he presents his offering to Proserpine, he sprinkles his body with fresh water:

Occupat Æneas aditum, corpusque recenti
Spargit aquâ, ramumque adverso in limine figit.

638. *Jovi Stygio.* Jupiter Stygius was one of the names given to Pluto, who reigned supreme in the infernal regions, as Jupiter did in heaven.

et dare igni bustum Trojani ducis. Sic locuta est. Illa urgebat gressum senili affectu. At Dido tremens, et efferata horridis consiliis, rotans oculos sanguineos, et infecta maculis *circa* malos trementes, et pallens *ob* mortem imminentem, ingreditur interiorem partem domûs, et furens conscendit altam pyram, et educit gladium Trojanum, munus non comparatum in hos usus. Postquam vidit vestes Trojanas et lectum *sibi* cognitum, paululùm illùc morata flendo et cogitando, abjecit se in lectum, et protulit hæc ultima verba! Reliquiæ dulces, dum fata et Dii permittebant, excipite hanc animam, et liberate me his curis. Vixi, et perfeci cursum quem fortuna *mihi* dederat: et nunc simulacrum meum descendet illustre sub terras. Condidi urbem egregiam: vidi meos muros, vindicavi maritum, exegi pœnas ab inimico fratre. Fortunata, heu nimis fortunata! si tantummodo Trojanæ naves non attigissent nostra litora. Dixit *hæc*, et ore incumbens in lectum: *An* moriemur inultæ?

Dardaniiq; rogum capitis permittere flammæ. 640
Sic ait. Illa gradum studio celerabat anili.
At trepida et cœptis immanibus effera Dido,
Sanguineam volvens aciem, maculisq; trementes
Interfusa genas, et pallida morte futurâ,
Interiora domûs irrumpit limina, et altos 645
Conscendit furibunda rogos, ensemq; recludit
Dardanium, non hos quæsitum munus in usus.
Hìc postquam Iliacas vestes notumq; cubile
Conspexit, paulùm lachrymis et mente morata,
Incubuitque toro, dixitq; novissima verba: 650
Dulces exuviæ, dum fata Deusq; sinebant:
Accipite hanc animam, meq; his exolvite curis.
Vixi, et quem dederat cursum fortuna, peregi:
Et nunc magna mei sub terras ibit imago.
Urbem præclaram statui: mea mœnia vidi: 655
Ulta virum, pœnas inimico à fratre recepi:
Felix, heu nimiùm felix! si litora tantùm
Nunquam Dardaniæ tetigissent nostra carinæ.
Dixit, et, os impressa toro, moriemur inultæ?

NOTES.

640. *Dardaniique rogum capitis. Dardanium caput* here signifies no more than merely *Dardanii*, the Trojan; for so the word *caput* is used in other places, as Æn. IV. 37.

Testor utrumque caput.

And verse 613,

Si tangere portus infandum caput.

647. *Non hos quæsitum munus in usus.* From this some infer, that Æneas had made Dido a present of that sword; in which sense Ovid understands it in the epistle which he has written for Dido to Æneas. But, because a sword was a very improper present from a lover to his mistress, it is more probable that it was a present from Dido or some other person to Æneas, and that, in his hurry to be gone, he had left it with other things in his bedchamber, as is said above, verse 495.

Et arma viri thalamo quæ fixa reliquit.

And 507. *Super exuvias, ensemque relictum.*

649. *Morata.* No circumstance can be imagined more pathetic and moving than her pausing and bursting into tears at the sight of the bed and the Trojan robes, and then throwing herself in agony upon the well known couch. Her dying speech is the triumph of love, glory, and revenge.

653. *Quem dederat cursum fortuna.* Not which nature or fate, but fortune had given her, i. e. she lived as long as she was able to enjoy life and be happy.

654. *Magna imago.* The question here is, why Dido calls her ghost or shade *magna*, great. Turnebus gives a very odd and farfetched account of the matter; it is, says he, because ghosts make their appearance in the night time, when, to the frighted imagination of the spectator, the object is magnified. But is it not more natural to say, that Dido here speaks in the swellings of her proud, haughty spirit? She speaks the language of majesty, of one conscious of her own dignity, who had reigned in glory, had founded a flourishing city and kingdom, had gained a glorious revenge over her brother, and, in short, had been happy in every circumstance, but that which her high disdain would not suffer her to outlive. In this situation of mind, what was more natural than for her to conceive a ghost as of a great and illustrious rank, that would be distinguished, even in the other world, from the herd of vulgar souls?

656. *Pœnas inimico à fratre recepi.* She had both recovered from Pygmalion her own wealth, and the treasures for which he had murdered Sichæus. Therefore it is with great propriety she uses the word *recepi*. in speaking of the revenge she had taken on Pygmalion.

659. *Os impressa toro.* As Alceste does of her bed in Euripides.

Sed moriamur, ait: sic, sic juvat ire sub umbras.
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostræ secum ferat omina mortis.
Dixerat: atque illam media inter talia ferro
Collapsam aspiciunt comites, ensemq; cruore
Spumantem, sparsasq; manus. It clamor ad alta
Atria, concussam bacchatur fama per urbem,
Lamentis gemituque et fœmineo ululatu
Tecta fremunt, resonat magnis plangoribus æther.
Non aliter quàm si immissis ruat hostibus omnis
Carthago, aut antiqua Tyros; flammæq; furentes
Culmina perq; hominum volvantur perq; Deorum.
Audiit exanimis, trepidoque exterrita cursu,
Unguibus ora soror fœdans et pectora pugnis,
Per medios ruit, ac morientem nomine clamat:
Hoc illud, germana, fuit? me fraude petebas?
Hoc rogus iste mihi, hoc ignes aræque parabant?
Quid primum deserta querar? comitemne sororem
Sprevisti moriens? eadem me ad fata vocâsses,
Idem ambas ferro dolor, atq; eadem hora tulisset.
His etiam struxi manibus, patriosq; vocavi
Voce Deos; sic te ut positâ crudelis abessem?
Extinxtî me teque, soror, populumque, patresque
Sidonios, urbemq; tuam. Date, vulnera lymphis
Abluam; et extremus si quis super halitus errat,
Ore legam. Sic fata, gradus evaserat altos,
Semianimemq; sinu germanam amplexa fovebat
Cum gemitu, atque atros siccabat veste cruores.
Illa graves oculos conata attollere, rursus
Deficit: infixum stridet sub pectore vulnus.

sed *tamen* moriamur, inquit: sic, sic dulce est descendere ad umbras. Crudelis Trojanus è mari videat oculis has flammas, et auferat secum signa nostræ mortis. Dixerat: et in medio talium *verborum* famulæ vident eam collapsam, et gladium spumantem sanguine, et manus *eodem* tinctas. Clamor spargitur in profundam aream: fama furit per urbem commotam, domus fremunt gemitu et ululatu fœminarum, aër sonat magnis planctibus. Non aliter ac si tota Carthago, aut Tyrus antiqua, subvertatur irrumpentibus hostibus; et *si* flammæ furentes spargantur per tecta, et Deorum et hominum. Audiit *hoc* soror exanimata; et pavefacta festino cursu, lacerans vultum unguibus et pectus pugnis, irrumpit inter medios, et inclamat morientem nomine: Hoc ipsum fuit, ô soror? fallebas me hoc dolo? hoc parabat mihi pyra ista, hoc ignes et altaria? Quâ de re primùm conquerar *ego* derelicta? an moriens aspernata es sororem te comitari? *si* me invitâsses ad eadem funera, idem dolor atque eadem hora sustulisset utramque gladio. Erexi etiam his manibus *meis*, et voce appellavi patrios Deos; ut *ego* inhumana abessem à te sic jacente? Perdidisti, ô soror, et me, et te, et populum, et senes Phœnicios, et tuam urbem. Date, abluam aquis plagas; et, si aliquis ultimus spiritus adhuc vagatur, *illum* ore colligam. Sic locuta pervenerat ad altissimos gradus, et gremio complexa sororem semimortuam, fovebat *eam* cum gemitu, et abstergebat veste nigrum sanguinem. Illa conata erigere tardos oculos, deficit iterum: stridet sub pectore plaga infixa.

NOTES.

660. *Sed moriamur, ait: sic, sic, &c.* Now she is come to the execution of her desperate purpose, and the poet has artfully found a way to represent her to us in the act of stabbing herself, by the very turns of the verse; first making a stop at *ait*, and immediately subjoining, *sic, sic*, which sets her in our eye plunging the dagger into her breast, and thrusting it home with a desperate kind of complacency: *Hoc loco*, says Servius, *intelligimus eam se percussisse, et verba sunt ferientis.*

660. *Sic, sic.* This repetition is peculiarly beautiful:

—— Die I will; *thus, thus* I go,
Thus sink with pleasure to the shades below.

669. *Ruat hostibus omnis.* Virgil is here supposed to allude to the sacking and burning of Carthage after the three bloody Punic wars.

681. *Sic te ut positâ.* See the note on Æn. II. 644. *Sic, ô, sic positum, &c.*

682. *Extinxtî.* Most of the ancient copies read *extinxi* in the first person, whereby Anna turns the reproach from Dido upon herself. But Probus, Servius, Donatus, &c. approve the other.

683. *Date, vulnera lymphis abluam.* This was a rite performed towards the bodies of the dead by the nearest relatives. Hence the mother of Euryalus regrets that she had not shut his eyes, or washed his wounds, Æn. IX. 486.

nec te tua funera mater
Produxi, pressivè oculos, aut vulnera lavi,
Veste tegens.

684. *Si quis halitus errat, ore legam.* Virgil here is thought to be alluding to a ceremony observed by the Greeks and Romans; when the person was just expiring, the nearest relative applied the mouth to his, and received his last breath.

685. *Sic fata.* She spoke the words as she was going up the steps.

Ter erexit se efferens et innitens cubito, ter relapsa est in lectum; et vagis oculis quæsivit lucem ex alto cœlo, et ingemuit *post lucem* repertam. Tunc Juno omnipotens, miserescens longi doloris et difficilis mortis, misit Irim è cœlo, quæ separaret animam pugnantem et membra *eidem* conjuncta. Nam, quia nec moriebatur *ex* naturâ, neque morte meritâ; sed misera ante tempus, et inflammata subito furore: nondum Proserpina eripuerat illi flavum capillum, nec damnaverat ejus caput Stygio Orco. Igitur Iris roriferâ, ducens ex opposito Sole mille colores varios, devolat per cœlum croceis alis, et stetit supra *ejus* caput: Ego jussa, offero Plutoni hunc *crinem* sacrum, et libero te isto corpore. Sic dixit et dextrâ abscindit crinem: et simul omnis calor effusus *est*, *ac* vita abiit in aërem.

Ter sese attollens cubitoque innixa levavit,
Ter revoluta toro est: oculisque errantibus, alto
Quæsivit cœlo lucem, ingemuitq; repertâ.
Tum Juno omnipotens, longum miserata dolorem,
Difficilesque obitus, Irim demisit Olympo,
Quæ luctantem animam nexosq; resolveret artus.
Nam, quia nec fato, meritâ nec morte peribat;
Sed misera ante diem, subitoq; accensa furore:
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.
Ergo Iris croceis per cœlum roscida pennis,
Mille trahens varios adverso Sole colores,
Devolat, et supra caput astitit: Hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo.
Sic ait, et dextrâ crinem secat: omnis et unà
Dilapsus calor, atque in ventos vita recessit.

NOTES.

690. *Ter sese attollens.* How moving these circumstances are of her striving to open her eyes, and fainting away again; endeavouring to raise herself and falling back again; attempting to speak, but unable. The poet reserved his description of the circumstances of her departure to a period of all others the most interesting.

696. *Quia nec fato, meritâ nec morte, sed ante diem.* Servius, in his note on this passage, has a long dissertation on absolute and conditional decrees, in order to reconcile what Virgil says here with that assertion, Æn. X. 467.

Stat sua cuique dies, breve et irreparabile tempus.
Omnibus est vitæ, &c.

But, without having recourse to such confounding distinctions, what Virgil calls *sua cuique dies*, is the general period of human life, which, at its utmost length, is but short, and so fixed by the laws of nature, that no man can exceed, or go beyond it. But those who fall short of it by violent deaths, or by suicide, are said, in his style, to die before their time, i. e. an untimely death, *cadunt ante diem, non fato, sed immaturâ morte.*

698. *Nondum flavum Proserpina crinem abstulerat.* The ancients had a notion that none could die until Proserpina, either in person, or by the ministration of Atropos, had cut one of the hairs of the head. Hence, says Horace, Carm. I. Lib. XXVIII. 19, 20,

nullum
Sæva caput Proserpina fugit.

This hair was considered as a kind of first-fruits of consecration to Pluto; much in the same way as the hair, which they used to crop from the head of the victim before sacrifice, was reckoned the first offering to the god.

705. *Recessit.* The misfortunes of Dido have been happily exhibited in the popular epigram:

" Infelix Dido, nulli bene nupta marito,
Hoc pereunte fugis, *hoc* fugiente peris."

In French,

Pauvre Didon! où t'a réduite
De tes maris, le triste sort?
L'un en mourant cause ta fuite,
L'autre en fuïant cause ta mort.

In English,

Poor Dido! unhappily wed!
Ill auspices torture the bride;
Her first lover dying she fled,
Her last lover flying she died.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER V.

INTEREA medium Æneas jam classe tenebat

INTERPRETATIO.
Interim Æneas jam tenebat

NOTES.

In this book the action of the poem, which had been retarded for some time by the stay of Æneas at Carthage, begins again to move forward. The hero recovers his liberty, shakes off the chains of love, and extricates himself from the snare which Juno had laid for him. He abandons Carthage, and in obedience to the mandate of Jove, sets sail for Italy. But a storm obliges him to put into Drepanum, a port in Sicily, where king Acestes receives him as his friend and ally. There he offers sacrifice at his father's tomb, and celebrates the anniversary of his death, exhibiting several games in honour of his manes: 1. The naval combat: 2. The race: 3. The gauntlet-fight: 4. Shooting the bow: 5. Lastly, the Lusus Troicus, a sort of cavalcade, wherein Ascanius, attended by the flower of the Trojan youth, celebrates at his grandfather's tomb a kind of mock-fight on horseback. In the mean time, the Trojan women, tired with the fatigues of a long voyage, set fire to Æneas' fleet, at the instigation of Iris, commissioned by Juno. Four ships are burned, and the rest saved by Jupiter, who sends down a deluge of rain to extinguish the fire. The night following Anchises appears to his son, and orders him from Jupiter to leave in Sicily the women and old men, and lead with him into Italy only the flower of his youth. He also directs him to visit the sibyl of Cumæ, and beg her to conduct him to the infernal regions and Elysian fields, where he resided with the souls of the blessed; and was ready to give him a view of all his descendants, and to instruct him in the wars he had to undergo in Italy. Æneas obeys, and founds a city in Sicily, to which he gives the name of Acestes; there he settles all those who were unfit for the execution of his enterprise. Neptune, at the request of Venus, favours Æneas' navigation; Palinurus, during the calm, gives way to sleep, and is precipitated into the sea by the god Morpheus. Æneas, after the loss of his pilot, takes upon himself the guidance of the ship. The subject of this book is chiefly gay and diverting, as that of the former is deeply tragical, and adapted to move the passions. The games are principally imitated from Homer, who, in the twenty-third book of the Iliad, introduces Achilles in like manner celebrating various games in honour of Patroclus' ghost. These diversions the poet has, with his usual judgment, inserted in the most proper situation, between the fourth and sixth books, the subjects of both which are of so grave and serious a nature; particularly, by coming immediately after the tragical narration of Dido's amorous despair and death, they seasonably relieve and unbend the mind of the reader.

1. *Medium iter*. Æneas had not yet advanced far from the port of Carthage, otherwise he could not have seen the flames of Dido's funeral-pile so distinctly; therefore *medium* is not to be taken strictly, but in the same sense as it is used in the third

navibus medium iter, certus *eundi*, et vento findebat fluctus nigros: respectans ad urbem, quæ jam splendet ignibus miseræ Didonis: Ignoratur causa, quæ excitaverit tantum incendium; sed acerbi dolores, violato magno amore, et *id* quod furens mulier potest *facere*, cognitum *Trojanis*, deducunt animos Trojanorum in tristia auguria. Postquam naves attigere *altum* mare, nec jam ulla terra ampliùs apparet, *sed* undique cœlum et undique mare: cœrulea pluvia incubuit illi in caput, invehens noctem ac tempestatem; et aqua inhorruit tenebris. Ipse gubernator Palinurus ex altâ puppe *exclamat:* Heu! quare tanti nimbi circumdederunt cœlum? quidve præparas *nobis*, ô pater Neptune? Sic locutus, deinde imperat *eos* sumere arma *nautica*, et incumbere fortibus remis; et tendit obliquè vela ad ventum, et talia dicit: Generose Ænea, etiamsi auctor Jupiter mihi promitteret, non sperarem attingere Italiam hâc cœli *temperie*. Venti mutati è transverso fremunt, et flant ab obscuro occidente;

Certus iter, fluctusque atros Aquilone secabat:
Mœnia respiciens, quæ jam infelicis Elisæ
Collucent flammis: quæ tantum accenderit ignem,
Causa latet? duri magno sed amore dolores
Polluto, notumque, furens quid fœmina possit,
Triste per augurium Teucrorum pectora ducunt.
Ut pelagus tenuere rates, nec jam ampliùs ulla
Occurrit tellus, cœlum undique et undique pontus:
Olli cœruleus supra caput astitit imber,
Noctem hyememque ferens: et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab altâ:
Heu! quianam tanti cinxerunt æthera nimbi?
Quidve pater Neptune paras? Sic deinde locutus,
Colligere arma jubet, validisque incumbere remis:
Obliquatque sinus in ventum, ac talia fatur:
Magnanime Ænea, non si mihi Jupiter auctor
Spondeat, hoc sperem Italiam contingere cœlo.
Mutati transversa fremunt, et vespere ab atro

NOTES.

book, verse 665, where he says of Polyphemus:

graditurque per æquor
Jam medium, necdum fluctus latera ardua tinxit:

where *medium æquor* signifies deep water, such as it is in the full sea or main ocean.

2. *Certus; eundi*, as Æn. 4. 554.

2. *Atros Aquilone.* Aquilo here seems to be taken for the wind in general, as Æn. VII. 361, *quam primo Aquilone relinquet.* Servius, however, thinks it refers to the stormy north winds mentioned before,

Et mediis properas Aquilonibus ire per altum:

the effects of which upon the sea were not yet quite defaced, the waves still appearing black and grim with the sand that had been tossed up, and which was not yet settled to the bottom.

2. *Atros;* the dark waves. Trapp observes that the sea is of almost all sorts of colours at different times, but blackish if rough and not quite stormy. This seems a hint at the ensuing tempest.

7. *Triste per augurium.* Into dismal presages or conjectures. The word *augurium* occurs in the same sense in Cicero, Tus. Qu. I. 15. Nescio quomodo inhæret in mentibus quasi sæculorum quoddam augurium futurorum, &c.

8. *Nec jam ampliùs ulla occurrit tellus.* The preliminary circumstances here mentioned, *viz.* the darkness of the night, the fall of rain, with which the Trojans are overtaken in the midst of the ocean, where they are out of sight of land, and encompassed with gloomy sky and raging billows, wonderfully dispose the reader for the following description of the storm, and add to its terrors.

10. *Cæruleus imber.* See the note on Æn. III. 194.

13. *Quianam tanti. Quianam* is a word used by Ennius, whom Virgil sometimes imitated, as Quintilian observes, to give an air of greater antiquity to his works.

14. *Quidve pater Neptune paras?* This abrupt apostrophe to Neptune gives us a very lively idea of the pilot's astonishment and wonder.

15. *Colligere arma jubet.* Ruæus translates this, *jubet eos sumere arma nautica*, because *arma* may signify all sorts of instruments; but the word *colligere* seems to restrict *arma* in this place to the sails, which sense of the word also agrees best with what follows, *validisque incumbere remis*, and *obliquatque sinus in ventum:* the wind being cross to them, it was not proper they should spread their sails full, but contract them, sail with a side wind, and at the same time ply their oars vigorously.

19. *Transversa.* A neutral plural for an adverb, after the manner of the Greeks. So Æn. 9. 125. *amnis rauca sonans.*

Consurgunt venti: atque in nubem cogitur aër.
Nec nos obniti contrà, nec tendere tantùm
Sufficimus: superat quoniam fortuna, sequamur:
Quòque vocat, vertamus iter. Nec litora longè
Fida reor fraterna Erycis, portusque Sicanos:
Si modò ritè memor servata remetior astra.
Tum pius Æneas: Equidem sic poscere ventos
Jamdudum, et frustrà cerno te tendere contrà.
Flecte viam velis. An sit mihi gratior ulla,
Quòque magis fessas optem dimittere naves;
Quàm quæ Dardanium tellus mihi servat Acesten,
Et patris Anchisæ gremio complectitur ossa?
Hæc ubi dicta, petunt portus, et vela secundi
Intendunt Zephyri: fertur cita gurgite classis:
Et tandem læti notæ advertuntur arenæ.
At procul excelso miratus vertice montis
Adventum, sociasque rates, occurrit Acestes,
Horridus in jaculis et pelle Libystidis ursæ:

et aër densatur in nubes. Nec nos possumus obluctari contrà, *ac* ne progredi quidem: obsequamur, siquidem fortuna vincit; et convertamus iter, quò *nos* vocat. Et puto non procul *esse* fida regna Erycis fratris *tui*, et portus Siculos: si modò benè memor remetior sidera *jam* observata. Tunc pius Æneas *ait:* Certè video ventos petere hoc jamdiu, et te incassùm contrà obniti. Detorque iter velis. An ulla terra *potest* esse mihi gratior, et *ad* quam potiùs cupiam appellere naves fessas: quàm quæ servat mihi Trojanum Acesten, et continet sinu ossa patris Anchisæ? Postquam ea dicta *sunt:* tendunt *ad* portum, et Zephyri faventes inflant vela: classis velox mari provehitur, ac demùm læti applicantur noto litori. At Acestes eminùs *ex* alto cacumine montis admiratus adventum sociarum navium venit obviam, terribilis ob jacula, et pellem ursæ Libycæ:

NOTES.

21. *Tendere tantùm*, i. e. *quantum adversa tempestas valet;* We gain no ground against the storm.

24. *Fraterna Erycis.* Eryx is said to have been the son of Butes and Venus, i. e. as some explain it, his mother Lycaste, a Sicilian courtesan, had the name of Venus given her upon account of her extraordinary beauty. Virgil, therefore, following common tradition, calls him Æneas' brother, they being reported to have had both the same mother.

25. *Remetior.* Measure them over again: a term proper to astronomy, which employs instruments in measuring the distances, heights, and magnitudes of the stars.

30. *Dardanium Acesten.* The accounts given of Acestes' birth and genealogy are so various, that we shall not trouble the reader with them. The most probable account is that given by Dionysius Halicarnasseus, that Laomedon, being highly incensed against a noble Trojan, whose name was Hippotas, put both him and his sons to death, and sold his daughters to some merchants, on condition that they should transport them into foreign countries. A person of quality, whose name was Crinisus, being in the ship that carried them, became enamoured of one of them, paid her ransom, and conveyed her into Sicily, where he married her. Her name was Egesta. Some time after, she bore Acestes, who, upon the death of Laomedon, obtained Priam's permission to return to Troy, where he was during the war, contracted intimate friendship with Æneas, and returned to Sicily, after the destruction of Troy. The river Crinisus, being afterwards called by the name of the king, gave rise to the fabulous story of Acestes' birth. See Banier's Mythology, Vol. IV. B. VII. c. 9. of the translation. The kind attentions of Acestes to Æneas so affected the mind of our hero, that he built a city in Sicily, and called it from Acestes, *Acesta.* Æn. V. 746.

34. *Et tandem.* Servius will have it that *tandem* here is redundant; otherwise it would imply that they had a hard struggle to make the coast of Sicily, whereas it is said immediately before,

vela secundi
Intendant Zephyri; fertur cita gurgite classis.

But had he forgotten that Sicily did not contain the port for which they were bound at first? that they were long tossed upon the boisterous main by cross winds, had suffered not a little from the storm above described, and were forced at length to put into Sicily, because they could not bear up any longer against the violent opposition of the winds and waves.

37. *Horridus in jaculis, &c.* The word *horridus* is very applicable to the dress and equipage in which Acestes is represented, namely, that of a hunter, bearing his darts and javelins in his hand, and habited in a proper manner against the savages of the mountains, whereof he was in pursuit: so that, however simple and unpolished the manners were of ancient times, we need not look upon this as the ordinary garb of king Acestes, but only what he had put on for that particular occasion.

37. *Libystidis ursæ*, i. e. *Libycæ ursæ*, of a Libyan or African bear. Pliny contends that no bears are to be found in Africa, be-

hunc mater Trojana peperit conceptum è Crimiso fluvio. Ille non oblitus veterum patrum, gratulatur reversis, et lætus excipit *juxta* rusticam opulentiam, et reficit fatigatos amicis opibus. Cùm postera dies clara pepulisset stellas è primo oriente; Æneas advocat socios in concionem è toto litore, et ex summitate tumuli *sic* loquitur: Trojani magni, gens è nobili sanguine Deorum: completur annuus circuitus mensibus transactis; ex quo mandavimus terræ reliquias et ossa divini patris, et dedicavimus altaria funebria. Et

Troïa Crimiso conceptum flumine mater
Quem genuit. Veterum non immemor ille parentum,
Gratatur reduces, et gazâ lætus agresti
Excipit, ac fessos opibus solatur amicis.
Postera cùm primo stellas oriente fugârat
Clara dies; socios in cœtum litore ab omni
Advocat Æneas, tumulique ex aggere fatur:
Dardanidæ magni, genus alto à sanguine Divûm:
Annuus exactis completur mensibus orbis;
Ex quo relliquias divinique ossa parentis
Condidimus terrâ, mœstasque sacravimus aras.
Jamque dies, ni fallor, adest; quem semper acerbum,
Semper honoratum, sic Dii voluistis, habebo.
Hunc ego Gætulis agerem si syrtibus exul,

jam, nisi decipior, adest dies; quem semper existimabo mœstum, semper colendum, sic voluistis, ô Dii. Ego si hunc *diem* transigerem exul in syrtibus Gætulis,

NOTES.

cause the climate is too hot for them; but there are numbers of authorities against him, particularly that of Herodotus, who says of Libya, και οι λεοντες κατα τυτυς εισι, και οι ελεφαντες τε, και αρκτοι. They have also lions among them, and elephants, and bears. And Solinus observes, that the Numidian bears excel others in beauty, *Numidici ursi formâ cæteris præstant:* which seems to be the reason why Virgil arrays Acestes in the fur of a Libyan bear.

42. *Postera cùm primo stellas oriente fugârat clara dies.* We shall here set before the reader, at one view, the several passages which lie scattered up and down in Virgil's works, wherein he has described the morning; to show the richness of his imagination, and with what variety of beautiful images he embellishes his style. In the first Georgic, both morning and evening are thus described, verse 250.

Nosque ubi primus equis Oriens afflavit anhelis,
Illic sera rubens accendit lumina Vesper.

The same thought is thus diversified, v. 446.

ubi pallida surget
Tithoni croceum linquens Aurora cubile.

Again, Geor. IV. 544.

ubi nona suos Aurora ostenderit ortus.

Æn. III. 521.

Jamque rubescebat stellis Aurora fugatis.

Verse 588.

Postera jamque dies primo surgebat Eoo,
Humentemque Aurora polo dimoverat umbram.

So Æn. IV. 6.

Postera Phœbeâ lustrabat lampade terras.

And verse 129.

Oceanum interea surgens Aurora reliquit.

Again, verse 584.

Et jam prima novo spargebat lumine terras
—— Aurora.

si nona diem mortalibus almum
Aurora extulerit, radiisque retexerit orbem.

VII. 25.

Jamque rubescebat radiis mare, et æthere ab alto
Aurora in roseis fulgebat lutea bigis.

XI. 182.

Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores.

XII. 76.

cùm primum crastina cœlo
Puniceis invecta rotis Aurora rubebit.

Lastly, different from all the rest is that in the 113th verse of the same twelfth book:

Postera vix summos spargebat lumine montes
Orta dies, cùm primum alto se gurgite tollunt
Solis equi, lucemque elatis naribus efflant.

46. *Annuus exactis.* It is the opinion of the critics that the action of the Æneid comprises one solar year. This Catrou has laboured to demonstrate and Wharton to confirm.

47. *Ossa parentis.* An amiable instance of filial piety. The conduct of Æneas with respect to his father is admirably introduced, to remove any unpleasant impressions which his amour with Dido might create.

48. *Condidimus terrâ.* Not the whole body as is usual with us, but the *reliquiæ* of the body after burning, such as the bones, ashes, &c. These were collected and deposited, sometimes in an urn, at others in a tomb, or sepulchre.

51. *Gætulis.* Getulia was a country of Libya near the Garamantes. It formed a part of the kingdom of Masinissa. The country was the favourite retreat of wild beasts. It

Argolicove mari deprensus, et urbe Mycenæ:
Annua vota tamen, solemnesque ordine pompas
Exequerer; strueremque suis altaria donis.
Nunc ultrò ad cineres ipsius et ossa parentis,
Haud equidem sine mente, reor, sine numine Divûm,
Adsumus: et portus delati intramus amicos.
Ergo agite, et lætum cuncti celebremus honorem:
Poscamus ventos, atque hæc mea sacra quotannis
Urbe velit positâ templis sibi ferre dicatis.
Bina boum vobis Trojâ generatus Acestes
Dat numero capita in naves: adhibete Penates
Et patrios epulis, et quos colit hospes Acestes.
Prætereà, sî nona diem mortalibus almum
Aurora extulerit, radiisque retexerit orbem:
Prima citæ Teucris ponam certamina classis.
Quique pedum cursu valet, et qui viribus audax,
Aut jaculo incedit melior, levibusve sagittis;
Seu crudo fidit pugnam committere cæstu;
Cuncti adsint, meritæq; expectent præmia palmæ.
Ore favete omnes, et cingite tempora ramis.

aut interceptus mari Argolico, vel *in* urbe Mycenis: tamen celebrarem annua vota, et solemnes cæremonias *juxta* ritum; et cumularem altaria congruis muneribus. Nunc libenter adsumus ante cineres et ossa ipsius patris, certè non sine consilio et sine voluntate Deorum, *ut* puto: et *vento* impulsi ingredimur portus amicos. Agite igitur, et omnes lætum sacrificium peragamus: petamus ventos *ab eo*, et ut patiatur me urbe conditâ singulis annis persolvere hæc sacrificia, *in* templis sibi dedicatis. Acestes oriundus Trojâ donat vobis corpora boum duo numero per naves *singulas:* invitate ad epulas Penates, et patrios, et *eos* quos hospes Acestes veneratur. Insuper, si nona Aurora protulerit hominibus diem serenum, et luce detexerit orbem, proponam Trojanis pugnam velocium navium. Et qui valet cursu pedum; et qui incedit fidens viribus, aut solertior jaculo, vel levibus sagittis; sive *qui* audet conserere pugnam duro cæstu: hi omnes adsint, et expectent præmia merita victoriæ. Favete omnes linguis, et circundate caput ramis.

NOTES.

is now called Beledulgerid. Some derive its name from Beled el jerid, *the country of dates*, but Dr. Shaw deduces it from Blaid el jeride, or *the dry country*.

52. *Argolicove mari deprensus. Deprensus* is a term applied to seamen exposed to the dangers of the main, as Geor. IV. 421.

Deprensis olim statio tutissima nautis.

In the same sense Horace uses the simple word *prensus*, Carm. II. Ode XVI. 1.

Otium divos rogat in patenti
Prensus Ægæo.

So Ovid. Epist. Did. Æn. 65.

Finge, age, te rapido (nullum sit in omine pondus)
Turbine deprendi, quid tibi mentis erit?

52. *Et urbe Mycenæ.* Some good manuscripts read, *Et urbe Mycenis.* Mycenæ was a town in Peloponnesus, on the east of the Inachus. It was once the capital of a kingdom. Virgil certainly refers to it not as it existed in the time of Æneas, but in his own time. The town was taken by the Argives 568 years before Christ, and laid in ruins. In the age of the geographer Strabo its site was unknown.

53. *Solemnesque pompas exequerer.* These are terms of exact propriety in this place; for *pompa* signifies properly a funeral procession, and *exequerer* implies I would perform the exequiæ or funeral obsequies; the chief whereof was that of following the corpse to the grave or funeral-pile, as in Terence, Funus interim procedit: sequimur; ad sepulchrum venimus; in ignem posita est; fletur. Hence the word *exequiæ*, which primarily signifies only the funeral procession, from *sequor*, is taken for the whole funeral rites.

54. *Suis altaria donis.* Such as milk, wine, honey, and blood.

56. *Sine mente, sine numine. Mens* expressing the mind or counsel, *numen*, the nod or approbation of the Gods.

58. *Lætum honorem.* The honours that were to be paid to Anchises are called *joyous*, because thereby he was to be deified: Therefore Æneas addresses him afterwards, *Sancte pater.*

59. *Poscamus ventos.* Of Anchises himself, who is now to be regarded as a god.

62. *Adhibete Penates.* As Virgil all along has a view of the customs of his country, Servius is of opinion, that he is here alluding to the Roman ceremony called *Lectisternia*, or sacred banquets prepared at the solemn games for the gods, whose images were placed on couches, and set down at the most honourable part of the table as the principal guests.

64. *Si;* absolutely, for *when*, as soon as.

66. *Ponam.* I will institute, appoint, determine, as the grand master of the games.

68. *Aut jaculo incedit melior. Incedit* here is used in the same sense with *est*, but it is more poetical, and serves to explain other places where it is applied in the same way, particularly Æn. I. 20.

Divûm incedo Regina.

71. *Ore favete omnes. Favete ore*, or *favete linguis*, was the phrase used by the public crier before the celebration of solemn games or sacrifices: and the import of it is, Favour us with a religious attention, be watchful

Sic locutus, tegit caput myrto matris *suæ:* Elymus idem facit, idem Acestes grandior natu, idem puer Ascanius: quos reliqua juventus imitatur. Æneas cum multis millibus ibat è concione ad sepulchrum, medius *in* magnâ turbâ circumfusâ. Illic *juxta* ritum effundit stillans in terram duo pocula puri vini, duo lactis recentis, duo sanguinis sacri: spargitque flores purpureos, et profert talia: Salve, sancte pater: salvete rursùs frustrà recuperati cineres, et anima, et umbra paterna. Non fas fuit quærere tecum regionem Italam et agros fatales, nec Ausonium Tybrim, quisquis *ille* sit. Hæc protulerat, cùm serpens lubricus, ingens, eduxit ex intimis penetralibus *sepulchri* septem sinus, septem plexus; tranquillè circumdans sepulchrum, et labens inter aras:

Sic fatus, velat maternâ tempora myrto:
Hoc Elymus facit, hoc ævi maturus Acestes,
Hoc puer Ascanius: sequitur quos cætera pubes.
Ille è concilio multis cum millibus ibat
Ad tumulum, magnâ medius comitante catervâ.
Hìc duo ritè mero libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguine sacro:
Purpureosque jacit flores, ac talia fatur:
Salve, sancte parens: iterum salvete, recepti
Nequicquam cineres, animæque umbræq; paternæ.
Non licuit fines Italos, fataliaque arva,
Nec tecum Ausonium, quicunque est, quærere Tybrim.
Dixerat hæc, adytis cùm lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit,
Amplexus placidè tumulum, lapsusque per aras:

NOTES.

over your lips that you pronounce no words of bad omen, or whereby you may mar and profane the sacred ceremonies; let us have the concurrence of your prayers to render the gods kind and propitious to us: or, lastly, aid us by joining your applauses and joyful acclamations. But it should be remarked that the cry *favete linguis* was not the language of importunity, but of authority. Hence Seneca says, Hoc verbum non, ut plerique æstimant, à favore, trahitur: sed imperatur silentium, ut ritè peragi possit sacrum, nullâ voce malâ obstrepente.

72. *Velat maternâ myrto.* This is also according to the practice of the Romans, among whom persons of every age and denomination (here figured by Æneas, Elymus, Acestes, and the boy Ascanius) who appeared at their solemn games, wore garlands on their heads.

80. *Recepti cineres.* Servius makes *cineres* here to signify the same with Anchises himself: so *nequicquam recepti*, according to him, means, *whom I in vain saved from the dangers of Troy.* Others refer it to the history whereof we have taken notice above, that Diomedes had carried away Anchises' ashes, and delivered them again with the palladium to Æneas.

81. *Animæque umbræque paternæ.* Servius explains this from Plato and Aristotle, who gave to man a fourfold soul: 1. The intellectual, whereby he thinks and reasons: 2. The sensual, which he has in common with the brute creation: 3. The vital, or the principle of self-motion, which is to be found even in the worms and meanest reptiles: 4. A vegetative soul, like what subsists in plants and trees. To each soul is assigned a shade or image. Others construe these words in the genitive case, and join them with *cineres:* Ye ashes of my father's ghost, &c.

84. *Anguis.* No animal has been the subject of so many poetical descriptions as the serpent, and no description has been more successful and admirable than that in Milton, where the reptile, possessed by the great adversary of man, attempted the seduction of Eve:

——— not with indented wave
Prone on the ground as since; but in his rear
Circular base of rising folds, that tow'r'd
Fold above fold, a surging maze; his head
Crested aloft, and carbuncle his eyes:
With burnish'd neck of verdant gold erect
Amidst his circling spires, that on the grass
Floated redundant: pleasing was his shape
And lovely.

The reader is requested to observe that as the devil first seduced the human race in the form of a serpent, he has endeavoured to wipe away the dishonour by procuring to himself adoration under this figure. The upper parts of the Egyptian god Typhon were human, his lower parts resembled a serpent. Serpents were represented as coming out of his hands and encircling his body. Esculapius is worshipped in the form of a serpent, and is called Phœbeius anguis. The Serpens Epidaurius once delivered Rome, it is pretended, from pestilence. The idolaters in the Bacchanalian rites appeared crowned with folding serpents. The genii also of any city, country, or tomb, as in the case of Anchises, were exhibited in the same form. All over India the serpent is still in high veneration. A man carrying a snake is sure of support and reverence.

85. *Septem ingens gyros.* The seven folds of the serpent prognosticated, says Servius, that the wanderings of Æneas were to last for seven years.

Cœruleæ cui terga notæ, maculosus et auro
Squamam incendebat fulgor: ceu nubibus arcus
Mille trahit varios adverso Sole colores.
Obstupuit visu Æneas: ille agmine longo
Tandem inter pateras et levia pocula serpens,
Libavitque dapes, rursusque innoxius imo
Successit tumulo, et depasta altaria liquit.
Hoc magis inceptos genitori instaurat honores:
Incertus, Geniumne loci, famulumne parentis
Esse putet; cædit quinas de more bidentes,
Totque sues, totidem nigrantes terga juvencos:
Vinaque fundebat pateris, animamque vocabat
Anchisæ magni, manesque Acheronte remissos.
Necnon et socii, quæ cuique est copia, læti
Dona ferunt: onerantque aras, mactantq; juvencos.
Ordine ahena locant alii: fusique per herbam
Subjiciunt verubus prunas, et viscera torrent.
Expectata dies aderat, nonamque serenâ
Auroram Phaëthontis equi jam luce vehebant:
Famaque finitimos et clari nomen Acestæ
Excierat: læto complêrant litora cœtu,
Visuri Æneadas, pars et certare parati.
Munera principio ante oculos, circoque locantur
In medio: sacri tripodes, viridesque coronæ,
Et palmæ, pretium victoribus; armaque, et ostro

cui maculæ cœruleæ illustrabant dorsum, et fulgor auro interpunctus squamas: quemadmodum arcus *in* nubibus concipit mille diversos colores, Sole opposito. Æneas videns stupefactus est: ille demùm repens longo tractu inter pateras poculaque polita, et degustavit cibos, et innocuus rediit iterum in profundum sepulchrum, et reliquit aras degustatas. Tantò magis *Æneas* perficit sacra inchoata in *honorem* patris: dubitans, an Genium loci, an famulum patris existimet *eum* esse; mactat juxta consuetudinem quinque oves, et totidem sues, totidem juvencos nigros tergoribus: et effundebat vinum à pateris, et appellabat animam magni Anchisæ, et manes *ejus* emissos *ex* inferis. Pariter et socii offerunt læti munera *secundùm* facultatem quæ est unicuique: et onerant altaria, et immolant juvencos. Alii disponunt ærea *vasa* per ordinem: et strati super herbâ, supponunt prunas verubus, et torrent viscera. Dies optata advenerat, et jam equi Phaëthontis advehebant nonam Auroram sereno lumine: et fama ac nomen illustris Acestæ eduxerat vicinos: occupaverant litus hilari multitudine *partim* visuri Trojanos, partim etiam parati certare. Primò præmia statuuntur ob oculos et in medio circo: sacri tripodes, et virentes coronæ, et palmæ, dona victoribus *destinata*, et arma, et vestes

NOTES.

91. *Serpens.* Not the noun *serpens*, but the participle from *serpo*.

92. *Libavitque dapes. Libavit* here may be taken to signify the same as *leviter attigit*, or *degustavit*, as the word is used elsewhere, Æn. I. 260.

Oscula libavit natæ. And Geor. IV. 54.

Purpureosque metunt flores, et flumina libant
Summa leves.

93. *Depasta altaria.* It is scarcely necessary to observe with Ruæus that the fire consuming the victims is not here intended, for the victims were not yet slain, but the serpent which feasted on the first offerings.

95. *Geniumne loci.* The ancients had a notion that there were genii appointed, some the protectors of cities and countries, and others the guardians of particular persons, who did not quit them even after death, but attended on them in the other world.

98. *Animamque vocabat:* not merely called upon his ghost to partake of the repast he had prepared for him; but invoked him, as a deity, to be propitious to him.

102. *Ahena.* Brazen vessels; for washing the body, or for boiling meat.

103. *Viscera.* The joints of meat in general, as Æn. VI. 253. VIII. 180, &c.

105. *Phaëthontis equi.* Phaethon here is put for the sun, in imitation of Homer, who calls that luminary Ηελιος φαεθων, the resplendent sun.

110. *Sacri tripodes.* The tripod was a kind of three-footed stool or table, on which were placed the sacred bowls, and other vases, for the libations. It is called sacred, on account of its various uses in the ceremonies of religion. We learn from several passages in Homer, that the Greeks used to make presents of tripods to their heroes and great men; of which Horace takes notice, Carm. Lib. IV. Ode VIII. 3.

Donarem tripodas, præmia fortium
Graiorum.

111. *Et palmæ, pretium victoribus.* The palm was the ordinary prize of every conqueror at the games; whereof Plutarch assigns this for the reason: that the palm is a fit emblem of fortitude, because it is not crushed or borne down by any weight, but still maintains its growth, and rises superior to opposition.

intinctæ purpurâ, pondera argenti et auri: et medio è tumulo tuba canit indictos ludos. Quatuor naves, pares vastis remis, electæ è totâ classe, incipiunt primum certamen. Mnestheus agitat fortibus remigibus celerem Pristin; Mnestheus, *inquam*, mox Italus, à quo nomine oritur familia Memmii: et Gyas magnam Chimæram, magnâ mole, opus *instar* urbis; quam juvenes Trojani triplici versu impellunt, *cui* remi surgunt triplici ordine. Et Sergestus, à quo familia Sergia trahit nomen, vehitur Centauro magnâ: et Cloanthus, unde tibi origo est, ó Cluenti Romane, vehitur Scyllâ cæruleâ. Procul in mari, adversùs spumosum litus, est rupes; quæ aliquando mersa verberatur fluctibus, quando hyemales Cori abscondunt astra: *at* tranquillo *tempore* silet, et erigitur ex immotis aquis, *veluti* campus et perfugium gratissimum mergis apricantibus.

Perfusæ vestes, argenti aurique talenta:
Et tuba commissos medio canit aggere ludos.
Prima pares ineunt gravibus certamina remis
Quatuor ex omni delectæ classe carinæ.
Velocem Mnestheus agit acri remige Pristin,
Mox Italus Mnestheus, genus à quo nomine Memmî:
Ingentemque Gyas ingenti mole Chimæram,
Urbis opus; triplici pubes quam Dardana versu
Impellunt, terno consurgunt ordine remi.
Sergestusque, domus tenet à quo Sergia nomen,
Centauro invehitur magnâ: Scyllâque Cloanthus
Cœruleâ, genus unde tibi, Romane Cluenti.
Est procul in pelago saxum, spumantia contra
Litora; quod tumidis submersum tunditur olim
Fluctibus, hyberni condunt ubi sidera Cori:
Tranquillo silet, immotâque attollitur undâ
Campus, et apricis statio gratissima mergis.
Hìc viridem Æneas frondenti ex ilice metam
Constituit, signum nautis, pater: unde reverti
Scirent, et longos ubi circumflectere cursus.
Tum loca sorte legunt: ipsique in puppibus auro
Ductores longè effulgent ostroque decori:
Cætera populeâ velatur fronde juventus,

Illìc pater Æneas ponit metam è frondosâ ilice, *quæ esset* signum nautis: à quâ scirent redire, et circa quam flectere longos circuitus. Deinde sorte capiunt loca: et ipsi duces è puppibus procul resplendent, insignes auro et purpurâ: reliqui juvenes coronantur populeis foliis,

NOTES.

114. *Certamina remis.* Pope considers the naval course of Æneas no other than an ingenious imitation of the chariot race of Homer. He asks, "What is the encounter of Cloanthus and Gyas in the strait between the rocks, but the same with that of Menelaus and Antilochus in the hollow way. Had the galley of Sergestus been broken, if the chariot of Eumelus had not been demolished? or had Mnestheus been thrown from the helm, had not the other been thrown from his seat? &c. &.

117. *Mox Italus Mnestheus.* Virgil, to make his court to the noble families of the Romans, derives their original from Trojans of some distinction.

118. *Gyas.* Catrou considers it surprising that Virgil, who marks the origin of three very illustrious families of Rome, the Sergians, the Memmians and Cluentines, hath omitted the family of the Geganians, who were derived from Gyas.

119. *Urbis opus.* Meaning either that it was built by a city, or that it resembled one: *instar urbis.*

119. *Triplici versu*, i. e. a galley consisting of three series of rowers. Livy uses the word *versus* in the same sense, Lib. V. Dec. 5. Regiâ nave ingentis magnitudinis, quam sedecim versus remorum agebant. This kind of galley, however, was not known till long after the time of Æneas: but it was not necessary that Virgil, as a poet, should confine himself strictly to the chronology of facts, especially those of ancient date.

120. *Terno ordine.* This is a *triremus*, or one of those galleys that had three banks of oars, which banks were raised slopingly one above another; so that those in the second bench rested their feet where those of the first were seated. By *terno consurgunt ordine remi*, we understand the three banks of oars all rising together to strike the waves, which presents us with a lively image. Ruæus, in his note on this passage, thus distinguishes *versus* and *ordo:* the first, according to him, signifies the series of rowers as they rose slopingly above one another from the lowest bench to the highest; the *ordines* he makes to be the same rowers reckoned by their ranks, as they sat on a level one behind another.

134. *Populeâ velatur fronde.* The reason, says Servius, why they wore garlands of the poplar tree, was, that they were funeral games which they celebrated, and Hercules is said to have brought that tree from the infernal regions.

Nudatosque humeros oleo perfusa nitescit:
Considunt transtris, intentaque brachia remis
Intenti expectant signum: exultantiaque haurit
Corda pavor pulsans, laudumque arrecta cupido.
Inde ubi clara dedit sonitum tuba; finibus omnes,
Haud mora, prosiluere suis: ferit æthera clamor
Nauticus, adductis spumant freta versa lacertis.
Infindunt pariter sulcos: totumque dehiscit
Convulsum remis rostrisque tridentibus æquor.
Non tam præcipites bijugo certamine campum
Corripuere, ruuntque effusi carcere currus.
Nec sic immissis aurigæ undantia lora
Concussere jugis, pronique in verba pendent.
Tum plausu fremituque virûm studiisq; faventûm
Consonat omne nemus, vocemq; inclusa volutant
Litora, pulsati colles clamore resultant.
Effugit ante alios, primusq; elabitur undis
Turbam inter fremitumq; Gyas: quem deinde Cloan-
Consequitur, melior remis; sed pondere pinus
Tarda tenet. Post hos æquo discrimine Pristis
Centaurusq; locum tendunt superare priorem.
Et nunc Pristis abit; nunc victam præterit ingens
Centaurus; nunc unâ ambæ junctisque feruntur
Frontibus, et longâ sulcant vada salsa carinâ.

et renitent uncti oleo *per* nudos humeros: sedent *in* transtris, et expectant signum obnixi *secundùm* brachia remis intenta: et metus pulsans, atque arrectum desiderium gloriæ, fatigat corda subsultantia. Deinde quando clara tuba emisit sonum, non *est* mora, omnes è terminis suis proruperunt: nauticus clamor pulsat cœlum, fluctus turbati adductis brachiis spumant: pari *impetu* imprimunt sulcos *in aquis:* et totum mare eruptum remis et rostris trifidis aperitur. Non tam celeres currus invadunt campum *in* certamine bigarum, et erumpunt emissi è carcere. [thus Nec ita aurigæ immissis jugis quatiunt habenas sinuosas, et proni extendunt *se* ad verberandum *equos.* Tunè omnis sylva resonat plausu et fremitu hominum, et acclamationibus faventium, et litora volvunt murmur inclusum: colles icti clamoribus, eos remittunt: Gyas primus abit ante alios, et evadit per undas inter fremitum multitudinis: quem deinde Cloanthus sequitur, meliùs *instructus* remis, sed navis gravior mole *ipsum* retinet. Post illos æquali intervallo Pristis et Centaurus conantur attingere priorem locum. Et nunc Pristis præit; nunc magna Centaurus præcedit *eam* victam; nunc ambæ currunt simul æquatis proris, et longis carinis secant salsos fluctus.

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135. *Oleo.* Oil was used to lubricate and strengthen the limbs.

137. *Haurit corda pavor.* Raises such palpitation in their breasts, as if it would draw their hearts out of their bodies.

141. *Adductis lacertis.* Dr. Trapp has a very just remark on this phrase, and understands by it that motion of the rowers, when, in tugging at the oar, they draw their arms close up to the body.

142. *Infindunt sulcos.* Cleave furrows in the ocean.

143. *Rostrisque tridentibus.* Some editors of Virgil, not understanding the meaning of *rostris tridentibus*, substituted *stridentibus* for *tridentibus*, not considering that they made Virgil write false quantity, the first syllable in *stridens* being always long. But the point is explained by ancient medals, in some of which may plainly be seen a rostrum or beak of a ship with three teeth to it. Valerius Flaccus mentions a rostrum of the same form:

Volat immissis cava pinus habenis,
Infinditque salum, et spumas vomit ære tridenti.
Argon. Lib. I. See also Æn. VIII. 690.

144. *Non tam præcipites.* This is one of those passages wherein Macrobius himself owns Virgil to have excelled Homer, his great example. And, indeed, nothing can be more finely imagined, or represented more to the life.

146. *Immissis jugis.* The yokes are here put for the horses yoked in the chariot.

147. *Proni in verbera pendent.* The whole of this comparison is exquisitely fine; the elegance of the scene *proni*, &c. can scarcely be exceeded or equalled.

149. *Inclusa.* Agreeing with *litora*, put by commutation for *inclusam*, agreeing with *vocem.*

155. *Superare priorem.* Not merely *occupare*, but *superare.* Their more immediate thought was to outstrip each other, yet so as to include the most ardent desire of proceeding farther. The word *superare* conveys an elegant insinuation of the eagerness and vehemence of their desires, and of the existence of an ambition which knows no bounds.

157. *Junctisque frontibus*, i. e. they moved on together, neither gaining way of the other. It is of the same import with *æquatis rostris*, an expression he uses afterwards.

Et jam appropinquabant scopulo, et attingebant terminum; cùm Gyas, *qui* primus *erat*, et victor, medio in mari increpat *his* verbis Menœten gubernatorem navis *suæ:* Quò tantùm recedis mihi ad dextram? huc flecte cursum, adhære litori *rupis*, et permitte *ut* remi radant sinistra saxa: alii currant pleniore mari. Sic dixit: sed Menœtes metuens occulta saxa, detorquet proram ad undas maris. Quò recedis diversus? iterum revocabat *eum* Gyas *repetens* cum clamore: Pete saxa, ô Menœte: et interim videt Cloanthum imminentem dorso, et tenentem proxima *spatia*. Ille *Cloanthus* interior radit sinistram viam, inter navem Gyæ et saxa sonantia, et repentinus prætergreditur *Gyam qui modò fuerat* prior, et tenet secutum mare metis præteritis. Tunc autem ingens dolor accensus est in medullis juvenis, et genæ non caruerunt lachrymis, et immemor dignitatis suæ et vitæ sociorum, dejicit tardum Menœtem ex altâ puppe pronum in mare. Ipse succedit gubernaculo moderator, ipse magister *navis:* et hortatur nautas, et vertit clavum ad litora *metæ*. Sed Menœtes, postquam gravatus *undis* ægrè tandem emissus est ex imo fundo, jam senior, fluens humidâ in veste; conscendit summitatem rupis, et sedit in arido saxo. Trojani riserunt illum, et cadentem, et enatantem:

Jamq; propinquabant scopulo, metamq; tenebant;
Cùm princeps medioq; Gyas in gurgite victor
Rectorem navis compellat voce Menœten:
Quò tantùm mihi dexter abis? huc dirige cursum,
Litus ama, et lævas stringat sine palmulâ cautes:
Altum alii teneant. Dixit: sed cæca Menœtes
Saxa timens, proram pelagi detorquet ad undas:
Quò diversus abis? iterum, Pete saxa Menœte,
Cum clamore Gyas revocabat; et ecce Cloanthum
Respicit instantem tergo, et propiora tenentem.
Ille inter navemque Gyæ scopulosque sonantes
Radit iter lævum interior, subitusque priorem
Præterit, et metis tenet æquora tuta relictis.
Tum verò exarsit juveni dolor ossibus ingens,
Nec lachrymis caruere genæ: segnemq; Menœten,
Oblitus decorisque sui sociûmque salutis,
In mare præcipitem puppi deturbat ab altâ.
Ipse gubernaclo rector subit, ipse magister:
Hortaturque viros, clavumque ad litora torquet.
At gravis ut fundo vix tandem redditus imo est
Jam senior, madidâque fluens in veste Menœtes;
Summa petit scopuli, siccâque in rupe resedit.
Illum et labentem Teucri, et risere natantem:

NOTES.

159. *Metamque tenebant.* An English reader might be tempted to conclude that reaching the goal, the contest was terminated.—But he is to be informed, that among the ancients the meta was commonly a pillar or cone at the end of the *stadium*, where the chariots turned. The starting points were called *carceres*. At sea, a rock or some other prominent object supplied the place of a pillar, and received its name, being called *meta*, the goal or turning spot.

162. *Mihi dexter. Mihi* here is an elegant expletive—as in Geor. III. 16. "In medio mihi Cæsar erit."

163. *Litus ama*, i. e. keep near the shore. Horace uses the word in the same sense, Lib. I. Ode XXV. 3.

Amatque janua limen.

See also the note on Æn. III. 134.

163. *Palmula* is properly the broad part at the extremity of the oar, that has some resemblance to the palm of a man's hand when extended.

163. *Lævas stringat cautes.* Both in the naval and chariot race, the great art lay in turning as near the goal as possible; for the goal being in the center, the nearer they kept to it, the shorter circumference they had to make: but, as this was an enterprise of dexterity and danger, the accomplishment was proportionably honourable. Hor. Od. Lib. I. 1.

metaque fervidis
Evitata rotis, palmaque nobilis
Terrarum Dominos evehit ad Deos.

170. *Radit.* Milton has ventured to use in English the same figure:

Now *shaves* with level wing the deep.

170. *Interior*, in the inside, i. e. between Gyas' ship and the goal, which was on the left hand of him who steered the vessel.

177. *Clavumque.* The *clavus* was the rudder or helm of a ship. Cicero says, "Ipse (gubernator) clavum tenens sedet in puppi." The gubernaculum was a long, broad oar fastened to the stern, by which the course of a vessel could be directed. It seems to have been used sometimes as an auxiliary to the clavus, and sometimes as its substitute.

181. *Risere.* They did laugh at his tumbling into the sea and swimming, and *rident* they continue their laughter while they behold him

From his breast disgorge the brackish waves.

Mr. Addison, having observed that pleasantry or ridiculous images are below the dignity of epic poetry, adds, "there is but one laugh in the whole Æneid, and that is

Et salsos rident revomentem pectore fluctus.
Hìc læta extremis spes est accensa duobus,
Sergesto Mnestheoque, Gyam superare morantem.
Sergestus capit antè locum, scopuloq; propinquat:
Nec totâ tamen ille prior præeunte carinâ:
Parte prior, partem rostro premit æmula Pristis.
At mediâ socios incedens nave per ipsos
Hortatur Mnestheus: Nunc, nunc insurgite remis
Hectorei socii, Trojæ quos sorte supremâ
Delegi comites: nunc illas promite vires,
Nunc animos; quibus in Gætulis syrtibus usi,
Ionioque mari, Maleæque sequacibus undis.
Non jam prima peto Mnestheus, neq; vincere certo:
Quanquam ô! sed superent, quibus hoc Neptune dedisti.
Extremos pudeat rediisse: hoc vincite, cives,
Et prohibete nefas. Olli certamine summo
Procumbunt: vastis tremit ictibus ærea puppis,
Subtrahiturque solum: tum creber anhelitus artus
Aridaque ora quatit: sudor fluit undique rivis.
Attulit ipse viris optatum casus honorem.
Namque furens animi dum prorâ ad saxa suburget
Interior, spatioque subit Sergestus iniquo;
Infelix saxis in procurrentibus hæsit.

et rident revomentem è pectore salsam aquam. Tunc bona spes superandi Gyam tardantem orta est ultimis duobus, Sergesto et Mnestheo. Sergestus anticipat spatium, et appropinquat rupi: nec tamen ille prior est, totâ navi præcedente: prior est *ex* parte, *et* æmula Pristis urget rostro *aliam* partem. Sed Mnestheus ambulans mediâ-*in* nave inter ipsos socios, *eos* hortatur: Nunc, nunc insurgite in remos, ô Trojani socii, *quos in* extremo exitio Trojæ elegi comites: nunc exerite illud robur, illam fortitudinem; quâ usi *estis* in syrtibus Gætulis, et mari Ionio, et infestis aquis Maleæ. Non jam peto prima *loca, ego* Mnestheus *modò victor;* neque contendo vincere: Tamen ô *utinam possem!* Sed vincant quibus hoc concessisti, ô Neptune. Pudeat nos ultimos reverti: hoc superate, ô cives, et impedite *hoc* dedecus. Illi summâ contentione incumbunt *in remos:* navis ærata tremit magno succussu, et æquor subducitur: tunc frequens anhelitus concutit membra et sicca ora *remigum:* sudor fluit undique *in* rivos. Ipsa fortuna attulit viris gloriam cupitam. Nam dum Sergestus ardens animi impellit proram ad scopulos, inter *scopulos et Mnestheum,* et elabitur spatio angusto; miser adhæsit scopulis protensis *sub aquâ.*

NOTES.

on this passage. But this piece of mirth is so well timed that the severest critic can say nothing against it: for it is in the book of games, where the reader's mind may be supposed to be sufficiently relaxed for such an entertainment."

186. *Carinâ.* The carina or keel is the lowermost plank in the whole ship, and like a spine passes from the prow to the stern.

190. *Hectorei socii.* In order to animate them, and gain their good-will, he calls them *Hectorei*—my mates, who are every one of you as valiant as Hector.

193. *Maleæque sequacibus undis.* Malea is a promontory of Laconia, that runs out into the sea about five miles; near which sailing was so very dangerous, that it became a proverb.

Maleam legens, obliviscere quæ sunt domi.

The epithet *sequaces,* given to the waves of that coast, paints them as so many fierce devouring monsters that pursued ships in order to overwhelm them.

195. *Quanquam ô!* This is an example where Virgil is even eloquent in his silence; for the abrupt exclamation is more expressive of Mnestheus' mind than any words he could have put in his mouth; especially it must have been so to those who saw the look and gestures that would accompany his voice. Ruæus supposes this break to express a twofold affection of mind: 1. An *earnest desire* of *victory.* "I do not now contend for victory; yet, O how should I rejoice to obtain it!" 2. A *correcting* of himself. "Did I say, I contend not for victory? even I myself shall conquer if Neptune approve it."

196. *Extremos pudeat, &c.* So Horace:

Occupet extremum scabies, mihi turpe relinqui est."

199. *Solum.* Whatever is spread under a thing, as its support or foundation to bear it up, is called, in Latin, *solum;* as the sea is to a ship, the air to a bird on the wing. The heaven itself is a *solum* or sustainer of the stars.

Astra tenens celeste *solum.*
Ovid. Met. I.

202. *Suburget interior,* i. e. between Mnestheus and the goal, fetching a nearer compass to the left. See v. 170.

203. *Spatio iniquo.* He had not left himself room enough to steer between Mnestheus and the goal, and was therefore forced to run his vessel upon that part of the rock which projected farther than the rest.

Rupes commotæ *sunt*, et remi impacti in acutum saxum crepuerunt, et prora allisa *stetit* suspensa *in scopulis*. Consurgunt nautæ, et magno *cum* clamore sistunt: et adhibent ferratas trudes, ac perticas acuminatâ cuspide: et colligunt è mari remos fractos. At Mnestheus gaudens et ardentior *ex* illo successu, veloci impulsu remorum, et invocatis ventis, secat undas faciles, et navigat patenti mari. Qualis columba, cui domus et nidi sunt in cavo saxo, repentè excita è speluncâ fugit in campos volans, et territa dat alis ictum ingentem domui *suæ:* mox elapsa in aërem tranquillum, secat viam tenuem, nec movet celeres alas: Sic Mnestheus, sic ipsa *ejus* Pristis findit, fugiens extremum *spatium assignati* maris; sic ipse impetus provehit *illam* volantem. Et primò præterit Sergestum, connitentem adversùs rupem, altam et vada humilia; frustràque implorantem auxilium, et tentantem enatare fractis remis. Deinde consequitur Gyan, et ipsam *ejus* Chimæram vastæ magnitudinis: vincitur *illa*, quia orbata est gubernatore. Et jam unus Cloanthus restat *vincendus* prope ipsum terminum: hunc *Mnestheus* sequitur, et premit contendens totis viribus. Tunc verò invalescit clamor, et omnes favore incitant insequentem, et aër sonat fragoribus.

Concussæ cautes, et acuto in murice remi
Obnixi crepuere, illisaque prora pependit.
Consurgunt nautæ, et magno clamore morantur:
Ferratasque sudes et acutâ cuspide contos
Expediunt, fractosque legunt in gurgite remos.
At lætus Mnestheus successuque acrior ipso,
Agmine remorum celeri, ventisque vocatis,
Prona petit maria, et pelago decurrit aperto.
Qualis speluncâ subitò commota columba,
Cui domus et dulces latebroso in pumice nidi,
Fertur in arva volans, plausumque exterrita pennis
Dat tecto ingentem: mox aëre lapsa quieto,
Radit iter liquidum, celeres neque commovet alas:
Sic Mnestheus, sic ipsa fugâ secat ultima Pristis
Æquora; sic illam fert impetus ipse volantem.
Et primùm in scopulo luctantem deserit alto
Sergestum, brevibusq; vadis; frustràq; vocantem
Auxilia, et fractis discentem currere remis.
Inde Gyan, ipsamque ingenti mole Chimæram
Consequitur; cedit, quoniam spoliata magistro est.
Solus jamque ipso superest in fine Cloanthus:
Quem petit, et summis adnixus viribus urget.
Tum verò ingeminat clamor, cunctiq; sequentem
Instigant studiis: resonatque fragoribus æther.

NOTES.

205. *Concussæ cautes.* This is only saying in other words, that the galley received a violent shock; since action is equal to reaction.

205. *Acuto in murice.* *Murex* properly signifies the shell-fish of the liquor whereof purple colour is made; and hence it is taken for the prominence of a rock which tapers into a sharp point like the shell of that fish.

207. *Consurgunt nautæ, et morantur.* The rowers, perceiving their error, rise at once, and give over rowing.

211. *Agmine.* Continued with regularity, as in troops.

212. *Prona maria* may signify sea where he can steer easily, without any molestation or interruption. This is explained by the next words, *pelago decurrit aperto;* he scuds away on the open sea, with the same easy motion as if he was sailing down a river along with the stream.

214. *Dulces nidi.* The nest here is put for the young in the nest, as Geor. IV. 17.

Dulcem nidis immitibus escam.

214. *Pumice.* The pumex or pumice stone is a hard fossil, frequently ejected from volcanoes: it is light, porous, and is in colour white, gray, brown, or black. It is used in polishing wood, pasteboard, metals, and stone. *Latebrosus* signifies *harbouring, concealing.*

217. *Radit iter.* This line is often quoted as a most beautiful example in which the sound and sense are consonant. Pitt has endeavoured to imitate this elegance, and has well succeeded:

Her pinions pois'd, through liquid air she springs,
And smoothly glides, nor moves her levell'd wings.

222. *Discentem.* This, Dr. Trapp says, is elegant beyond imagination.

224. *Cedit.* Illa or naves understood.

225. *Superest in fine*, i. e. near the end of the course; having passed the goal, and returning to the port whence they set out: for the prize was to be given, not to him who first reached the goal, but who first reached the port after having turned the goal, as appears from verse 130.

Constituit signum nautis pater; unde reverti
Scirent, et longos ubi circumflectere cursus.

Superest may be here taken to signify the same as *superat.* Thus Cicero says, *Majoribus doctrina superfuit.*

228. *Resonatque fragoribus æther.* This is

Hi proprium decus et partum indignantur honorem,
Ni teneant, vitamq; volunt pro laude pacisci.
Hos successus alit: possunt, quia posse videntur.
Et fors æquatis cepissent præmia rostris:
Ni palmas ponto tendens utrasque Cloanthus
Fudissetque preces, Divosque in vota vocâsset:
Dii, quibus imperium est pelagi, quorum æquora curro;
Vobis lætus ego hoc candentem in litore taurum
Constituam ante aras voti reus, extaque salsos
Porriciam in fluctus, et vina liquentia fundam.
Dixit: eumque imis sub fluctibus audiit omnis
Nereïdum Phorcique chorus, Panopeaque virgo;
Et pater ipse manu magnâ Portunus euntem
Impulit: illa Noto citiùs volucrique sagittâ
Ad terram fugit, et portu se condidit alto.
Tum satus Anchisâ, cunctis ex more vocatis,
Victorem magnâ præconis voce Cloanthum

Illi indignantur, nisi conservent gloriam propriam, et honorem *jam* comparatum; et vellent pacto *mutare* vitam cum victoriâ. Hi animantur successu; possunt *vincere*, quia videntur *sibi* posse. Et fortassè meruissent *paria* præmia, navibus ex æquo *victricibus:* nisi Cloanthus tendens *ad* mare ambas palmas *manuum*, emisisset preces, et Deos invocâsset per vota: O Dii, quibus est regnum maris, quorum decurro spatia; ego vobis offeram lætus in hoc litore ante altaria candidum taurum, voto obligatus, et projiciam viscera in salsos fluctus et effundam vina pura. Dixit: et ex intimis fluctibus audiit eum omnis turba Nereïdum, et Phorci, et virgo Panopea; et ipse pater Portunus magna manu impulit *navem* currentem: illa celeriùs vento et pennatâ sagittâ currit ad terram, et immittit se *in* portum intimum. Tunc filius Anchisæ, vocatis omnibus juxta consuetudinem, declarat magnâ voce præconis Cloanthum victorem,

NOTES.

certainly the true reading, and not *clamoribus*, as in the Codex Mediceus; for we have *ingeminat clamor* immediately before, and *resonatque clamoribus* makes false quantity.

231. *Possunt.* Cloanthum superare; *quia posse videntur.* So Seneca: "Plus incipit habere posse, qui plus habet." Lord Lauderdale renders the passage,

——— not a man
But thinks to win, because he thinks he can.

232. *Et fors æquatis.* Perhaps they had both gained prizes by equalling their beaks or prows, i. e. by coming both in together, so that it could not be distinguished which was first.

237. *Voti reus.* He is said to be *reus voti* who has undertaken a vow on a certain condition; and when that condition is fulfilled, then he is *damnatus voti*, or *votis*, i. e. The gods condemn and sentence him to perform his vow. Thus, in the fifth Eclogue, v. 80. when Virgil says, *Damnabis tu quoque votis*, the meaning is, You shall hear our prayers, and so oblige us to the performance of our vows.

238. *Porriciam* for *porrò et procul jaciam.* This word was much used in solemn sacrifices. See Macrobius, Sat. l. 3. c. 2. Livy informs us, (l. 29. 27.) that when Scipio was about to sail from Sicily into Africa, he threw *(porricit)* the crude entrails of a slain victim, as was the custom, into the sea, and then with a trumpet gave the signal for departure.

238. *Vina liquentia. Liquentia* means not liquid merely, but limpid, clear, pure, fine.

240. *Nereïdum.* The Nereids were sea-nymphs, the daughters of Nereus and Doris.

240. *Phorcique chorus.* Phorcus, or Phorcys, was a sea-god, the son of Neptune, and father of the Gorgons.

240. *Panopeaque virgo.* She was one of the Nereids. Servius says, she is mentioned by herself, as being the only virgin among them.

241. *Portunus*, one of the sea-gods; a name derived from *portus*, because he presided over ports and harbours.

241. *Ipse Portunus impulit.* We may observe that Virgil neglects no opportunity to instruct as well as please his reader. Here he observes strict moral decorum in the conduct of this first game, giving the victory to him who had invoked the gods. Then he shows us the rashness of youth, punished by disappointment in the character of Gyas, whose temerity and fool-hardiness make him lose the victory, of which he had the fairest prospect at first. Lastly, he sets forth Æneas as a pattern of equity and liberality, by making him reward Sergestus for having saved the galley, since he could not give him a prize as one of the conquerors.

245. *Victorem præconis voce declarat*, alludes to the ancient custom of proclaiming the conqueror at the Olympic games through all Greece; of which Nepos says, Magnis in laudibus fuisse tota Græcia victorem Olympiæ citari. See also Livy, l. 33. 18. Vossius says the people are called *concio*, because by a herald *(concietur)* called together; so a herald is called *præco*, because *(præciet)* he calls the people *before* they assemble.

et coronat *ejus* caput viridi lauro: datque ipsi eligendos tres juvencos, et vina, et magnum talentum argenti possidendum, *quæ erant* munera pro navibus. Ipsis *verò* ducibus tribuit singularia dona. Victori *Cloantho* chlamydem auro intextam, circa quam Melibœa purpura densa excurrit gemino flexu, et regius puer *Ganymedes in eâ* intextus, ardens, similis anhelanti, persequitur cursu et jaculo cervos celeres in Idâ sylvosâ; quem volans armiger Jovis pedibus uncis rapuit ab Idâ *in* sublime. Frustrà senes custodes tendunt palmas ad astra, et latratus canum *videtur* furere in aërem. At posteà huic *Mnestheo*, qui viribus obtinuit locum secundum, donat habendam loricam, compactam hamis *et ornatam* tripli-ci licio auri, *ut sit ipsi* decus et armatura in bello: *Æneas* ipse victor hanc abstulerat Demoleo juxta rapidum Simoëntа et prope altam Trojam. Vix ministri Phegeus et Sagaris obnixi humeris portabant illam multiplici *textu densam;* Demoleus autem *illâ* olim armatus agitabat fugâ Trojanos vagos.

Declarat, viridique advelat tempora lauro:
Muneraque in naves, ternos optare juvencos,
Vinaque, et argenti magnum dat ferre talentum.
Ipsis præcipuos ductoribus addit honores:
Victori chlamydem auratam, quam plurima circum
Purpura Mæandro duplici Melibœa cucurrit, 251
Intextusque puer frondosâ regius Idâ
Veloces jaculo cervos cursuque fatigat,
Acer, anhelanti similis; quem præpes ab Idâ
Sublimem pedibus rapuit Jovis armiger uncis. 255
Longævi palmas nequicquam ad sidera tendunt
Custodes, sævitque canum latratus in auras.
At, qui deinde locum tenuit virtute secundum:
Levibus huic hamis consertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse 260
Victor apud rapidum Simoënta sub Ilio alto,
Donat habere viro, decus et tutamen in armis.
Vix illam famuli Phegeus Sagarisque ferebant
Multiplicem, connixi humeris; indutus at olim
Demoleus, cursu palantes Troas agebat. 265

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251. *Mæandro duplici.* Mæander was a river in Asia Minor, running between Caria and Ionia into the Ægean sea; so full of windings and turnings, that it came to be used metaphorically for any windings whatever.

251. *Melibœa* was a city in Thessaly, at the foot of mount Ossa, famous for the dyeing of purple.

252. *Intextusque puer.* The description of this beautiful piece of tapestry is extremely picturesque. The boy panting, the old men lifting up their hands, and above all the dogs looking up and barking after him, are excellently conceived. Dr. Trapp recommends it to some masterly hand to attempt the painting of it. He did not know that the immortal Angelo, with the omission of the dogs, has exactly copied Virgil's description. The translation of Mr. Pitt is too excellent to be omitted:

There royal Ganymede, inwrought with art,
O'er hills and forests hunts the bounding hart;
The beauteous youth, all wond'rous to behold!
Pants in the moving threads, and lives in gold:
From tow'ring Ida, shoots the bird of Jove,
And bears him struggling through the clouds above;
With outstretch'd hands his hoary guardians cry,
And the loud hounds spring furious to the sky.

252. *Puer regius.* The boy Ganymede, of whom see Æn. I. 28.

252. *Ida* was a celebrated mountain, or more properly a ridge of mountains, in the neighbourhood of Troy. It was the source of several rivers, as the Simoïs, Scamander, Eranicus, &c. It was covered with fine woods (hence the epithet *frondosa*) which abounded with game. The elevation of its top opened a beautiful view of the Hellespont and the adjacent countries.

255. *Jovis armiger.* Pliny, enumerating such things as are proof against thunder, mentions the eagle, and assigns this for the reason why that bird is called Jove's armour-bearer.—Sicut nec è volucribus aquilam, quæ ob hæc armiger hujus teli fingitur. Lib. II. cap. 55.

261. *Simoënta.* The Simoïs rose in Ida and fell into the Xanthus. It was much celebrated by Homer, but is found by modern travellers to be but a small rivulet. Some have even disputed its existence.

265. *Demoleus Troas agebat.* This is an indirect method of celebrating the valour of Æneas; for if Demoleus was able to drive whole squadrons of the Trojans before him like so many straggling sheep, how great a hero must he be who slew that conqueror of those numerous squadrons!

Tertia dona facit geminos ex ære lebetas,
Cymbiaque argento perfecta atque aspera signis.
Jamque adeò donati omnes, opibusque superbi,
Puniceis ibant evincti tempora tæniis:
Cùm sævo è scopulo multâ vix arte revulsus,
Amissis remis, atque ordine debilis uno,
Irrisam sine honore ratem Sergestus agebat.
Qualis sæpe viæ deprensus in aggere serpens,
Ærea quem obliquum rota transiit, aut gravis ictu
Seminecem liquit saxo lacerumque viator:
Nequicquam longos fugiens dat corpore tortus;
Parte ferox, ardensque oculis, et sibila colla
Arduus attollens; pars vulnere clauda retentat
Nexantem nodos, seq; in sua membra plicantem.
Tali remigio navis se tarda movebat:
Vela facit tamen, et plenis subit ostia velis.
Sergestum Æneas promisso munere donat,
Servatam ob navem lætus sociosque reductos.
Olli serva datur, operum haud ignara Minervæ,
Cressa genus, Pholoë, geminique sub ubere nati.
Hoc pius Æneas misso certamine, tendit
Gramineum in campum, quem collibus undiq; curvis
Cingebant sylvæ: mediâque in valle theatri

Tertia præmia dat *Gyæ*, duos lebetas ex ære, et pocula conflata argento atque scabra figuris. Jamque adeò omnes remunerati, et gloriantes opibus, incedebant coronati rubris vittis *circa* caput: cùm Sergestus multo labore vix extractus è scopulo, remis amissis, et spoliatus uno *remorum* ordine, provehebat navem irrisam sine gloriâ. Qualis sæpe interceptus in eminentiâ viæ anguis, quem rota ærea obliquum trajecit, vel *quem* viator graviter feriens reliquit semimortuum et laceratum saxo: frustrà fugiens movet corpore longos flexus: parte sui ferox, et micans oculis, et sublimis erigens colla sibilantia; pars debilis vulnere retardat *eum* torquentem nodos, et involventem se in sua membra. Navis tarda movebat se talibus remis: tamen velis utitur, et intrat portum velis tumentibus. Æneas, gaudens propter navem et socios reductos, donat Sergestum promisso præmio. Datur illi serva, haud inscia artis Minervæ, Cressa *secundùm* genus, nomine Pholoë, et bini filii ad *ejus* ubera. Pius Æneas dimisso hoc ludo, procedit in campum virentem, quem sylvæ *in* collibus curvatis *positæ* claudebant undequaque; et in imâ valle erat circuitus theatri,

NOTES.

267. *Cymbiaque.* The cymbia were oblong narrow vessels, in form of a boat, called, in Latin, *cymba.*

271. *Atque ordine debilis uno. Uno ordine* is not all the oars on one side, as Dr. Trapp interprets it, but one tier or bank of oars; it being a galley that consisted of three tiers of oars, as is said above, *Terno consurgunt ordine remi.*

273. *Viæ in aggere. Agger viæ* signifies properly the eminence or highest part of the road, which was raised *(exaggerebatur)* in the middle for carrying off the rain.

273. *Serpens.* Trapp says, "there never was a finer simile than this."

281. *Velis plenis*, with full sails, to which he was necessitated, contrary to the common custom; it being usual for those who enter the port to let down their sails.

284. *Minervæ.* Minerva was invoked by every artist, and particularly such as worked in wool and embroidery. It was considered the duty of almost every artificer to implore her assistance and patronage: Hence the poets said,

Tu nihil invitâ dices, facesve Minervâ.

On the contrary,

Qui benè placârit Pallada, doctus erit.

285. *Cressa (quoad) genus. Cressa, è Cretâ.*

285. *Pholoë.* A female slave, especially a fruitful one, was deemed no mean present by the ancients. Sergestes was well rewarded. She would be a comforter to him under his misfortune. A fine stroke of character in Æneas. CATROU.

287. *Gramineum*, seems to intend verdant rather than grassy. Trapp translates the passage certainly very feebly,

" Good Æneas goes
Into the *grassy* plain."

Pitt says,

This contest o'er; with thousands in his train,
Mov'd the great hero to a spacious plain.
High hills the *verdant* theatre surround, &c.

287. *Collibus.* A high hill is called *mons; collis* is a low hill, and generally understood to be fertile; probably from *colo.*

288. *Theatri circus erat.* The theatre was the place at Rome appropriated to scenic representations. The Circus was destined to the celebration of the Roman games, especially the horse races. The Sicilian valley, having some resemblance to it, is therefore called *Circus Theatri.* It will be useful to the young student to be informed, that the Circus, first formed and named by Tarquinius Priscus, was situated between the Aventine and Palatine hills. It was intended for the celebration of the Olympic games, and called Circus from *circularis.* Its form,

quo heros intulit se medium inter multa millia, et compositio in cœtu resedit. Illic invitat valore *præmiorum* animos, qui fortè velint certare cursu, et statuit præmia. Undique congregantur Trojani, et Sicani *cum iis* mixti: primi Nisus et Euryalus. Euryalus insignis pulchritudine, et robustâ juventute: Nisus, honesto amore pueri: quos deinde sequitur Diores regius *juvenis* è præclarâ stirpe Priami. Hunc *sequuntur* simul Salius et Patron; quorum alter *est* Acarnan: alter ex Arcadiâ, è sanguine Tegæi populi. Posteà duo juvenes Siculi, Elymus et Panopes, assueti sylvis, comites senis Acestæ. Insuper multi quos fama obscura celat. Quos inter medios Æneas deinde ita locutus est: Percipite hæc animo, et *huc* applicate lætas mentes. Nullus ex hoc numero non recedet remuneratus à me. Dabo reportanda duo tela

Circus erat, quo se multis cum millibus heros
Consessu medium tulit, extructoque resedit.
Hìc qui fortè velint rapido contendere cursu,
Invitat pretiis animos, et præmia ponit.
Undique conveniunt Teucri, mixtique Sicani:
Nisus et Euryalus, primi.
Euryalus formâ insignis, viridique juventâ;
Nisus, amore pio pueri: quos deinde secutus
Regius egregiâ Priami de stirpe Diores.
Hunc Salius, simul et Patron; quorum alter Acarnan;
Alter ab Arcadiâ, Tegeææ sanguine gentis.
Tum duo Trinacrii juvenes, Elymus Panopesque,
Assueti sylvis, comites senioris Acestæ.
Multi prætereà, quos fama obscura recondit.
Æneas quibus in mediis sic deinde locutus:
Accipite hæc animis, lætasque advertite mentes:
Nemo ex hoc numero mihi non donatus abibit.
Gnossia bina dabo lævato lucida ferro

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however, was not perfectly round. It was about two thousand feet long and one thousand wide. The *cavea* was the gallery of the circus where the people sat in wedges. The *arena* was the middle space of the circus where the competitors contended, and was usually covered with a fine white or red gravel. The *euripus* was a fosse or cavity encircling the *arena*, and dividing it from the *cavea* about ten feet wide and ten feet deep. This was sometimes filled with water. The *carceres* were places arched over, where the chariots were collected before the race commenced. The *metæ* were tall round stones terminating in three points, on each of which was placed an egg. These were nearly at the extreme end of the arena; room being left only for the racers or chariots to pass beyond them. The *spina* formed a fence which passed the whole length of the circus from the carceres to the meta, and was usually adorned with columns, obelisks, dolphins, statues of the gods, &c.

291. *Contendere cursu.* The foot race was not merely an Olympian exercise; it was a frequent military one, and young soldiers were accustomed to it for the purpose of augmenting their martial strength and agility.

292. *Pretiis—præmia.* These are not the same; *præmia* are the rewards themselves; *pretia* their value and dignity.

294. *Nisus et Euryalus.* The introducing of these two youths in these games prepares the reader, in some measure, for the part they are to fill in the beautiful episode in the ninth book.

296. *Amore pio pueri. Pius amor* signifies a generous, tender, disinterested affection, such as that of parents to their children. Ruæus renders it chaste; but *pius*, we think, implies a great deal more, and conveys a quite different idea. We shall understand the force of this fine expression, and how justly it is ascribed to Nisus; if we turn to the ninth book, where, when Euryalus has fallen into the hands of the enemy, Nisus calls out to them that he was the offender, and obtests them to turn all their fury on him, so they would but spare the darling boy:

Me, me: adsum qui feci; in me convertite ferrum,
O Rutuli; mea fraus omnis: nihil iste, nec ausus,
Nec potuit, cœlum hoc et conscia sidera testor;
Tantum infelicem nimium dilexit amicum.

298. *Salius.* Those names are not of the poet's own invention: Varro assures us, that Salius, in particular, was one of those who came into Italy with Evander, and there instituted the Salian dance, performed by persons in armour, in honour of Mars.

306. *Gnossia.* Gnossus was a famous city of Crete, the residence of king Minos. The name *Gnossia tellus* is given frequently to the whole island. Because Ariadne was born here, she was called *Gnossis* and *Gnossia*, and the crown which she received from Bacchus, and which was made a constellation, is called *Gnossia stella*.

Spicula, cœlatamque argento ferre bipennem:
Omnibus hic erit unus honos. Tres præmia primi
Accipient, flavâque caput nectentur olivâ.
Primus equum phaleris insignem victor habeto.
Alter Amazoniam pharetram, plenamque sagittis
Threïciis; lato quam circùm amplectitur auro
Balteus, et tereti subnectit fibula gemmâ.
Tertius Argolicâ hâc galeâ contentus abito.
Hæc ubi dicta: locum capiunt, signoque repentè
Corripiunt spatia audito, limenque relinquunt
Effusi, nimbo similes: simul ultima signant.
Primus abit, longèque ante omnia corpora Nisus
Emicat, et ventis et fulminis ocyor alis.
Proximus huic, longo sed proximus intervallo,
Insequitur Salius. Spatio pòst deinde relicto
Tertius Euryalus.
Euryalumq; Elymus sequitur. Quo deinde sub ipso
Ecce volat, calcemque terit jam calce Diores,
Incumbens humero: spatia et si plura supersint,
Transeat elapsus prior, ambiguumve relinquat.
Jamque ferè spatio extremo fessique sub ipsum
Finem adventabant: levi cùm sanguine Nisus
Labitur infelix; cæsis ut fortè juvencis

Gnossia rutilantia lævigato ferro, et securim *tectam* cœlato argento: Hoc præmium erit simile omnibus. Tres primi referent munera *alia*, et coronabuntur pallidâ oleâ *circa* caput. Primus victor habeat equum decoratum phaleris. Secundus pharetram Amazoniam et repletam sagittis Thraciis; quam latus balteus *ex* auro circumambit, et fibula nectit gemmâ tereti. Tertius abeat contentus hâc casside Argolicâ. Postquam hæc dicta *sunt*, sumunt locum: et adito signo statim aggrediuntur curriculum: et relinquunt limen elapsi, similes nimbo: simul attendunt *ad* terminum. Primus currit Nisus, et exilit longè ante omnes socios, velocior et ventis et alis fulminis. Proximus ab eo, sed post longum intervallum proximus, sequitur Salius. Tum spatio post *Salium* relicto Euryalus tertius. Elymusque sequitur Euryalum. Deinde juxta hunc ipsum statim currit Diores, et jam fricat *ejus* calcem calce, imminens *alteri ejus* humero: et si longius restaret spatium; præteriret *eum* elapsus prior, aut relinqueret dubium. Jamque penè *in* ultimo curriculo *positi*, et fatigati accedebant ad ipsum terminum: cùm miser Nisus cadit humido *in* sanguine, quippe mactatis juvencis, fortè *sanguis*

NOTES.

307. *Spicula.* The *spiculum* was a kind of dart or missive weapon, of about five feet and a half in length, tipped with steel of a triangular form. It is the same with what was otherwise called *pilum*, a military weapon used by foot-soldiers, which, in a charge, they darted at the enemy.

309. *Flavâ.* This alludes to the conquerors at the Olympic games, who were crowned with garlands of olive leaves, which are of a colour somewhat pale, inclining to yellow:

Lenta salix quantum pallenti cedit olivæ.
Ecl. V. 16.

310. *Phaleris.* The phaleræ were the ornaments of horses; particularly the trappings of the head. τὰ φαλαρα, from φαω, *luceo.*

311. *Amazoniam pharetram.* A quiver of the same form with those which the Amazons used.

313. *Tereti;* long, round, tapering.

316. *Limenque relinquunt.* In the Roman circus, when brought to its height of magnificence, the racers started from under a kind of portico, whose threshold they overleaped. Hence the word *limen* signifies the starting place. In a temporary circus, such as this which is here mentioned, a line drawn on the sand served for the barrier.

316. *Corripiunt spatia.* The *spatia* were the stages or bounds in racing; so that *corripiunt spatia* signifies precisely in English, they start, they snatch the first ground.

317. *Nimbo similes.* An elegant metaphor, says Minelius, by which the poet intimates the rapidity of their course.

317. *Ultima signant;* that is, ultima spatia signant oculis.

324. *Calcemque terit calce.* That is, they ran side by side; as is plain from the expression *incumbens humero*, Diores leaned or pressed on one of Elymus' shoulders.

325. *Spatia si plura supersint.* Dr. Trapp interprets this,—Had room more wide been given him. But *spatia*, as has been said already, are the stages, or the whole space of ground over which they were to run. Virgil's meaning, therefore, plainly is, that they had almost reached the end of the race, when Diores overtook Elymus, and was so near him, that if there had been more ground to run, he would probably have gotten the start of him; or at least have equalled him, and made it doubtful which of them had the advantage.

superfusus madefecerat terram et virides herbas. Illic juvenis, jam exultans, *ut* victor, non firmavit pedem compressa terrâ vacillantem: sed pronus cecidit in ipsum fimumque obscœnum sanguinemque sacrum. Non tamen ille oblitus *est* Euryali, neque amoris: nam surgens in lubrico *loco* opposuit se Salio; ille autem jacuit supinus *in* densâ arenâ. Exilit Eurya-lus, et victor beneficio amici occupat primum *locum*, volatque plausu et acclamatione favente. Posteà succedit Elymus, et mox Diores tertius victor. Tunc Salius implet magnis clamoribus *cætum* omnem sedentem *in* magno theatro, et conspectum primorum procerum: et postulat sibi restitui gloriam fraude ereptam. Favor et decens fletus, et virtus gratior apparens in formoso corpore, protegit Euryalum. Juvat *eum*, et magnâ voce clamat Diores: qui successit *tertius* victoriæ; et frustrà

Fusus humum viridesq; super madefecerat herbas.
Hìc juvenis, jam victor ovans, vestigia presso
Haud tenuit titubata solo: sed pronus in ipso
Concidit immundoque fimo sacroque cruore.
Non tamen Euryali, non ille oblitus amorum:
Nam sese opposuit Salio, per lubrica surgens;
Ille autem spissâ jacuit revolutus arenâ.
Emicat Euryalus, et munere victor amici
Prima tenet, plausuque volat fremituque secundo.
Pòst Elymus subit, et nunc tertia palma Diores.
Hìc totum caveæ consessum ingentis, et ora
Prima patrum magnis Salius clamoribus implet;
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum, lachrymæque decoræ,
Gratior et pulchro veniens in corpore virtus.
Adjuvat, et magnâ proclamat voce Diores:
Qui subiit palmæ; frustràque ad præmia venit
Ultima, si primi Salio redduntur honores.
Tum pater Æneas: Vestra, inquit, munera vobis
Certa manent, pueri, et palmam movet ordine nemo.
Me liceat casûs misereri insontis amici.
Sic fatus, tergum Gætuli immane leonis
Dat Salio, villis onerosum atque unguibus aureis.

accessit ad ultimum præmium, si prima gloria restituitur Salio. Tunc pater Æneas: Vestra præmia vobis stant certa, ò juvenes, et nemo mutabit ordine victoriam. Liceat me misereri casûs amici insontis. Sic locutus, dat Salio magnam pellem Gætuli leonis, gravem villis et auratam unguibus.

NOTES.

332. *Titubata.* Titubo, to reel, to trip, is a neuter verb; but is here used as a passive one.

334. *Oblitus amorum.* Mr. Pope says, "I am of opinion, that in this foot race Homer has shown more judgment and morality than Virgil. Nisus, in the latter, is unjust to his adversary in favour of his friend Euryalus: so that Euryalus wins the race by palpable fraud; and yet the poet gives him the first prize; whereas Homer makes Ulysses victorious, purely through the mischance of Ajax and his own piety in invoking Minerva." One cannot however but be charmed at the manner in which Virgil keeps up the characters of all the persons he introduces; of which this action of Nisus, in endeavouring to be as serviceable as possible to his friend, is a beautiful instance.

339. *Tertia palma Diores. Palma*, the prize or victory, is here put for the conqueror himself.

340. *Caveæ.* The middle part or area in the Roman theatre was called *cavea*, because it was considerably lower than the other parts. Here the people had their seats, and it was so capacious as sometimes to hold eighty thousand men.

340. *Consessum, et ora patrum implet.* This is another instance where Virgil applies one verb to two nouns, though in strictness of speech it suits only with one of them. *Implet consessum* is what any author may say; but *implet prima ora patrum*, is only to be allowed in poetry. Here, again, he seems to have had Lucretius in his eye:

Namque ibi consessum caveaï subter et omnem
Scenaï speciem patrum—inficiunt.
Lib. IV. 76.

344. *Veniens in corpore virtus. Veniens* here has the signification of *existens* or *apparens*. It is used elsewhere in the same way, as Geor. I. 29.

An Deus immensi venias maris.

And Hor. Art. Poet. 400.

Sic honor et nomen divinis vatibus atque
Carminibus *venit*.

346. *Ad præmia venit ultima.* The first three were each of them to have a prize, v. 308; so that Diores, who was next to Elymus, was entitled to the last prize, if Salius should be set aside, and Euryalus be allowed to have the first.

351. *Gætuli.* Getulia (or Beledulgerid) has been famous for wild beasts.

352. *Unguibus aureis.* The furs of lions, and other wild beasts, were worn in ancient times by persons of distinction, and the claws used sometimes to be gilt for ornament and show.

Hìc Nisus: Si tanta, inquit, sunt præmia victis,
Et te lapsorum miseret; quæ munera Niso
Digna dabis, primam merui qui laude coronam;
Ni me, quæ Salium, fortuna inimica tulisset?
Et simul his dictis faciem ostentabat, et udo
Turpia membra fimo. Risit pater optimus olli,
Et clypeum efferri jussit, Didymaonis artes,
Neptuni sacro Danais de poste refixum.
Hoc juvenem egregium præstanti munere donat.
Pòst ubi confecti cursus, et dona peregit:
Nunc, si cui virtus animusque in pectore præsens,
Adsit, et evinctis attollat brachia palmis.
Sic ait, et geminum pugnæ proponit honorem:
Victori velatum auro vittisque juvencum;
Ensem, atque insignem galeam, solatia victo.
Nec mora: continuò vastis cum viribus effert
Ora Dares, magnoque virûm se murmure tollit:
Solus qui Paridem solitus contendere contra:
Idemq; ad tumulum, quo maximus occubat Hector,

Tunc Nisus *ait*, Si tanta munera dantur victis, et te miseret *eorum qui* ceciderunt: quæ dabis digna dona *mihi* Niso, qui meruissem virtute primam coronam, nisi adversa *eadem* fortuna, quæ obstitit Salio, mihi *quoque obstitisset?* Ac simul hæc dicendo ostendebat vultum, et membra fœdata humido fimo. Pater optimus *Æneas* arrisit illi: et imperavit clypeum efferri, opus Didymaonis, ereptum à Græcis è portis Neptuno dicatis. Donat egregium juvenem hoc insigni præmio. Deinde postquam absoluti *sunt* cursus, et perfecit remunerationem: Nunc, *ait*, si virtus est alicui et animus præsens in pectore, accedat, et erigat brachia ligatis manibus. Sic dixit, et proponit geminum præmium certaminis: victori juvencum tectum auro et tæniis; victo gladium et pulchram cassidem, *ad* solatium. Nec mora *est:* statim Dares erigit vultum immani cum robore, et attollit se magno *cum* fremitu hominum: qui solus solebat certare cum Paride: et *qui* idem ad sepulchrum, ubi maximus Hector recumbit,

NOTES.

353. *Si tanta.* The force of the words of Nisus is this: I and Salius have both fallen; but I first, and he after me, came to the goal. If he be rewarded, why should I remain destitute?

355. *Merui laude. Laus* here signifies virtue or merit; as Æn. I. 461.

Sunt hìc etiam sua præmia laudi.

356. *Fortuna inimica tulisset.* This, we are told by the learned commentators, is by an hypallage for *tulissem inimicum fortunam.* But this is such an enormity and perversion of all the rules of language, that it ought never to be admitted, if it can be avoided. *Fero* signifies often to bear down, to overpower, or get the better of, as Ecl. IX. 51.

Omnia fert ætas, animum quoque.

And why may it not be explained here in the same sense?

358. *Risit pater optimus.* Mr. Addison says, there is but one laugh in the whole Æneid, and that is when Menœtes was seen overboard. This passage looks very much like another laugh.

360. *Neptuni sacro.* Servius conjectures, not improbably, that this is a buckler which Pyrrhus had taken from Neptune's temple at the reduction of Troy, and that, after the death of Pyrrhus, it had fallen into the hands of Helenus, who made a present of it to Æneas at his departure from Epirus.

360. *De poste refixum.* It was usual to fix up arms won from the enemy on the doorposts of the temples, as consecrated offerings to the gods.

366. *Velatum auro.* It was customary to adorn the oxen with fillets, and gild their horns, both when they were designed for sacrifice, and also when they were to be given away as rewards of merit. Of this custom mention is made in the Acts of the Apostles, chap. xiv. 11—13. "And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, the gods are come down to us in the likeness of men. And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter which was before their city brought *oxen* and *garlands* unto the gates, and would have done sacrifice with the people."

370. *Paridem.* Paris, the son of Priam and Hecuba, though dissolute and effeminate in his morals, yet appears from Homer to have been naturally strong and valiant, and to have always behaved himself well in arms, except, as Mr. Pope observes, when his spirits were depressed with the consciousness of his injustice. He is said to have been superior to Hector in the gauntlet fight.

371. *Quo maximus occubat Hector.* Dares Phrygius writes, that, upon the death of Hector, there was a truce for two months between the Trojan and Grecian armies; during which time, games were celebrated by the former at Hector's tomb; and in these Dares the combatant had tried his skill.

percussit Buten illustrem victoriis, qui jactabat se ortum ex familiâ Bebryciâ Amyci, et prostravit *eum* morientem *in* arenâ fulvâ. Talis Dares erigit caput altum in prima certamina, et ostentat humeros latos, et porrigens jactat brachia alternatim, et verberat ictibus aërem. Quæritur alter *certaturus cum* eo: nec ullus ex tantâ turbâ audet se offerre *huic* viro, et alligare cæstus manibus. Ergo lætus, et sperans superare omnes victoriâ, stetit ad pedes Æneæ: nec diutiùs tardans, tunc apprehendit sinistrâ *manu* taurum cornu, et sic loquitur: Nate deâ, si nemo audet contendere mecum, quis *erit* finis expectandi? quousque oportet me retineri? impera *me* abducere præmium. Simul omnes Trojani fremebant, et volebant præmia reddi viro. Tunc Acestes graviter increpat verbis Entellum, quippe sederat proximus *in* viridi lecto herbarum: Entelle, *qui* frustrà *fuisti* olim fortissimus heroum: an permittes tam patiens tanta præmia auferri sine pugnâ? ubi nunc *est* Deus ille Eryx, frustrà dictus nobis *à te* magister *tuus?* ubi *est* fama *sparsa* per totam

Victorem Buten immani corpore, qui se
Bebryciâ veniens Amyci de gente ferebat,
Perculit, et fulvâ moribundum extendit arenâ.
Talis prima Dares caput altum in prælia tollit,
Ostenditque humeros latos, alternaque jactat
Brachia protendens, et verberat ictibus auras.
Quæritur huic alius: nec quisquam ex agmine tanto
Audet adire virum, manibusque inducere cæstus.
Ergo alacris, cunctosque putans excedere palmâ,
Æneæ stetit ante pedes: nec plura moratus,
Tum lævâ taurum cornu tenet, atque ita fatur:
Nate Deâ, si nemo audet se credere pugnæ,
Quæ finis standi? quò me decet usque teneri?
Ducere dona jube. Cuncti simul ore fremebant
Dardanidæ, reddique viro promissa jubebant.
Hìc gravis Entellum dictis castigat Acestes,
Proximus ut viridante toro consederat herbæ:
Entelle, heroum quondam fortissime frustrà,
Tantane tam patiens nullo certamine tolli
Dona sines? ubi nunc nobis Deus ille, magister
Nequicquam memoratus Eryx? ubi fama per omnem

NOTES.

372. *Buten.* Not that Butes mentioned above, who was the son of Amycus, and father of Eryx; for this Eryx combated with Hercules, and was slain by him, verse 412, consequently his father Butes must have been dead long before Dares' days. He must therefore have been another person of the same name, who lived in the time of Hector; and boasted to be of the race of Amycus, like the first Butes.

373. *Bebryciâ gente.* Bebrycia was the original name of Bithynia, a province of Asia, near the Euxine sea, not far from Pontus. Here reigned Amycus, who is said to have received no strangers into his dominions, but on condition that they would combat him with the *cæstus*. He was at last vanquished and slain by Pollux, one of the Argonauts.

377. *Ictibus auras.*

Thus glorying in his strength, in open view,
His arms around, the tow'ring Dares threw,
Stalk'd high and laid his brawny shoulders bare,
And dealt his whistling blows in empty air.

We seem, says Trapp, to be within the wind of these leaden fists, and are in some concern for our own jaws.

384. *Quæ finis.* Virgil loves to use this noun as a feminine one. Æn. II. 554. *Hæc finis Priami fatorum.* Cicero commonly employs it as masculine; *usque ad eum finem, &c.*

385. *Dona jube; eos,* or rather *me* being understood. Command me, goddess-born, to take the prize.

385. *Cuncti simul ore fremebant.* Never was a story more finely wrought than this. Boasting and insult receive their chastisement; an inconsiderate exultation is followed with a doleful reverse. To a Sicilian, in compliment to the hospitable Acestes, the victory is given. Commiseration with the aged Entellus, pleasure that in so dangerous a combat Dares is not killed, astonishment at the aroused vigour which could prostrate a bull with a blow, successively occupy and entertain the reader.

386. *Reddique jubebant.* The word *jubeo* has not always the force of a command, as is evident from the common phrase, *jubeo te salvere.* Some will have it to be a military term, and that the soldiers were said *jubere* when they expressed their sentiments by loud acclamations.

386. *Promissa.* The rewards; they were promised to the first at the cæstus. They are therefore as truly the property of Dares, in the opinion of the Trojans, as though they had been *promised* to him personally.

392. *Eryx.* Eryx was a son of Butes and Venus, who, relying on his strength, challenged all strangers to fight with him in the combat of the cæstus. Hercules accepted

Trinacriam, et spolia illa tuis pendentia tectis?
Ille sub hæc: Non laudis amor, nec gloria cessit
Pulsa metu: sed enim gelidus tardante senectâ
Sanguis hebet, frigentque effœtæ in corpore vires.
Si mihi, quæ quondam fuerat, quâque improbus iste
Exultat fidens, si nunc foret illa juventa;
Haud equidem pretio inductus pulchroque juvenco
Venissem: nec dona moror. Sic deinde locutus,
In medium geminos immani pondere cæstus
Projecit: quibus acer Eryx in prælia suetus
Ferre manum, duroque intendere brachia tergo.
Obstupuere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.
Ante omnes stupet ipse Dares, longèque recusat:
Magnanimusque Anchisiades, et pondus, et ipsa
Huc illuc vinclorum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid si quis cæstus ipsius et Herculis arma
Vidisset, tristemque hoc ipso in litore pugnam?
Hæc germanus Eryx quondam tuus arma gerebat.
Sanguine cernis adhuc sparsoque infecta cerebro.

Siciliam, et illa spolia suspensa è tuis tectis? Ille ad hæc *ait:* Non abiit amor laudis, nec gloria fugata *per* timorem: at verò sanguis frigidus stupet senectute tardante, et vires exhaustæ frigescunt in corpore. Si mihi, *si* nunc *mihi* adesset illa juventus, quæ adfuit olim, et quâ improbus iste gaudet cum confidentiâ; accessissem *ad pugnam,* non certè invitatus præmio et formoso juveneo: nec curo præmium. Sic locutus, postèa projecit in medium duos cæstus magni ponderis: *cum* quibus Eryx ardens solebat inferre manus in pugnam, et cingere brachia duro corio. Obstupuerunt animi *spectatorum:* tanti *erant* boves, *quorum* septem magna coria rigescebant plumbo et ferro insuto. Dares ipse obstupescit præ cæteris, et multùm abnuit *pugnare;* et generosus filius Anchisæ versat huc illuc et pondus et ipsa ingentia involucra ligaminum. Tunc senex *Entellus* emittebat-è pectore talia verba: Quid, si aliquis *vestrûm* vidisset cæstus, et arma ipsius Herculis, et triste certamen in hoc ipso litore? Eryx frater tuus ferebat olim hæc arma. Vides adhuc *ea* fœdata sanguine, et cerebro sparso.

NOTES.

his challenge after many had yielded to his superior dexterity. Eryx was killed in the combat, and buried on the mountain where he had built a temple to Venus.

394. *Sub hæc. Sub* for *ad* or *post.*

396. *Effœtæ.* Those females are properly *effœtæ* who have borne many children. Entellus intimates that age had reduced him to female weakness.

401. *Cæstus.* The *cæstus* was a sort of leathern guard for the hands, composed of thongs, and commonly filled with lead or iron, to add force and weight to the blow: though others, indeed, will have it to have been a kind of whirlbat or bludgeon of wood, with lead at one end. But the description Virgil gives of these weapons, particularly when he calls them *immensa volumina vinclorum,* 408, and says, 425,

Et paribus palmas amborum innexuit armas,

agrees to the former idea, and by no means to the latter. They were tied about the arm as high as the elbow, both as a guard to the arm, and to keep them from sliding off. Some derive the name from κεστον, a girdle; others from *cædo,* to kill; which last answers well enough to the nature of a combat so cruel and bloody, that Lycurgus made a law forbidding the Lacedemonians to practise it.

404. *Animi; spectantium* understood.

406. *Longèque recusat. Longè* here is not at a distance, as Dr. Trapp renders it, but it has the force of *valdè,* as we often read *longè falleris, longè aliter evenit, longè mihi alia mens est,* and the like.

411. *Tristemque pugnam.* The combat is called *tristis,* woful, or bloody, because Eryx was slain in it by Hercules. The occasion of the combat is thus related: Hercules having put to death Geryon, king of Spain, was returning with his booty, which was a herd of fine oxen; and having visited Sicily in his way, received a challenge from Eryx, king of the island, to fight him with the gauntlet. If the victory should devolve to Eryx, he was to have Hercules' oxen; but, if he should be vanquished, the whole island of Sicily was to be Hercules' property. Thus Eryx lost both his life and his crown.

413. *Infecta cerebro.* It was lately remarked by a gentleman visiting the British Museum, that how great soever the rudeness of Indian nations might be, their idols and implements of war, there exhibited, amply evinced that they had learned to violate the two grand principles of moral law, *love to God and love to our neighbour.* False theology and habits of cruelty are usually associates. It was congenial with paganism to exhibit gauntlets stained with blood and spattered with brains; but christianity turns her head from the shocking spectacle with horror and aversion.

His pugnavit adversùs magnum Herculem: ego iisdem solitus *pugnare*, dum sanguis calidior præbebat robur, et nondum senectus æmula abscesserat sparsa utrisque temporibus *capitis*. At si Dares Trojanus recusat arma hæc nostra, et *si* id placet pio Æneæ, idque probat Acestes auctor *hujus pugnæ*; æqualiter pugnemus. Depono tui *causâ* coria Erycis, depone timorem: tu quoque aufer cæstus Trojanos. Hæc locutus, deponit ex humeris geminum amictum: et nudat magnos artus membrorum, magna ossa, et lacertos: et arduus stat in medio campi. Tunc pater *Æneas* filius Anchisæ extulit cæstus æquales, et ligavit utriusque manus paribus armis. Statim uterque stetit erectus in articulos *pedum*, et intrepidus erexit brachia in altum aërem. Retrò averterunt ab ictu alta capita, et miscent manus manibus, et provocant certamen. Ille, fortior agilitate pedum, et defensus juventute: hic, robustus vastitate membrorum; sed genua pigra vacillant trementi, et difficilis anhelitus agitat vasta membra. Illi *viri* frustrà inter se minantur multas plagas, multas ingerunt cavis lateribus, et edunt magnos sonitus pectore: et frequens manus vagatur circa aures ac tempora, *et* malæ crepitant sub gravibus ictibus. Ellentus consistit gravis, et immotus in eodem statu, tantummodo eludit ictus corpore et oculis vigilantibus.

His magnum Alciden contra stetit: his ego suctus,
Dum melior vires sanguis dabat, æmula necdum
Temporibus geminis canebat sparsa senectus.
Sed si nostra Dares hæc Troïus arma recusat,
Idque pio sedet Æneæ, probat auctor Acestes;
Æquemus pugnas. Erycis tibi terga remitto,
Solve metus: et tu Trojanos exue cæstus.
Hæc fatus, duplicem ex humeris dejecit amictum:
Et magnos membrorum artus, magna ossa, lacertosq;
Exuit: atque ingens mediâ consistit arenâ.
Tum satus Anchisâ cæstus pater extulit æquos,
Et paribus palmas amborum innexuit armis.
Constitit in digitos extemplò arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abduxere retrò longè capita ardua ab ictu:
Immiscentque manus manibus, pugnamq; lacessunt
Ille, pedum melior motu, fretusque juventâ:
Hic, membris et mole valens; sed tarda trementi
Genua labant, vastos quatit æger anhelitus artus.
Multa viri nequicquam inter se vulnera jactant,
Multa cavo lateri ingeminant, et pectore vastos
Dant sonitus: erratq; aures et tempora circum
Crebra manus: duro crepitant sub vulnere malæ.
Stat gravis Entellus, nisuque immotus eodem:
Corpore tela modò atque oculis vigilantibus exit.

NOTES.

414. *Alciden.* Hercules, though he was the son of Jupiter and Alcmena, was also styled Amphitryoniades, from Amphitryo, Alcmena's husband; and Alcides, from Alceus, the father of Amphitryo.

415. *Æmula senectus.* Some will have old age to be called emulous, because it is apt to envy the strength and vigour of youth, and emulate their feats in vain. But old age may be more naturally styled emulous or envious, on account of the many evils and infirmities it brings along with it, and the few comforts it yields; as if it envied men the enjoyment of life. In the same sense Horace calls time envious:

Dum loquimur, fugerit invida
Ætas. Lib. I. Ode XI.

416. *Temporibus.* The temples are so called, because on them gray hairs, indicators of the flight of time, are first seen.

418. *Auctor Acestes:* because it was by Acestes' persuasion that Entellus engaged in the combat.

426. *Digitos*, toes, tiptoe. *Digitus* usually signifies a finger, but here the toe; for a toe, as the French name it, is really *doigt du pié*, a finger of the foot.

429. *Pugnamque lacessunt;* after the similitude of a pitched battle, where the two armies commonly begin the attack by slight skirmishes, till the whole rage of the war be kindled, and the martial fury of every warrior roused.

429. *Pugnam.* Some copies have *pugnas.*

431. *Membris et mole.* This phrase is equivalent to *mole membrorum;* as, in the first book, we find *molemque et montes* for *molem montium.*

432. *Genua labant, &c.* Virgil, to represent an old man feeble and panting for breath, lengthens the verse by the addition of a supernumerary syllable, giving us a proceleusmaticus at the beginning, so that one is almost out of breath in the very reading of it.

434. *Vastos.* As *vastus* is more usually applied to matter and surface than to sound, the copies which present us with *vasto* agreeing with *pectore* are here to be preferred.

438. *Exit;* actively for *eludet, evitat.* So Æn. II. 750. *vim viribus exit.*

438. *Tela. Tela*, which is derived from τηλε, *longe*, is applied to missile weapons, such as darts and arrows, which may be thrown from a high place to a considerable

Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis;
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et variis assultibus irritus urget.
Ostendit dextram insurgens Entellus, et altè
Extulit: ille ictum venientem à vertice velox
Prævidit, celerique elapsus corpore cessit.
Entellus vires in ventum effudit, et ultrò
Ipse gravis graviterque ad terram pondere vasto
Concidit: ut quondam cava concidit, aut Erymantho,
Aut Idâ in magnâ, radicibus eruta pinus.
Consurgunt studiis Teucri et Trinacria pubes:
It clamor cœlo: primusque accurrit Acestes,
Æquævumque ab humo miserans attollit amicum.
At non tardatus casu, neque territus heros:
Acrior ad pugnam redit, ac vim suscitat irâ:
Tum pudor incendit vires, et conscia virtus:
Præcipitemque Daren ardens agit æquore toto;
Nunc dextrâ ingeminans ictus, nunc ille sinistrâ.
Nec mora, nec requies: quàm multâ grandine nimbi
Culminibus crepitant; sic densis ictibus heros
Creber utrâque manu pulsat versatq; Dareta.
Tum pater Æneas, procedere longiùs iras,
Et sævire animis Entellum haud passus acerbis:
Sed finem imposuit pugnæ; fessumque Dareta
Eripuit, mulcens dictis, ac talia fatur.
Infelix! quæ tanta animum dementia cepit?
Non vires alias, conversaque numina sentis?

Alter, sicut qui invadit urbem machinis, aut *qui* obsidet in armis montana castella, *sic* pervestigat dolosè nunc hos nunc illos aditus, et omnem locum, et *eum* premit frustrà variis impressionibus. Entellus insurgens ostendit dextram, et altè erexit: alter celer prævidit ictum immissum à capite, et levi corpore elapsus effugit. Entellus effudit impetum in auras, et ipse gravis et graviter procumbit ultrò in terram magno pondere: ut aliquando pinus cariosa evulsa radicibus procumbit, in Erymantho, aut in magnâ Idâ. Trojani et juvenes Siculi surgunt *diversis* animis: clamores mittuntur ad cœlum: et Acestes primus accurrit, et miserans erigit è terrâ amicum æquævum. Sed heros non tardatus *est*, nec territus *illo* casu: redit ardentior ad pugnam, et ira revocat robur: prætereà pudor et fortitudo *sibi* cognita inflammat vires: et ardens urget toto campo currentem Dareta; nunc dexterâ, nunc idem sinistrâ ingerens ictus. Nec *est* mora, nec requies: quàm spissâ grandine crepitant nimbi *super* tectis; tam spissis ictibus heros utrâque manu frequens verberat et agitat Dareta. Tunc pater Æneas non passus *est* iras progredi ulteriùs, et Entellum furere animo crudeli; sed indixit finem certaminis; et subduxit lassum Dareta, solans *eum* verbis, et talia loquitur: Infelix! quæ tanta insania occupavit mentem: nonne experiris aliud robur, et mutatos Deos?

NOTES.

distance. Yet the word is also used for any kind of arms. For a *sword*, Æn. 9. 747.

" At non hoc telum, mea quod vi dextera versat
Effugies: neque enim is teli nec vulneris auctor."

Here it is used for *cestuses*.

439. *Molibus;* mounds, men, toils.

446. *Vires in ventum.* The apostle Paul refers to this waste of unsuccessful blows: (1 Cor. ix. 26.) So fight I not as one that beateth the air.

446. *Ultrò.* Of his own accord; from himself, not from any stroke of Dares: by the natural tendency of his own body; having lost his center of gravity.

447. *Ipse gravis graviterque.* The *ipse gravis* refers to Entellus' natural weight and unwieldiness, and the *graviter* to the violence of the shock he had given himself in missing the blow aimed at Dares. Homer in the same way says, μεγας μεγαλωστι.

448. *Erymantho.* Erymanthus was a famous forest in Arcadia, where Hercules slew the celebrated boar.

452. *Ab humo attollit amicum.* By the laws of the combat, if one of the parties fell, his antagonist was not to take the advantage thereof, but allow him to rise again to the encounter.

455. *Virtus.* Three of the most powerful motives that can fire the human soul afford their energies, at the same moment: indignation, shame, and conscious valour.

458. *Grandine nimbi.* The comparisons here employed by Virgil are so short and so judicious, that the description acquires spirit by their introduction. Entellus stands as a besieged tower, falls like an Erymanthean pine, and rising, deals his blows about the hapless Dares, fierce and frequent as hail stones.

463. *Fessumque Dareta eripuit.* Virgil, who mostly follows Homer throughout the whole course of these games, has varied from him in the event of this combat with admirable judgment, and with an improvement of the moral. He gives his readers the pleasure of seeing a proud arrogant boaster humbled by an infirm old man, rou-

Cede Deo. *Sic* dixit, et dicendo abrupit pugnam. At fideles socii *Daretis* ducunt ad naves illum, trahentem genua infirma, et mo-tantem utrinque caput, et exspuentem ore spissum sanguinem, ac dentes mixtos cum sanguine: et vocati *ab Æneâ* accipiunt cassidem et gladium; et permittunt Entello taurum et palmam. Tunc victor, elatus animo, et superbiens tauro, ait: Fili Veneris, et vos, ô Trojani, hæc animadvertite, et quale robur mihi fuerit in corpore juvenili, et è quali morte eripiatis liberatum Dareta. *Sic* locutus *est*, et stetit adversùs caput oppositi tauri, qui stabat præmium certaminis: et sublimis, manu reductâ, impegit duros cæstus inter media cornua, et immisit *eos* in ossa perrupto cerebro. Sternitur bos, et tremens procidit *in* terram moribundus. Ille super bove profert è pectore talia verba: O Eryx, immolo tibi pro morte Daretis hanc vitam potiorem: hìc victor depono artem et cæstus. Statim Æneas invitat qui fortè velint contendere sagittis, et proponit præmia: et maguâ manu attollit malum de nave Seresti:

Cede Deo. Dixitque, et prælia voce diremit.
Ast illum fidi æquales, genua ægra trahentem,
Jactantemque utroque caput, crassumque cruorem
Ore rejectantem mixtosq; in sanguine dentes,
Ducunt ad naves: galeamque ensemque vocati
Accipiunt; palmam Entello taurumq; relinquunt.
Hìc victor, superans animis, tauroque superbus:
Nate Deâ, vosque hæc, inquit, cognoscite Teucri,
Et mihi quæ fuerint juvenili in corpore vires,
Et quâ servetis revocatum à morte Dareta.
Dixit, et adversi contra stetit ora juvenci,
Qui donum astabat pugnæ: durosque reductâ
Libravit dextrâ media inter cornua cæstus
Arduus, effractoque illisit in ossa cerebro.
Sternitur, exanimisque tremens procumbit humi bos
Ille super tales effudit pectore voces;
Hanc tibi, Eryx, meliorem animam pro morte Daretis
Persolvo: hìc victor cæstus artemq; repono.
Protinùs Æneas celeri certare sagittâ
Invitat, qui fortè velint, et præmia ponit:
Ingentique manu malum de nave Seresti

NOTES.

sed by his courage to engage in an unequal match: whereas, in the Iliad, the younger and stronger of the two combatants vanquishes the other; which, not being very extraordinary, contributes nothing to the surprise or pleasure of the spectators.

467. *Cede Deo.* Dr. Trapp and others would have it to be meant either of Eryx or Entellus: but it may rather refer to that god by whom Entellus was aided. This agrees best with what goes before,

Non vires alias, conversaque numina sentis?

and is most suitable to the character of the pious Æneas. In strictness of speech, indeed, it implies no more than, Yield to reason, which is the voice of God in man.

471. *Vocati.* Dares and his friends were so mortified by the defeat, that they did not think of the inferior prize, and would have gone away without it, had they not been *called* (*vocati*) to receive it.

481. *Procumbit humi bos.* Servius (if, indeed, that remark be his, which goes under his name) calls this an exceedingly bad verse, because it ends with a monosyllable: Est autem hic pessimus versus in monosyllabâ desinens. On the contrary, the verse is to be admired for that very thing which he blames. This abrupt ending of the verse is like a rub in a person's way; it forces him to stop, and dwell upon the object with attention. Thus it is in other examples:

Insequitur cumulo præruptus aquæ mons.
Æn. I. 105.
Parturiunt montes, nascetur ridiculus mus.
Hor. Art. Poet. 139.
Ruit oceano nox.
Æn. II. 250.

In all which the monosyllable at the end of the verse strikes the ear with a full sound; whereby the image it is designed to convey has time to make a strong and lasting impression on the mind. Translators have often attempted to imitate the beauty of this passage. Mr. Pitt has not amiss succeeded:

The bull, convulsive with the deadly wound,
Groans, tumbles, rolls, and quivers on the ground.

484. *Cæstus artemque repono.* Alluding to the custom of the gladiators in after-times, who, when their age exempted them from practising the art, hung up the arms of their profession on the door-posts of Hercules' temple.

487. *Ingenti manu.* Servius explains it *magnâ multitudine*, With a numerous band: but we would rather render it simply With his mighty hand, because in this Virgil copies Homer almost word for word. And in him Achilles is represented doing all this himself, which is here ascribed to Æneas; though at the same time it is well enough known that what commanders order others to do, they are said to do themselves.

Erigit; et volucrem trajecto in fune columbam,
Quò tendant ferrum, malo suspendit ab alto.
Convenere viri, dejectamque ærea sortem
Accepit galea: et primus clamore secundo
Hyrtacidæ ante omnes exit locus Hippocoontis:
Quem modò navali Mnestheus certamine victor
Consequitur, viridi Mnestheus evinctus olivâ.
Tertius Eurytion, tuus, ô clarissime, frater,
Pandare: qui quondam, jussus confundere fœdus,
In medios telum torsisti primus Achivos.
Extremus galeâque imâ subsedit Acestes,
Ausus et ipse manu juvenum tentare laborem.
Tum validis flexos incurvant viribus arcus
Pro se quisque viri, et depromunt tela pharetris:
Primaque per cœlum nervo stridente sagitta
Hyrtacidæ juvenis volucres diverberat auras,
Et venit, adversique infigitur arbore mali.
Intremuit malus, timuitque exterrita pennis
Ales, et ingenti sonuerunt omnia plausu.
Pòst acer Mnestheus adducto constitit arcu
Alta petens, pariterque oculos telumque tetendit:
Ast ipsam miserandus avem contingere ferro
Non valuit: nodos et vincula linea rupit,
Queis innexa pedem malo pendebat ab alto.
Illa Notos atque atra volans in nubila fugit.

et suspendit ex alto malo columbam in fune trajecto volitantem, ad quam dirigant sagittas. Convenerunt viri, et ærea cassis excepit sortes conjectas: et faventе clamore primus ante cæteros extrahitur locus Hippocoontis Hyrtaci *filii;* hunc sequitur Mnestheus modò victor *in* nauticâ pugnâ, Mnestheus coronatus viridi olcâ. Tertius *est* Eurytion, tuus frater, ô nobilissime Pandare: qui olim jussus turbare fœdus, primus vibrâsti jaculum in medium Græcorum. Ultimus et in profundo cassidis remansit Acestes, ausus etiam ipse aggredi manu laborem juvenum. Tunc viri *illi,* unusquisque pro se, curvant robustis viribus flexiles arcus, et educunt sagittas è pharetris. Et sagitta juvenis Hyrtacidæ prima ferit levem aërem, nervo per cœlum sonante: et pervenit *ad malum,* et figitur in arbore oppositi mali. Malus tremuit, et avis territa tremuit alis, et omnia *loca* sonuerunt magno plausu. Posteà ardens Mnestheus stetit inflexo arcu, dirigens in altum, et simul intendit oculos ac sagittam: at miser non potuit attingere ferro ipsam avem: *tantùm* secuit nodos et funes lineos, quibus pendebat ab alto malo constricta *circa* pedem. Illa *avis* fugit evolans in ventos et nigras nubes.

NOTES.

488. *Trajecto in fune,* i. e. *in fune trajecto per malum;* by a rope put through the mast.

491. *Accepit galea.* In war and among soldiers a helmet supplied the place of an urn for receiving the lots.

492 *Locus.* Not the place where the archers should stand, but the order in which they should discharge their arrows. Heyne says, Primus locus, *eleganter* pro *sorte,* et *acclamatio faventium.*

495. *Clarissime Pandare.* Pandarus, the son of Lycaon, is he whom Homer represents as having broken the truce between the Greeks and Trojans, when they had agreed to put the decision of the war upon the issue of a single combat between Paris and Menelaus. Juno, not willing that the disasters of Troy should come so soon to a period, instigated Jupiter to bring about a violation of the treaty. Jupiter employed Minerva as his agent in that business; and by her persuasion Pandarus shot an arrow at Menelaus after he had vanquished Paris: thus the war was rekindled. See Hom. Il. IV. 86. The epithet *clarissimus* is here given to Pandarus, as being a distinguished archer, insomuch that Homer equals him almost to Apollo. He was killed at last by Diomede

505. *Malus.* The words *malus, malum,* &c. have such a variety of significations, that for the amusement and instruction of boys at school the following lines may be useful:

Malum, malus, malo mala fit male me malo

Malum malo mala malo quam peti majore.

Here the sense is perfect, the construction classical, and the meaning of every word different. Let the pupil find out the import.

510. *Nodos et vincula linea rupit.* Mr. Pope, in his comparison between the games of Homer and Virgil, owns that Virgil has in this outdone the original, by the addition of two circumstances that make a beautiful gradation. In Homer the first archer cuts the string that held the bird, and the other shoots him as he is mounting. In Virgil the first only hits the mast which the bird was fixed upon, the second cuts the string, the third shoots him, and the fourth, to vaunt the strength of his arm, directs his arrow up to heaven, where it kindles into a flame and makes a prodigy. Catrou considers the arrow on fire as a presage of the ensuing accident; the burning of the ships. Mr. Wharton thinks it distinctly hints at the Julium Sidus.

Deinde promptus Eurytion, tenens sagittam jamdiu intentum arcu parato, invocavit per vota fratrem *Pandarum:* et contuitus columbam jam gaudentem aëre libero, et plaudentem alis, transfodit *eam* inter obscuras nubes. Cadit mortua, et amisit vitam in astris cœlestibus, et labens refert sagittam infixam. Acestes restabat solus amissâ victoriâ; qui tamen evibravit sagittam in aërem sublimem, ostentans simul industriam et sonitum arcûs *sui.* Tum occurrit oculis prodigium repentinum et futurum magno omini: ingens casus *hoc* explicuit posteà, et vates terrifici declaraverunt tardam prædictionem. Nam *sagitta* arundinea volans inflammata est inter aëreas nubes, et igne notavit iter, et absumpta evanuit in leves ventos: quemadmodum sæpe stellæ cadentes è cœlo transeunt, et volantes trahunt *post se* comam. Siculi Trojanique viri steterunt stupefacti animo, et oraverunt Deos: et maximus Æneas non rejecit omen, sed amplexus Acesten ornat *eum* magnis donis, et talia dicit: Accipe, ô pater, nam talibus prodigiis magnus rex cœli voluit te habere honorem extraordinarium.

Tum rapidus jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit:
Jam vacuo lætam cœlo speculatus, et alis
Plaudentem, nigrâ figit sub nube columbam.
Decidit exanimis, vitamque reliquit in astris
Aëriis, fixamque refert delapsa sagittam.
Amissâ solus palmâ superabat Acestes:
Qui tamen æthereas telum contorsit in auras,
Ostentans artem pariter arcumque sonantem.
Hìc oculis subitò objicitur magnoque futurum
Augurio monstrum: docuit pòst exitus ingens,
Seraque terrifici cecinerunt omina vates.
Namq; volans liquidis in nubibus arsit arundo,
Signavitque viam flammis, tenuesque recessit
Consumpta in ventos: cœlo ceu sæpe refixa
Transcurrunt, crinemque volantia sidera ducunt.
Attonitis hæsere animis, superosque precati
Trinacrii Teucrique viri: nec maximus omen
Abnuit Æneas: sed lætum amplexus Acesten
Muneribus cumulat magnis, ac talia fatur:
Sume, pater, nam te voluit rex magnus Olympi
Talibus auspiciis exsortem ducere honorem.

NOTES.

522. *Magnoque futurum augurio monstrum.* *Monstrum* signifies any event that happens contrary to the ordinary course of nature. It is derived from *monstro*, because such prodigies were reckoned to be sent from heaven, to signify some remarkable future event, as this presaged the burning of Æneas' fleet.

523. *Augurio.* An augury is properly a consultation of birds for ascertaining future events. It is here used for any sign or presage whatever.

524. *Seraque.* Servius explains *sera* by *gravia*, others by *futura*, *Cerdanus* by *tarda;* but we choose rather to understand it in the common acceptation, intimating that the soothsayers could make nothing of the omen till the event happened; and then, when it was too late to prevent it, and the ships were actually set on fire, they agreed that this must have been the thing signified by the omen.

525. *Liquidis in nubibus.* It would have been a very singular prodigy any way, but much more when the air was moist and cloudy.

527. *Refixa.* Stars loosened from the firmament. Virgil here follows the notions of the vulgar. The apparently falling stars are known to be merely vapours ignited by some electrical or chemical action. It was however sufficient for the poet, Quæ, si non cecidit, potuit cecidisse videri.

530. *Nec omen abnuit Æneas.* This shows that the soothsayers had not yet interpreted the omen, otherwise Æneas would not have embraced it with joy as he here does, probably misled by the similitude between this presage and that in the second book, v. 680.

534. *Exsortem.* Ruæus says, *extra sortem ordinemque propositorum præmiorum.* Virgil appears to have in view a Grecian custom. The Greeks, before the spoils were distributed among the soldiery, used to select some of the most valuable articles, and present them to such whose valour in the field had been most distinguished. So Æn. IX. 270, 271.

—— ipsum illum clypeum cristasque rubentes
Excipiam sorte, jam nunc tua præmia, Nise!

Trapp remarks, that one thing particularly distinguishes this game from all the rest. Here is no mention of the several rewards given to the antagonists, excepting the first, though they all performed so well—and the observation itself contains the reason. It distinguishes this from the rest of the games, and that is reason sufficient: variety must always be studied by those who write to please.

Ipsius Anchisæ longævi hoc munus habebis:
Cratera impressum signis, quem Thracius olim
Anchisæ genitori in magno munere Cisseus
Ferre sui dederat monimentum et pignus amoris.
Sic fatus, cingit viridanti tempora lauro,
Et primum ante omnes victorem appellat Acesten.
Nec bonus Eurytion prælato invidit honori,
Quamvis solus avem cœlo dejecit ab alto.
Proximus ingreditur donis, qui vincula rupit:
Extremus, volucri qui fixit arundine malum.
At pater Æneas, nondum certamine misso,
Custodem ad sese comitemque impubis Iüli
Epytiden vocat, et fidam sic fatur ad aurem:
Vade age: et, Ascanio, si jam puerile paratum
Agmen habet secum, cursusque instruxit equorum,
Ducat avo turmas, et sese ostendat in armis,
Dic, ait. Ipse omnem longo decedere circo
Infusum populum, et campos jubet esse patentes.
Incedunt pueri, pariterque ante ora parentum
Frænatis lucent in equis: quos omnis euntes

535 Habebis hoc munus ipsius senis Anchisæ: poculum cœlatum figuris, quod olim Cisseus *rex* Thraciæ dederat habendum Anchisæ patri pro magno munere, et *quasi* pignus et monimentum sui amoris. Sic locutus, coronat
541 caput *ejus* viridi lauro, et declarat Acesten primum victorem ante omnes. Et benignus Eurytion non invidit victoriæ *sibi* prælatæ, licèt
545 solus dejecisset volucrem ex alto aëre. Proximus est *in distributione* præmiorum, qui secuit funem: ultimus, qui levi sagittâ perfodit malum. At pater Æneas, ludis nondum dimissis, vocat ad
550 se Epytiden, custodem et comitem pueri Ascanii: et sic loquitur in aurem fidelem: Age, vade: et dic, inquit, Ascanio, si jam habet secum instructum agmen puerorum, et si composuit cursus equorum, huc deducat turmas *in honorem* avi *sui*, et monstret se in armis. Ipse imperat populum omnem sparsum recedere *à* toto circo, et spatium fieri vacuum. Accedunt pueri, et in conspectu parentum emicant æqualiter super equis frænatis:

NOTES.

536. *Thracius Cisseus.* Cisseus was king of Thrace, and, according to Virgil, the father of Hecuba.

543. *Ingreditur donis.* Both *ingreditur* and *incedit* are military terms, and imply stateliness and an air of pride, dignity, or defiance: as above—*aut jaculis incedit melior;* and a little below—*incedunt pueri.* In the tenth book also, verse 762, they are both applied in the same way:

At verò ingentem quatiens Mezentius hastam
Turbidus ingreditur campo; quàm magnus Orion
Cum pedes incedit.

546. *Custodem Iüli.* Servius quotes Tully as having said somewhere that the young Romans, during the first year of their bearing arms, had guardians or military tutors allowed them from the public, under whom they were trained to military exercises, and instructed in the art of war. But because Iulus is here called *impubis*, which implies that he was not yet of age to bear arms (seventeen years) we are to understand by *custodem* a guardian to take care of his education, such a one as Horace speaks of, Art. Poet. 161.

Imberbis juvenis, tandem custode remoto,
Gaudet equis canibusque, et aprici gramine campi.

547. *Epytiden;* Periphas, the son of Epytus, Anchises' herald, of whom Homer speaks, Il. XVII. 324.

547. *Fidam ad aurem.* He had been one of Anchises' most trusty servants, one who had grown old in his service:

παρα πατρι γεροντι
Κηρυσσων, γηρασκε, φιλα φρεσι μηδεα ειδως.
Il. XVII.

553. *Incedunt pueri.* This game, commonly known by the name of *Lusus Trojæ*, is purely of Virgil's own invention: he had no hint of it from Homer. This he has substituted for three of his, the wrestling, the single combat, and the discus; and, in the opinion of a very judicious modern, it is worth all those three in Homer. This game Virgil added to please Augustus, who had at that time renewed the same. Suetonius tells us, Trojæ ludum edidit (Augustus) frequentissimè, majorum minorumve puerorum delectu; prisci decorique moris existimans, claræ stirpis indolem sic innotescere, &c. Suet. in August. cap. 43. Julius Cæsar had also exhibited the same before, as we learn from the same author: Trojam lusit turma duplex, majorum minorumque puerorum. In Jul. cap. 39.

553. *Ante ora parentum.* This description of a juvenile militia is supposed the most laboured and the most perfect of any Virgil ever wrote. A great critic calls it *perfection.*

omnis juventus Siciliæ et Trojæ plaudit admirans eos equitantes. Omnibus capilli premuntur coronâ comptâ: gerunt duas hastas corneas armatas ferro, pars humero pharetras politas: flexibilis circulus torti auri per collum descendit *in* summum pectus. Turmæ equitum *sunt* tres numero, et tres duces oberrant: pueri duodecim secuti unumquemque ducem, micant agmine distincto, et similibus ducibus. Una *est* turma puerorum, quam lætam ducit parvus Priamus, ferens nomen avi, tua inclyta proles, ô Polite, auctura Italos: quem portat equus Thracius bicolor notis candidis, gressus pedum primorum candidi *sunt*, et erigit frontem candidam. Secundus *dux* est Atys, à quo Attii Latini ducunt originem: parvus Atys, et puer charus puero Iülo. Ultimus Iülus, et præ omnibus spectabilis *propter* pulchritudinem, impositus est equo Sidonio: quem pulchra Dido dederat *ei*, *ut* esset monimentum et testimonium sui amoris. Reliqua juventus vehitur equis Siculis senis Acestæ. Trojani recipiunt *cum* plausu *eos de gloriâ* solicitos, et lætantur *eos* videndo, et agnoscunt vultus antiquorum patrum. Postquam læti circuierunt equitando omnem concionem et conspectum suorum:

Trinacriæ mirata fremit Trojæque juventus.
Omnibus in morem tonsâ coma pressa coronâ:
Cornea bina ferunt præfixa hastilia ferro,
Pars leves humero pharetras: it pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmæ, ternique vagantur
Ductores: pueri bis seni quemque secuti,
Agmine partito fulgent, paribusque magistris.
Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenies, auctura Italos: quem Thracius albis
Portat equus bicolor maculis, vestigia primi
Alba pedis, frontemque ostentans arduus albam.
Alter Atys, genus unde Atti duxere Latini:
Parvus Atys, pueroque puer dilectus Iülo.
Extremus, formâq; ante omnes pulcher Iülus
Sidonio est invectus equo: quem candida Dido
Esse sui dederat monimentum et pignus amoris.
Cætera Trinacriis pubes senioris Acestæ
Fertur equis.
Excipiunt plausu pavidos, gaudentque tuentes
Dardanidæ, veterumque agnoscunt ora parentum.
Postquam omnem læti consessum oculosq; suorum

NOTES.

558. *Pars pharetras.* These probably were the leaders who were thus distinguished from the rest.

558. *It pectore summo, &c.* Pierius assures us, that some of the more ancient copies read,

Et pectore summo
Flexilis obtorti per collum it circulus auri.

559. *Flexilis circulus obtorti auri.* This is only a poetical circumlocution for a golden chain.

562. *Partito;* from the obsolete word *partio.* Ruæus says, that now even *partior* itself is used not passively at all but only in an active sense. It is possible such passages as the following did not occur to his recollection. They are both from the orations of Cicero: Pes partitur in tria, &c. Paulo secùs à me atque ab illo partita sunt.

564. *Polite;* Politus, the son of Priam, mentioned to have been slain by Pyrrhus, Æn. II. 526.

565. *Auctura Italos.* This is generally translated, to add to the number; but as *augeo* signifies likewise to raise the honour, it is obvious which sense is preferable.

565. *Thracius equus.* Thracia was a famous country for breeding horses; hence Hesiod says δια Θρηκης πωλοτροφου, through Thracia, the nursing soil of martial steeds.

566. *Equus bicolor.* He was white in the forehead and in his fore feet:

"Before, white spots on either foot appear,
On his toss'd forehead blaz'd a silver star."

Is it asked what was the other colour? Ruæus says, perhaps reddish, such being the colour of the horse described by Homer, Iliad 23. 455.

568. *Genus unde Atti.* This Virgil mentions in compliment to Augustus, whose mother was Attia. M. Attius Balbus married Julia, the sister of Julius Cæsar, the issue of which marriage was Attia, the wife of Octavius, and mother of Augustus. Thus Virgil, who was a very refined flatterer, signalizes in this game Iulus and Atys, that is, the founders of his prince's family, both by the father's and mother's side; and in feigning so strict a friendship between them, alludes to the affinity between the Julian and Attian families, now reunited in the person of Augustus.

575. *Pavidos;* divided between the fear of disgrace and the hope of applause and victory; as Geor. 3. 106. *Corda pavor pulsans.*

577. *Oculosque suorum.* This expression, when well considered, will appear very beautiful and emphatic. They made the circuit of the whole ring of spectators, *oculosque suorum,* and their parent's eyes; as much as to say, their parents were all eye, all attention to their motion and whole demeanor.

Lustravere in equis: signum clamore paratis
Epytides longè dedit, insonuitque flagello.
Olli discurrêre pares, atque agmina terni
Diductis solvêre choris: rursùsque vocati
Convertêre vias, infestaque tela tulere.
Inde alios ineunt cursus, aliosque recursus,
Adversis spatiis: alternosque orbibus orbes
Impediunt, pugnæq; cient simulacra sub armis.
Et nunc terga fugâ nudant, nunc spicula vertunt
Infensi, factâ pariter nunc pace feruntur.
Ut quondam Cretâ fertur Labyrinthus in altâ
Parietibus textum cæcis iter, ancipitemque
Mille viis habuisse dolum, quâ signa sequendi
Falleret indeprensus et irremeabilis error.
Haud aliter Teucrûm nati vestigia cursu
Impediunt, texuntque fugas et prælia ludo:
Delphinum similes, qui per maria humida nando
Carpathium Libycumq; secant, luduntq; per undas.
Hunc morem cursûs, atq; hæc certamina primus
Ascanius, longam muris cùm cingeret Albam,
Rettulit, et priscos docuit celebrare Latinos;
Quo puer ipse modo, secum quo Troïa pubes:
Albani docuere suos, hinc maxima porrò
Accepit Roma, et patrium servavit honorem;
Trojaque nunc pueri, Trojanum dicitur agmen.

procul Epytides dedit paratis signum clamore, et sonuit flagello. Illi excurrerunt *simul* pares, deinde tres *duces* diremerunt agmen *in* separatas turmas: iterumque admoniti relegerunt iter, et immisere hastas inimicas. Posteà incipiunt alios cursus et alios recursus *ex* oppositis locis, et implicant alternatim gyros gyris, et sub armis edunt imaginem certaminis. Et modò præbent terga fugæ, modo convertunt hastas *quasi* inimici, modò æqualiter incedunt *quasi* pace compositâ. Quemadmodum Labyrinthus in altâ Cretâ dicitur habuisse olim iter implexum obscuris parietibus, et fraudem incertam *propter* mille vias, *per* quas error inobservabilis et inexplicabilis turbabat signa progrediendi. Non aliter filii Trojanorum impediunt currendo cursum, et miscent fugas ac certamina ludendo. Similes delphinis, qui natando per liquidum mare findunt Carpathium ac Libycum *mare*, et ludunt inter fluctus. Ascanius, cùm circumdaret Albam longam mœnibus, renovavit primus hanc consuetudinem decursionis, atque has pugnas; et docuit veteres Latinos *eas* edere: quo modo ipse puer, et cum eo Trojana juventus: *eodem modo* Albani docuerunt suos *posteros:* hinc verò maxima Roma accepit et retinuit patrium ludum; et *illi* pueri nunc dicuntur Troja et Trojanum agmen.

NOTES.

580. *Agmina terni diductis solvêre choris.* Others read *ternis*, which makes the sense easier. However that may be, the meaning appears to be this; that after they had marched round the circus in one body to be reviewed by Æneas and the other spectators, upon the signal given they divided into three troops, and marched over the plain, each troop performing their exercises in a different ground.

585. *Simulacra.* Virgil uses almost the very words of Lucretius, (l. II. 41.) *belli simulacra ciere.*

585. *Sub armis* is frequently used by Virgil for *armati.*

588. *Labyrinthus.* The Labyrinth was an edifice full of cells that communicated with one another, and was perplexed with winding avenues, disposed in such a manner as to lead backward and forward in a maze, and bewilder those who entered into it, so that they could not trace their way out. The original Labyrinth was in Egypt, a very curious work, carried on at the expense of many kings, and at last finished by Psammaticus. After this model, Dædalus built a Labyrinth of a much smaller size in Crete, wherein the Minotaur was shut up.

590. *Quâ signa sequendi, &c.* Literally, whereby error, not to be unravelled and inextricable, frustrated all signs to trace out one's way.

594. *Delphinum.* The dolphin is an active fish; but it requires all the credulity of Pliny to believe with him, that *tantâ vi exilit, ut plerumque vela navium transvolet.* One could as soon believe with Goldsmith (our modern Pliny), that Indians with perfect safety will descend the falls of Niagara. The comparison of the Labyrinth is taken from Homer, that of the Dolphins from Appollonius Rhodius. Virgil has certainly improved upon his originals.

595. *Carpathium.* The Carpathian sea, to the east of the island of Crete, where is the island Carpathus, between Crete and Rhodes.

596. *Hunc morem cursûs.* Other copies read *hunc morem, hos cursus*, which is more poetical.

602. *Trojaque nunc.*

——— The striplings now
Troy or the Trojan regiment are called.

This circumstance, says Pitt, is by no means the invention of the poet, but is actually an historical fact. Dion Cassius, Tacitus, and,

Hactenus pugnæ editæ *sunt* sancto parenti. Tum fortuna primùm conversa mutavit fidem. Dum per diversos ludos persolvunt sepulchro justa: Juno *filia* Saturni demisit Irim è cœlo ad naves Trojanas, et adjuvat ventis *eam* descendentem, plurima parans, et nondum expleta *secundùm* veterem indignationem. Illa virgo festinans iter per arcum mille colorum, nulli aspectabilis descendit *per* pronam semitam. Videt magnum concursum *ad ludos;* et circumiens litora, cernit portus vacuos et naves incustoditas. At Trojanæ procul separatæ in deserto litore plorabant Anchisen amissum, et cunctæ plorantes aspiciebant altum mare: unus *erat* sermo omnium; heu! tot fluctus et tantum maris restare fatigatis! postulant urbem: tædet *eos* pati asperitatem armis. Igitur Iris non ignara nocendi immittit se in medium *earum*, et exuit formamque et habitum Deæ. Assimilatur

Hàc celebrata tenus sancto certamina patri.
Hìc primum fortuna fidem mutata novavit.
Dum variis tumulo referunt solemnia ludis:
Irim de cœlo misit Saturnia Juno
Iliacam ad classem; ventosque aspirat eunti,
Multa movens, necdum antiquum saturata dolorem.
Illa viam celerans per mille coloribus arcum,
Nulli visa cito decurrit tramite virgo.
Conspicit ingentem concursum: et litora lustrans,
Desertosque videt portus, classemque relictam.
At procul in solâ secretæ Troades actâ
Amissum Anchisen flebant, cunctæque profundum
Pontum aspectabant flentes: heu! tot vada fessis
Et tantum superesse maris, vox omnibus una.
Urbem orant: tædet pelagi perferre laborem.
Ergo inter medias sese haud ignara nocendi
Conjicit, et faciemque Deæ vestemque reponit.
Fit Beroë, Ismarii conjux longæva Dorycli,
Cui genus, et quondam nomen, natique fuissent.
Ac sic Dardanidum mediam se matribus infert:
O miseræ, quas non manus, inquit, Achaïca bello
Traxerit ad letum, patriæ sub mœnibus! ô gens
Infelix! cui te exitio fortuna reservat?
Septima post Trojæ excidium jam vertitur æstas;

Beroë uxori grandævæ Dorycli Ismarii, cui fuerat olim nobilitas, et fama, et soboles. Sic autem immiscet se mediam matribus Trojanorum: O infelices, inquit, quas manus Græcorum non traxere ad mortem, *in* bello, sub muris patriæ! ô gens infortunata! cui morti reservat te fortuna? Jam septima æstas transiit ab exitio Trojæ;

NOTES.

above all, Suetonius, in many passages of their works assure us that this sort of game, performed by noble youths of Rome, was called *Troja* or the game of Troy. The latter, speaking of Julius Cæsar, says, Trojam lusit turma duplex majorum minorumve, puerorum; and, when speaking of Augustus, observes, Trojæ ludum edidit frequentissimè. The justs and tournaments which, two or three hundred years ago, were so fashionable, it is thought by many, owed their origin to this *ludus Trojæ*, and that *tournamenta* is but a corruption of *Trojamenta*.

604. *Fortuna fidem novavit.* Here fortune is considered as a friend, on whom Æneas had hitherto depended for favour and protection; but now she changes sides, breaks her faith, and proves treacherous.

606. *Irim misit.* Servius observes, that as Mercury is mostly sent on messages of peace, so Iris generally comes on errands of mischief and contention; whence some derive her name from Ἔρις, Discord. She is employed chiefly by Juno, but sometimes carries despatches likewise from others of the gods; as in the ninth book, 803.

Aëriam cœlo nam Jupiter Irim
Demisit, germanæ haud mollia jussa ferentem.

606. *Saturnia Juno.* Here the poet returns to the main subject of his poem. This is the third obstacle Juno raises to hinder the arrival of Æneas in Italy. Nothing can be more natural than the fears of the Trojan women to embark again, or more politic than for Juno to avail herself of them for the perpetration of mischief.

613. *Secretæ Troades.* It was reckoned an indecency, among the Greeks and Romans, for women to be present at the public shows. Therefore Virgil, who has all along the Roman customs in his eye, represents the matrons here apart from the men, deploring the death of Anchises by themselves.

613. *Actâ*, a shore, a pleasant strand; from ἀκτη, of the same signification. Trapp says, "I do not remember to have met with the word in any place but this." Ruæus, however, gives an example from Cicero speaking of the Sicilian shore, Uxorem tot in *actâ* dies secum habere. Minelius furnishes another from the same author, In *actâ* cum mulieribus jacebat ebrius.

626. *Septima vertitur æstas.* The question is, how Æneas had spent so long time as seven years in so short a voyage. In order to make this out, a French critic gives the following computation. First, he finds from

Cùm freta, cùm terras omnes, tot inhospita saxa
Sideraq; emensæ ferimur: dum per mare magnum
Italiam sequimur fugientem, et volvimur undis.
Hìc Erycis fines fraterni, atq; hospes Acestes:
Quis prohibet muros jacere, et dare civibus urbem?
O patria, et rapti nequicquam ex hoste Penates!
Nullane jam Trojæ dicentur mœnia? nusquam
Hectoreos amnes, Xanthum et Simoënta videbo?
Quin agite, et mecum infaustas exurite puppes.
Nam mihi Cassandræ per somnum vatis imago
Ardentes dare visa faces: hìc quærite Trojam:
Hìc domus est, inquit, vobis: jam tempus agit res.
Nec tantis mora prodigiis: en quatuor aræ
Neptuno! Deus ipse faces animumque ministrat.
Hæc memorans, prima infensum vi corripit ignem:

ex quo *tempore* vagamur emensæ tot maria, et omnes terras, tot scopulos inhabitabiles, et sidera: ex quo per vastum mare quærimus Italiam fugientem, et raptamur fluctibus. Hìc est regio Erycis fratris *Æneæ*, et hospes Acestes: quis vetat *Æneam* fundare muros, et dare urbem civibus? O patria, et Penates frustrà erepti ab hostibus! an deinceps nulli vocabuntur muri Trojæ? nullibi aspiciam fluvios Hectoreos, Xanthum et Simoënta? Immò agite, et mecum incendite funestas naves. Nam umbra Cassandræ vatis visa est per somnum præbere mihi faces accensas, ait*que*, Hìc quærite Trojam, hìc est vobis domus: jam tempus urget rem. Nec mora *est adhibenda* tantis præsagiis: ecce quatuor altaria *posita* Neptuno! *Ille* ipse Deus suppeditat *nobis* animos et faces. Hæc dicens, prima *per* vim rapit funestum ignem:

NOTES.

history, that Troy was taken in the month of May or June. He allows Æneas ten months for fitting out his fleet at Antandros, and makes him set out in the month of March of the following year. From that time to his arrival in Epirus, he computes four years and some months, which he had spent in building cities, and establishing useless settlements in Thrace and Crete. After having staid some time in Epirus, and celebrated the Actiac games, he set out thence in the end of autumn of the fifth year; and having made a compass almost round Sicily, arrived at Drepanum in the beginning of the following year. There he lost his father in the month of February, and, according to the law established among the ancients, devoted ten months to grief and retirement, without resuming his expedition before the prescribed time had elapsed. Thus, according to my author, Æneas did not set sail from Sicily till the month of November, and here the scene opens, and the action of the Æneid begins, Æn. I. 34.

Vix è conspectu, &c.

Soon afterward, about the middle of the seventh year of his voyages, he was driven by a storm on the coast of Carthage, where he spent three months of winter; and thence set out for Italy, in the end of January following; arrived again in Sicily in the month of February, about the end of the same seventh year; spent about one month in celebrating his father's anniversary, and about the beginning of the eighth year arrived in Italy, in the end of March, or beginning of April, when the spring was pretty well advanced, as we may gather from those beautiful lines which paint that season, Æn. VII. 32.

Variæ circumque supraque
Assuetæ ripis volucres et fluminis alveo,
Æthera mulcebant cantu, lucoque volabant.

Thus what Beroe here says perfectly agrees with Dido's assertion in the end of the first book; for there it is only *te septima æstas portat*, which implies only that the seventh year was running: but here it is *septima æstas vertitur;* the seventh year is rolled away or past. Yet Servius is so dogmatical as to impeach Virgil here of an unpardonable inconsistency.

628. *Sidera emensæ.* Before the discovery of the mariner's compass, the path of the seamen was determined for the most part by the sun and stars.

Still to new lands, o'er floods and rocks we fly,
And sail *by every star* in every sky.

628. *Per mare magnum.* By *magnum* here Servius understands stormy, high swelling, and quotes Lucretius, Lib. II. 1.

Suave mari magno turbantibus æquora ventis.

629. *Fugientem.* Because by how much the nearer they approached, by so much were the obstructing storms the more severe and adverse. Ovid has a Beroe in the third book of his Metamorphoses. We may find, says Mr. Addison, the genius of each poet discovering itself in the language of the nurse. Virgil's Iris could not have spoken more majestically in her own shape; but Juno is so much altered from herself in Ovid that the goddess is quite lost in the old woman.

638. *Agit res.* In some MSS. it reads *tempus agi res;* that is, *tempus agendi rem*, but this reading is preferred: *tempus agit res*, i. e. *ipsum tempus, ipsa occasio rem urget et porro impellit*, &c.

639. *En quatuor aræ.* Virgil takes care to prepare even the least events in a proper manner. These altars, erected to Neptune, had already been taken notice of in the affair of the galleys. Cloanthus had made a vow to erect one to Neptune on the shore; probably the other commanders had each erected an altar for himself.

CATROU.

et erectâ dexterâ nitens procul librat, et conjicit. Arrecti *sunt* animi et attonita corda Trojanarum. Hìc una è multis, quæ *erat* annis provectissima, *nomine* Pyrgo regia nutrix tot filiorum Priami: Non hæc vobis est Beroë, ô matres; non uxor Rhœteïa Dorycli: animadvertite indicia divinæ pulchritudinis, et oculos micantes, quis *sit* illi vigor, quæ facies, aut sonus vocis, aut gressus ambulanti. Egomet ipsa, jamdiu digressa *à Beroë*, reliqui Beroën ægrotantem, et dolentem quòd sola immunis esset talis officii, nec exhiberet Anchisæ digna sacrificia. Hæc locuta *est*. Sed matres primò *cæperunt* aspicere naves oculis malevolis, incertæ et dubiæ inter miserum amorem præsentis regionis et regna invitantia *per* fatum. Cùm Dea *Iris* extulit se per aërem alis æquatis, et *in* discessu signavit magnum arcum inter nubes. Tunc autem stupefactæ prodigiis, et

Sublatâque procul dextrâ connixa coruscat,
Et jacit. Arrectæ mentes, stupefactaque corda
Iliadum. Hìc una è multis, quæ maxima natu,
Pyrgo, tot Priami natorum regia nutrix:
Non Beroë vobis; non hæc Rhœteïa, matres,
Est Dorycli conjux: divini signa decoris,
Ardentesque notate oculos: qui spiritus illi,
Qui vultus, vocisvę sonus, vel gressus eunti.
Ipsa egomet dudùm Beroën digressa reliqui
Ægram, indignantem tali quòd sola careret
Munere, nec meritos Anchisæ inferret honores.
Hæc effata.
At matres primò ancipites, oculisque malignis
Ambiguæ, spectare rates, miserum inter amorem
Præsentis terræ fatisque vocantia regna:
Cùm Dea se paribus per cœlum sustulit alis,
Ingentemque fugâ secuit sub nubibus arcum.
Tum verò attonitæ monstris, actæque furore,
Conclamant, rapiuntque focis penetralibus ignem:
Pars spoliant aras, frondem ac virgulta facesque
Conjiciunt: furit immissis Vulcanus habenis
Transtra per, et remos, et pictas abiete puppes.
Nuntius Anchisæ ad tumulum cuneosque theatri

impulsæ furore, vociferantur, et rapiunt ignem *ex* aris intimis: pars nudant aras, injiciuntque frondes et ramos et faces: ignis sævit laxatis habenis, per scamna, et remos, et puppes pictas *ex* abiete *structas*. Eumelus nuncius defert ad sepulchrum Anchisæ et sedes theatri

NOTES.

642. *Ignem . . . coruscat.* Virgil often uses this neuter verb in an active sense. Æn. X. 651. Strictumque coruscat mucronem. Æn. XII. 431. Hastamque coruscat.

645. *Pyrgo.* A fictitious name.

646. *Non Beröe, &c.* The tendency of this speech is not to dissuade the matrons from executing Juno's purpose, as it may seem at first sight; but on the contrary it is a strong incitement to it, by showing them that the person who had appeared to them in the form of Beroe was really a goddess.

648. *Ardentesque notate oculos, &c.* Here are four striking characters of divinity mentioned: 1. Beauty, radiant eyes, looks, and complexion, as in Venus,

Roseâ cervice refulsit. Æn. I. 406.

2. A fragrant breath, which perfumed the air around them: *Qui spiritus illi;* agreeable to what is also said of Venus,

Ambrosiæque comæ divinum vertice odorem
Spiravere. Æn. I. 407.

3. A certain light, majestic motion; of which something has been said on that characteristic given of the same goddess:

Et vera incessu patuit Dea. Æn. I. 405.

4. Some particular sound, tone, or accent of voice, that distinguished them from mortals, Æn. I. 328.

Nec vox mortalem sonat: O Dea certè!

651. *Indignantem:* Dolentem, irritam, indignè ferentem.

652. *Munere.* Among other things, *munus* signifies any public show or solemnity.

654. *Ancipites—malignis.* Doubtful, yet almost determined. Terence says

Dum in dubio est animus, paulo momento
Huc, illuc impellitur.

657. *Secuit sub nubibus arcum.*

The goddess ———— cuts
Her bow of spacious arch beneath the clouds.

De la Cerda takes Virgil in a geometrical sense; a line cuts a circle, and Iris cuts her bow by flying through it.

661. *Spoliant aras.* They tear off the ribands, fillets, and sacred leaves, such as the olive, laurel, myrtle, rosemary, &c. with which the altars were accustomed to be decorated.

663. *Pictas abiete puppes,* i. e. pictas puppes *factas* ex abiete.

664. *Cuneosque theatri.* The seats in the theatre made for the people were called *cunei*, because they were narrower near the stage, and broader behind, in form of a wedge.

Incensas perfert naves Eumelus: et ipsi
Respiciunt atram in nimbo volitare favillam.
Primus et Ascanius, cursus ut lætus equestres
Ducebat, sic acer equo turbata petivit
Castra: nec exanimes possunt retinere magistri.
Quis furor iste novus? quò nunc, quò tenditis, inquit,
Heu miseræ cives! non hostem inimicaq; castra
Argivûm; vestras spes uritis. En ego vester
Ascanius. Galeam ante pedes projecit inanem,
Quâ ludo indutus belli simulacra ciebat.
Accelerat simul Æneas, simul agmina Teucrûm.
Ast illæ diversa metu per litora passim
Diffugiunt, sylvasque, et sicubi concava furtim
Saxa petunt; piget incepti, lucisque: suosque
Mutatæ agnoscunt: excussaque pectore Juno est.
Sed non idcircò flammæ atque incendia vires
Indomitas posuere: udo sub robore vivit
Stupa, vomens tardum fumum: lentusque carinas
Est vapor, et toto descendit corpore pestis:
Nec vires heroum, infusaque flumina prosunt.
Tum pius Æneas humeris abscindere vestem,
Auxilioque vocare Deos, et tendere palmas:
Jupiter omnipotens, si nondum exosus ad unum
Trojanos, si quid pietas antiqua labores
Respicit humanos; da flammam evadere classi
Nunc, pater, et tenues Teucrûm res eripe leto:
Vel tu, quod superest, infesto fulmine morti
Si mereor, demitte; tuâque hìc obrue dextrâ.

665 naves esse combustas: et ipsi *spectatores* vident nigrantes favillas volare in fumo. Et primus Ascanius, quem admodum lætus regebat decursionem, eo modo cucurrit *ad* castra tumultuantia, festinus *in* equo: et magistri tu-
671 pefacti *non* possunt *eum* retinere. Ait *que*, Quis *est* iste novus furor? ô miseræ cives? quò jam, quò tenditis? non incenditis hostes, et hostilia castra
675 Græcorum; *sed* spes vestras. Ecce ego *sum* vester Ascanius. Abjecit ad pedes vacuam cassidem, quâ opertus *in* ludo ediderat imaginem pugnæ. Accurrit simul Æneas; simul multitudo Trojano-
680 rum. Sed illæ *præ* timore fugiunt quàcumque in remota litora, et clam quærunt sylvas, ac rupes cavernosas, si alicubi *sunt:* pœnitet *eas* facinoris et vitæ; et revocatæ
685 *à furore* agnoscunt suos *cives:* et Juno expulsa est ex animo. Tamen flammæ et incendia non amiserunt propterea vim *suam:* stupa emittens pigrum fumum alitur sub ligno humido et spis-
690 sus ignis absumit trabes, et pernicies funditur *per* totam molem: et labor virorum injectæque undæ non proficiunt. Tunc pius Æneas *cæpit* lacerare vestem *ab* humeris, et invocare Deos *in* auxilium, et extollere palmas *manuum:* Jupiter omnipotens, *ait*, si nondum odisti Trojanos omnes ad unum, si vetus misericordia *tua* spectat casus humanos: concede nunc classi evitare incendium, ô pater, et serva ab exitio res angustas Trojanorum: vel, si mereor, tu trade me morti inimicq fulmine, et hìc opprime *me* tuâ manu quod *solum* restat.

NOTES.

665. *Eumelus.* Some feeble old man who had been standing at the ships with the women.

666. *Volitare favillam.* How fine a contrast between the joy and festivity of the games, and the confusion, dread and disorder occasioned by the firing of the ships. Such oppositions and such variations of the scene are some of the greatest beauties of poetry. The distant prospect of the smoke and flying sparks is most happily conceived.

667. *Primus et Ascanius.* How much does this action render the character of Ascanius a most interesting one to the reader.

679. *Excussaque pectore Juno est.* Juno, the cause of their fury, was dislodged from their breasts; an allusion to the frantic Bacchanals, who returned to themselves after the god with whom they pretended to be possessed was driven out of them.

682. *Stupa.* A coarse kind of flax or tow called oakum, which is driven into all the seams and chinks of a ship, and then laid over with hot pitch, to keep out the water.

683. *Vapor*, is any thing exhaling and lost in air; here it is used for light and flame: as in Lucretius: At vapor is quem sol mittit, &c.

685. *Abscindere vestem.* This sign of extreme distress was common to the Jews, Egyptians, Greeks, and Romans, as appears from their several histories.

690. *Res eripe leto.* One is in great pain, lest Æneas' whole fleet should be here destroyed, and consequently an end put to his glorious intended expedition; but the poet

falsis terroribus implet.

Jupiter most opportunely sends a shower sufficient to quench this alarming fire, and makes us easy again. The loss was small: only four galleys. WHARTON.

692. *Tuâ hìc obrue dextrâ.*

On me, on me alone thy vengeance shed,
And with thy levell'd thunders strike me dead.

What a new and most alarming circumstance of horror is this. The tempest blackens in a moment, but who will say for what purpose? is it to blast Æneas or to pour torrents which shall extinguish the flames

Vix dixerat ea: cùm immissis pluviis tempestas furit præter consuetudinem, et alta *loca* terrarum et campi quatiuntur fulmine: imber sonans aquis et densatus à nigris Austris cadit ex toto aëre: et naves desuper implentur, ligna semiusta humescunt: donec ignis totus extinctus *est;* et cæteræ naves receptæ *sunt* ab igne, quatuor *tantùm* absumptis. Sed pater Æneas, perculsus *hâc* tristi calamitate, agitabat animo magnas curas, nunc huc, nunc illuc: deliberans, an remaneret *in* agris Siculis immemor fatorum, an peteret regiones Italas. Tunc senex Nautes, quem Tritonia Pallas unicè instituit, et effecit clarum multis vaticiniis; edebat hæc responsa, *dicebatque,* vel quid magna ira deorum minaretur, vel quid exigeret series fatorum. Atque ille solatus Æneam loquitur his verbis: Fili Veneris, eamus quò fata vocant et revocant. Quicquid accidet, omnis fortuna vincenda est tolerando.

Vix hæc ediderat: cùm effusis imbribus atra
Tempestas sine more furit: tonitruque tremiscunt
Ardua terrarum, et campi: ruit æthere toto
Turbidus imber aquâ, densisq; nigerrimus Austris:
Implenturque supèr puppes, semusta madescunt
Robora: restinctus donec vapor omnis; et omnes,
Quatuor amissis, servatæ à peste carinæ.
At pater Æneas casu concussus acerbo,
Nunc huc ingentes, nunc illuc pectore curas
Mutabat: versans, Siculisne resideret arvis
Oblitus fatorum, Italasne capesseret oras.
Tum senior Nautes, unum Tritonia Pallas
Quem docuit, multâque insignem reddidit arte;
Hæc responsa dabat, vel quæ portenderet ira
Magna Deûm, vel quæ fatorum posceret ordo.
Isque his Æneam solatus vocibus infit:
Nate Deâ, quò fata trahunt retrahuntq; sequamur.
Quicquid erit, superanda omnis fortuna ferendo est.
Est tibi Dardanius divinæ stirpis Acestes:
Hunc cape consiliis socium, et conjunge volentem.
Huic trade, amissis superant qui navibus; et quos
Pertæsum magni incepti rerumque tuarum est;
Longævosque senes, ac fessas æquore matres;
Et quicquid tecum invalidum, metuensq; pericli est,

Est tibi Trojanus Acestes è divinâ origine: accipe illum et volentem adhibe socium ad consilia. Da illi *eos,* qui superflui *sunt* amissis navibus, et quos tædet magni consilii et rerum tuarum: et elige senes grandævos, et matres lassas navigatione, et quodcunque tecum est infirmum et timens pericula:

NOTES.

695. *Ardua terrarum.* Mountains, high places. Such a mode of expression is frequent and beautiful; as Æn. 2. 332. Angusta viarum. 724. Opaca locorum.

697. *Semusta,* for *semiusta;* which contraction is necessary for the sake of the verse. It is likewise so read in other poets, as Ov. Fast. IV. 167.

Semustamque facem vigilatâ nocte viator
Ponet.

Virgil has found out most elegant terms to describe so difficult and unamiable a subject as the increase and abating of this fire.

700. *Concussus.* Struck, perturbated, as on a future occasion,

Multa gemens, casuque animum *concussus* amici.

702. *Versans.* In some copies *jactans.*

704. *Nautes.* The family called Nautia was one of the most distinguished in Italy. Dionysius Halicarnassus says that the Nautes, who founded this family, was one of the companions of Æneas, and that to him was entrusted the care of guarding the Palladium. Whether this were true or not, Virgil has shown himself possessed of a fine talent for courting the attention of the great.

704. *Unum quem docuit. Unum* here, and in many other places of Virgil, has the force of *præcipuum;* as in the second book, verse 426.

Cadit et Ripheus, justissimus unus
Qui fuit in Teucris.

706. *Responsa dabat;* indicantia *vel quæ,* &c. The observations of Nautes were regarded, on account of his penetration and devotion to the gods, as oracular.

Ille deo plenus, tacita quem mente gerebat,
Effudit dignas adytis è pectore voces.
Lucan. IX.

710. *Superanda omnis fortuna ferendo est.* It is the same sentiment with that of Horace, Carm. Lib. I. Ode 24.

Durum, sed levius fit patientiâ
Quicquid corrigere est nefas.

711. *Est tibi Dardanius, &c.* Acestes sprang from the gods, since he was the son of the river-god Crinisus, and one of the descendants of Dardanus, who derived his original from Jupiter.

712. *Consiliis socium.* Other copies read *consilii.*

Delige: et his habeant terris sine mœnia fessi.
Urbem appellabunt permisso nomine Acestam.
Talibus incensus dictis senioris amici:
Tum verò in curas animus diducitur omnes.
Et nox atra polum bigis subvecta tenebat:
Visa dehinc cœlo facies delapsa parentis
Anchisæ, subitò tales effundere voces:
Nate, mihi vitâ quondam, dum vita manebat,
Chare magis: nate Iliacis exercite fatis:
Imperio Jovis huc venio, qui classibus ignem
Depulit, et cœlo tandem miseratus ab alto est.
Consiliis pare, quæ nunc pulcherrima Nautes
Dat senior: lectos juvenes, fortissima corda,
Defer in Italiam: gens dura, atque aspera cultu,
Debellanda tibi Latio est. Ditis tamen antè
Infernas accede domos; et Averna per alta
Congressus pete, nate, meos. Non me impia namq;
Tartara habent tristesq; umbræ; sed amœna piorum
Concilia, Elysiumque colo. Huc casta Sibylla
Nigrantûm multo pecudum te sanguine ducet.
Tum genus omne tuum, et, quæ dentur mœnia, dis-
ces.
Jamque vale: torquet medios nox humida cursus,

et permitte *ut illi* fatigati habeant urbem *in* hac regione. Vocabunt urbem *illam* Acestam, concesso *ab Aceste* nomine. *Æneas* commotus *est* talibus verbis amici senis: deinde verò distractus est animo in omnes curas. Et nox nigra occupabat cœlum invecta duobus equis: deinde species Anchisæ patris delapsa è cœlo visa *est ipsi* repentè proferre talia verba: O fili, mihi magis chare *quàm* vita, quando vita inerat mihi; fili agitate casibus Trojanis: venio huc jussu Jovis, qui avertit incendium à navibus *tuis*, ac denique misertus est *tui* ex alto cœlo. Obtempera consiliis, quæ senex Nautes præbet tibi prudentissima: transporta in Italiam electos juvenes, generosissimos animos: gens fortis et aspera moribus vincenda est tibi in Latio. Tamen priùs veni *ad* domos inferas, et per Avernum profundum quære mea colloquia, ô fili. Non enim scelera-

ratus Tartarus et mœstæ umbræ tenent me, sed habito Elysium, et lætos cœtus bonorum. Casta Sibylla huc ducet te multo sanguine nigrarum victimarum. Tunc disces omnes posteros tuos, et urbes quæ concedentur. Nunc autem vale: nox humida peragit medium cursum,

NOTES.

718. *Acestam.* This city stood in the western part of Sicily, about five miles from the sea coast. It was known also by the names of Ægesta and Segesta.

721. *Bigis subvecta.* As the chariot of the Sun is poetically represented drawn by four animals; so that of the Moon and the Night are said to have had two, and those of a black sable colour. Ovid represents these lunar animals as horses; Ausonius as heifers; while others say they were mules; because, as the mule cannot produce its kind, but is indebted for its being to the horse, so the moon cannot shine of itself, but owes all its lustre to the sun. The coursers of the sun are always horses.

722. *Cœlo facies delapsa parentis.* The ancient pagans distinguished between the soul and the shade or phantom; the former they believed went to heaven, while the other had its residence in the infernal regions. Thus Anchises here descends from heaven, *viz.* with respect to his soul, while at the same time, as to his shade, he says, verse 734:

amœna piorum
Concilia Elysiumque colo.

See Homer's Odyss. XI. 600.

729. *Lectos juvenes.* It ought always to be remembered, that the particular design of the Æneid is to instruct princes how to found colonies. Now one of the most prudent precautions is to leave behind all who are intimidated with the expedition, and retain only those who are thoroughly brave and are fixed and hearty in the design.

CATROU.

731. *Ditis tamen antè, &c.* This apparition of Anchises, and the order he gives his son to descend to the infernal regions, are necessary preparatives for the sixth book. The art of the poet is admirable in thus making one event rise out of another, and preparing the reader for them: this raises that pleasing suspense, which is the principal charm in an epic poem.

735. *Casta Sibylla.* The Sibyl has the epithet of chaste, because these prophetesses were virgins.

736. *Nigrantûm pecudum.* To the infernal deities victims of a black colour were required to be offered in sacrifice. See Æn. V. 249, and VI. 243.

738. *Torquet medios, &c.* This, some allege, points out the season of the year to have been in one of the summer months, when the nights are very short, and the dawn begins soon after midnight. However that may be, it is worth while to mark the expression, which is highly poetical. It is a metaphor taken from the chariot-races

et *Sol* oriens crudelis me attingit equis anhelantibus. *Sic* locutus *erat*, et evanuit veluti fumus in levem aërem. Æneas deinde ait: Quò curris? quò *te* subtrahis? quem fugis, aut quis te cohibet ab amplexu nostro? Hæc dicens, succendit ignem in cinere sepultum: colitque supplex pio frumento et thuribulo pleno Lares Trojanos et sacraria albæ Vestæ. Statim advocat socios, ac primò Acesten: declaratque mandatum Jovis, et jussa dilecti patris, et quod jam consilium hærcat menti. Nulla *est* mora in *hoc* consilio, et Acestes non recusat mandata. Addicunt matres urbi, et relinquunt plebem volentem, animos non cupidos magnæ gloriæ. Alii reficiunt scamna, et reparant *in* navibus ligna semiusta flammis: accommodant remos et funes: pauci *quidem sunt* numero, sed virtus ardens bello. Interim Æneas describit *spatium* urbis aratro, et distribuit domos *per sortem:* imperat hoc *spatium* dici Ilium; et hæc loca, *novam* Trojam.

Et me sævus equis Oriens afflavit anhelis.
Dixerat, et tenues fugit, ceu fumus, in auras.
Æneas, Quò deinde ruis? quò proripis? inquit.
Quem fugis? aut quis te nostris complexibus arcet?
Hæc memorans, cinerem et sopitos suscitat ignes:
Pergameumque Larem, et canæ penetralia Vestæ
Farre pio et plenâ supplex veneratur acerrâ.
Extemplò socios, primumque accersit Acesten:
Et Jovis imperium, et chari præcepta parentis
Edocet; et quæ nunc animo sententia constet.
Haud mora consiliis, nec jussa recusat Acestes.
Transcribunt urbi matres, populumque volentem
Deponunt, animos nil magnæ laudis egentes.
Ipsi transtra novant, flammisque ambesa reponunt
Robora navigiis: aptant remosque rudentesque:
Exigui numero, sed bello vivida virtus.
Interea Æneas urbem designat aratro,
Sortiturq; domos: hoc, Ilium, et hæc loca, Trojam

NOTES.

in the circus. When the charioteers had arrived at the goal, they turned round it, and returned to the barrier. So here the Night was upon her return, after having reached her farthest point, the hour of midnight, which divides her course in the middle.

739. *Et me sævus Oriens.* It was a very ancient and universally prevailing opinion, that ghosts and apparitions were only allowed to appear in the darkness of the night, and were chased away by the dawn. Thus Propertius, Lib. IV. 7. 89, makes Cynthia's ghost say:

Nocte vagæ ferimur, nox clausas liberat umbras;
Errat et abjectâ Cerberus ipse serâ.
Luce jubent leges lethæa ad stagna reverti;
Nos vehimur, vectum nauta recenset onus.

744. *Pergameumque Larem, &c.* Æneas is said to have introduced into Italy the worship of the Penates, Lares, and Vesta; that is, the unextinguished fire, whereof mention has been made above. What the ancients called the Lares were images consecrated to the souls of their deceased ancestors, which every one worshipped in his own house by oblations of incense, and cakes of fine flour thrown upon the fire.

744. *Penetralia Vestæ.* This sanctuary, holy place, or altar of Vesta, was commonly nothing but the hearth or fire-place in the apartment where they lodged; and in private houses, as well as public temples, was a fire kept always burning in honour of that goddess: so that this is only a noble and elegant manner of expressing a thing in itself low and vulgar.

750. *Transcribunt.* This was the proper word applied to those whose names were enrolled in order to be transported into some new colony; and such were called *Transcripti:* hence the word came to signify *to transfer*, as Æn. VII. 422.

patiere
—tua Dardaniis transcribi sceptra colonis.

751. *Nil egentes. Nil*, or *nihil*, is frequently used both by poets and prose writers for *non*.

755. *Urbem designat aratro.* This refers to another custom observed by the Romans, who, when they were to build a city, first marked out the boundary of it, by drawing a furrow with a plough, which they held obliquely, so as to make all the clods fall inward, and lifted the plough over those spaces where they intended to have the gates, which thence were called *portæ*. This furrow measured the compass of the walls.

755. *Urbem.* Cicero says, " Segesta est oppidum pervetus in Siciliâ, quod ab Æneâ, fugiente à Trojâ, atque in hæc loca veniente, conditum esse, demonstrant. Verrinâ 4. 72.

756. *Ilium.* By Ilium here seems to be meant the city Acesta or Segesta, mentioned above, verse 718; for there is no mention in history of any city in Sicily called Ilium: probably the meaning is, that Æneas called it Ilium at first, but agreed that Acestes should change its name afterwards.

756. *Hæc loca, Trojam esse jubet.* Both Stra-

Esse jubet; gaudet regno Trojanus Acestes,
Indicitque forum, et patribus dat jura vocatis.
Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliæ: tumuloque sacerdos
Et lucus latè sacer additur Anchisæo.
Jamque dies epulata novem gens omnis, et aris
Factus honos; placidi straverunt æquora venti:
Creber et aspirans rursus vocat Auster in altum.
Exoritur procurva ingens per litora fletus:
Complexi inter se noctemque diemque morantur.
Ipsæ jam matres; ipsi, quibus aspera quondam
Visa maris facies et non tolerabile numen,
Ire volunt, omnemque fugæ perferre laborem.
Quos bonus Æneas dictis solatur amicis,
Et consanguineo lachrymans commendat Acestæ.
Tres Eryci vitulos, et tempestatibus agnam
Cædere deinde jubet, solvique ex ordine funes.
Ipse caput tonsæ foliis evinctus olivæ,
Stans procul in prorâ, pateram tenet, extaque salsos
Porricit in fluctus, ac vina liquentia fundit.
Prosequitur surgens à puppi ventus euntes:
Certatim socii feriunt mare, et æquora verrunt.
At Venus intereà Neptunum exercita curis
Alloquitur, talesque effundit pectore questus:

Acestes Trojanus lætatur *novâ* ditione. Assignat forum, et ponit leges senibus convocatis. Tunc templum propinquum sideribus ponitur Veneri Cypriæ in cacumine Erycis *montis:* et sacerdos ac sylva latè sacra attribuitur sepulchro Anchisæ. Et jam omnis populus epulatus fuerat *per* novem dies, et facta *fuerant* sacrificia *per* aras: cùm tranquilli venti complanaverunt fluctus, et validus Auster aspirans invitavit iterum in mare. Surgit magnus luctus per litora sinuosa: *cives* stant completi inter se noctuque diuque. Jam ipsæ matres; ipsi, quibus conspectus maris videbatur olim horridus, et vis *ejus* intolerabilis; *illi* volunt proficisci, et pati difficultates omnes itineris. Bonus Æneas solatur illos sermone benevolo, et plorans commendat *eos* Acestæ consanguineo *suo*. Posteà jubet *suos* immolare Eryci tres vitulos, et agnam Tempestatibus; et funes per ordinem abrumpi. Ipse coronatus frondibus concisæ olivæ *circa* caput, erectus longè in prorâ, tenet poculum; et projicit viscera in aquas salsas, effunditque vina pura. Ventus exoriens propellit à puppe navigantes: socii verberant mare certatim, et verrunt *ejus* planitiem. Venus autem interim agitata curis alloquitur Neptunum, et emittit è pectore tales querelas:

NOTES.

bo and Dionysius mention two rivers in Sicily, near the city Segesta, called Xanthus and Simoïs; and add, that those names were given them by Æneas.

758. *Forum.* The forum was of a threefold use: 1. For the administration of the laws. 2. As a market place. 3. As an exchange to which merchants resorted.

758. *Patribus.* The Roman senators were called *Patres, vel ætate, vel curæ similitudine,* says Sallust; either from their age, or to remind them that they were to be fathers of the people.

759. *Erycino in vertice.* Eryx was the greatest mountain in Sicily next to Ætna: it overlooked the city Drepanum. On the declivity of this mountain was a city built of the same name. This mountain was so steep that the houses built upon it seemed every moment ready to fall. Dædalus enlarged the top and enclosed it by a strong wall. He consecrated there a golden heifer to Venus Erycina, which so much resembled life, that it appeared to exceed the power of art.

769. *Ire volunt.* A faithful and most affecting picture of human nature.

772. *Tempestatibus agnam.* Even the winds and storms were deified by the Romans, and the victims offered to them were lambs or goats. So Horace, Epod. X. 23.

Libidinosus immolabitur caper,
Et agna tempestatibus.

775. *Stans procul in prorâ.* A very ancient copy reads *celsâ in puppi;* but, as Æneas was going to address the gods of the sea, and offer a libation to them, he would naturally plant himself on the fore-deck, where he could have the fullest prospect of the sea; and therefore the former appears to be the true reading. The word *procul* here imports that he stood as far as he could from the shore, on the very extremity of the head of the ship, towards the sea.

779. *At Venus.* This complaint of Venus to Neptune is very elegant and very artful, and what the god answers her prepares the reader to expect their happy arrival in Italy, and serves to answer an objection that might be made, why Juno, who had excited so terrible a tempest in the first book, should not endeavour to raise another, since she now had no time to lose, as the Trojans were very near the end of their long voyage. One ought to observe with what art the poet gives to both these gods those terms and manner of speaking that are most proper and suited to their characters. The speech of Venus is full of sweetness. Neptune in his answer seems not to mention any thing but what belongs to his empire; one while calling Xanthus and Simois to witness how much he had done for Troy, another while inserting in his speech either the tempest which Juno had excited, the birth of Venus from the foam of the sea, or the inundation

Aspera iracundia et insatiabilis animus Junonis cogunt me delabi ad omnes preces, ô Neptune. Hanc, neque diuturnum tempus, nec ulla pietas placat; nec quiescit victa jussu Jovis aut fatis. Non sufficit *ipsi* consumpsisse infando odio urbem è medio populorum Phrygiæ, et duxisse *ejus* reliquias per omne *genus* pœnarum; persequitur cineres et ossa interfectæ Trojæ: noverit ipsa causas tanti furoris. Tu ipse testis *es*, quantam excitaverit mihi nuper tempestatem in mari Libyco: confudit omnia maria *cum* cœlo, frustra confidens ventis Æoliis: ausa *est* hoc in tuâ ditione. O crimen! en etiam impulsis mulieribus Trojanis incendit fœdè naves, et coëgit *cives* amissâ classe relinquere *eas mulieres in* peregrinâ regione. Quod *spectat ad* reliqua; precor, liceat *Trojanis* committere tibi per undas vela secura, liceat pervenire *ad* Tybrim Laurentem; siquidem peto *res* concessas, siquidem *Parcæ* et fata dant *illis* eas urbes. Tunc *filius* Saturni, rector profundi maris, protulit ista: O Venus, omnino æquum est te confidere meo imperio, unde accepisti ortum; *hoc* etiam merui: sæpe repressi furores et rabiem immanem cœli et maris. Nec minor cura est mihi Æneæ tui in terris, testes *appello* Xanthum et Simoënta. Quando Achilles persequens turmas Trojanas territas alli-debat *eas ad* muros,

Junonis gravis ira et inexsaturabile pectus
Cogunt me, Neptune, preces descendere in omnes:
Quam nec longa dies, pietas nec mitigat ulla;
Nec Jovis imperio fatisve infracta quiescit.
Non mediâ de gente Phrygum exedisse nefandis
Urbem odiis satis est, pœnam traxisse per omnem
Relliquias; Trojæ cineres atque ossa peremptæ
Insequitur: causas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis
Quam molem subitò excierit: maria omnia cœlo
Miscuit, Æoliis nequicquam freta procellis:
In regnis hoc ausa tuis.
Proh scelus! ecce etiam Trojanis matribus actis
Exussit fœdè puppes, et classe subegit
Amissâ socios ignotæ linquere terræ.
Quod superest, oro, liceat dare tuta per undas
Vela tibi, liceat Laurentem attingere Tybrim:
Si concessa peto, si dant ea mœnia Parcæ.
Tum Saturnius hæc domitor maris edidit alti:
Fas omne est, Cytherea, meis te fidere regnis,
Unde genus ducis; merui quoque: sæpe furores
Compressi, et rabiem tantam cœlique marisque.
Nec minor in terris, Xanthum Simoëntaque testor,
Æneæ mihi cura tui. Cùm Troïa Achilles
Exanimata sequens impingeret agmina muris,

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of the Trojan rivers. Thus should the characters of all those who are introduced speaking be marked in making them say what is proper and peculiar to them, and in making them appear full of those things with which they ought to be more particularly touched and affected.

SEGRAIS.

784. *Nec Jovis imperio, &c.* That is, she still persisted in her opposition to Æneas, even in spite of the power of Jove, and the decrees of heaven, that had fixed his settlement in Italy.

787. *Cineres atque ossa peremptæ.* By this she emphatically understands the few weak remains of the Trojans that were then steering their course for Italy.

788. *Causas tanti, &c.* These words tacitly insinuate that Juno alone knew the causes of her resentment, and that no being besides herself could see the equity of it.

791. *Nequicquam;* in vain, because she had not accomplished her purpose; for both she and Æolus were controlled by Neptune.

793. *Proh scelus!* Most of the ancient copies read *Per scelus,* By her wicked instigation.

799. *Tum Saturnius hæc domitor maris edidit alti.* This line is cited, because it hath a grandeur and boldness suitable to the majesty of that god whose speech it introduces, which makes it worthy of the attention of the reader. *Saturnius,* the son of Saturn, is an epithet often given to Jupiter himself.

800. *Cytherea;* Venus, so called from Cythera, an island in the Mediterranean (opposite to Crete), which was consecrated to that goddess.

801. *Unde genus ducis.* Alluding to the fabulous account of her birth, which makes her to have sprung from the foam of the sea; whence she had her name in Greek, Αφροδιτη, from αφρος *foam.*

801. *Merui quoque.* I have deserved your confidence.

805. *Impingeret.* Several ancient copies read *immitteret;* but the far greater number have *impingeret,* which is by much the stronger word, and paints the image in more lively colours.

Millia multa daret leto, gemerentque repleti
Amnes, nec reperire viam atque evolvere posset
In mare se Xanthus; Pelidæ tunc ego forti
Congressum Æneam, nec Diis, nec viribus æquis,
Nube cavâ eripui; cuperem cùm vertere ab imo
Structa meis manibus perjuræ mœnia Trojæ.
Nunc quoq; mens eadem perstat mihi, pelle timorem;
Tutus quos optas portus accedet Averni:
Unus erit tantùm, amissum quem gurgite quæret;
Unum pro multis dabitur caput.
His ubi læta Deæ permulsit pectora dictis;
Jungit equos curru genitor, spumantiaque addit
Fræna feris, manibusque omnes effundit habenas.
Cæruleo per summa levis volat æquora curru:
Subsidunt undæ, tumidumque sub axe tonanti

et tradebat morti multa millia, et fluvii pleni *cadaveribus* gemebant, et Xanthus non poterat invenire viam et exonerare se in mare; tunc ego servavi cavâ nube Æneam certantem *cum* forti *filio* Pelei, nec Diis, nec viribus paribus, quamvis optarem eruere à fundamentis munimenta perjuræ Trojæ constructa meis manibus. Nunc etiam restat mihi eadem voluntas *erga Æneam*, depone metum: perveniet securus *ad* portum Averni, quem cupis: unus erit tantummodo quem requiret submersum mari; unicum caput peribit pro multis. Postquam pater *Neptunus* recreavit his verbis lætum animum Deæ, alligat equos currui, et imponit *iis* ferocientibus fræna spumantia, et manibus laxat omnes habenas. Volat celer per summos fluctus *in* curru cæruleo, undæ demittunt *se*, et mare inflatum complanatur aquis, sub rotis sonantibus:

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808. *Pelidæ tunc ego forti.* This story is taken from the twentieth book of the Iliad, where Æneas encounters Achilles, and is saved from death by the seasonable interposition of Neptune, who screens him with a cloud, as here said. But the other circumstances of the dreadful slaughter made by Achilles among the Trojan troops, so as to choke up the rivers with their dead bodies, though Virgil has connected them together, yet refer to a different time, and are delivered in the twenty-first book of the Iliad.

811. *Perjuræ mœnia Trojæ.* See the note on Æn. II. 610.

812. *Mens eadem;* not the same purpose, as Dr. Trapp renders it; for Neptune had not mentioned any purpose, but only set forth to Venus how well affected all along he had been to her and her son; so that *mens eadem* signifies the same good disposition.

815. *Unum pro multis dabitur caput.* A christian teacher will avail himself of this passage, and similar ones in the Roman poets, for the purpose of impressing on the minds of young persons how much the scripture doctrine of the substitution of *one* for *many* incorporated itself with their mythology, their history, and their sacrifices. These words are not unlike the speech of Otho the emperor in Xiphilin, when he slew himself to preserve his army; πολυ γαρ πληθος χρειττον, &c. It is far better and more just that one should perish or die for all than that many should perish for one. The same idea Virgil presents us with in the case of Mezentius who was saved from death by the interposition of Lausus, his son, whom Æneas slew:

—— tuane hæc genitor per vulnera servor
Morte tua vivam?
"Do I live by thy death?
Am I saved by thy wounds?"

When Entellus struck down the ox he offered to Eryx:

— Meliorem animam pro morte Daretis.

So

— Fratrem Pollux alternâ morte redemit.

Livy represents the Decii as devoting themselves for the salvation of the rest: Of the father, who, when the Roman army was almost defeated by the Latins, called for the priest, consecrated himself, and then, *unum pro multis*, rushed on death, he says "Conspectus ab utrâque acie aliquanto augustior humano visu, sicut cœlo missus piaculum omnis Deorum iræ qui pestem ab suis aversam in hostes." He was looked on by both armies as one more august than a man, as one sent from heaven to be a piacular sacrifice; to appease the anger of the gods and to transfer destruction from their own army to that of the enemy. These and similar passages are of the same import as the words of Caiaphas respecting the Lord Jesus Christ: "It is expedient that one man should die for the people, and that the whole nation perish not."—"HE gave his life a ransom for many."

817. *Jungit equos curru.* Pierius assures us that all the ancient manuscripts in this place read *auro* instead of *curru*, which has crept into most of the printed editions. *Auro* has greater dignity, and saves the inconvenience of a disagreeable repetition, *curru* being found in the next line but one. Besides, nothing is more common than to put the metal for the instrument of which it is composed, as *ferrum* for a sword; so Virgil usus *ære* for a buckler, and *auro* for a bowl, Æn. I. 743.

820. *Sub axe tonanti.* Either the axle of the chariot of Neptune, which, impelled with great roarings of the waves, seemed to thunder; or, the axle of heaven, meaning heaven itself, which threatened a tem-

nimbi fugiunt toto aëre. Tunc varii vultus comitum *apparent*, grandia cete, et chorus Glauci senioris, et Palæmon filius Inûs, et Tritones veloces, et totus exercitus Phorci. Thetis et Melite, et virgo Panopea, Nesæe, et Spio, Thalia, et Cymodoce, occupant sinistra *spatia*. Tunc vicissim blanda lætitia subit animum incertum Æneæ; imperat celeriter omnes malos erigi, *et* admoveri manus *ad* vela. Simul omnes extenderunt funes *veli:* et simul laxaverunt *modò* sinistros, modò dextros sinus *veli:* simul vertunt et obvertunt alta cornua *antennæ:* venti prosperi provehunt classem. Palinurus primus ante omnes ducebat densam classem: alii jussi *sunt* dirigere cursum ad illum. Et jam nox humida attigerat penè medium spatium cœli, remiges strati inter dura scamna sub

Sternitur æquor aquis: fugiunt vasto æthere nimbi:
Tum variæ comitum facies: immania cete,
Et senior Glauci chorus, Inoüsque Palæmon,
Tritonesque citi, Phorcique exercitus omnis.
Læva tenent Thetis et Melite, Panopeaque virgo,
Nesæe, Spioque, Thaliaque, Cymodoceque.
Hìc patris Æneæ suspensam blanda vicissim
Gaudia pertentant mentem: jubet ocyùs omnes
Attolli malos, intendi brachia velis.
Unà omnes fecere pedem; pariterq; sinistros,
Nunc dextros solvêre sinus; unà ardua torquent
Cornua, detorquentque: ferunt sua flamina classem.
Princeps ante omnes densum Palinurus agebat
Agmen: ad hunc alii cursum contendere jussi.
Jamq; ferè mediam cœli nox humida metam
Contigerat; placidâ laxârant membra quiete
Sub remis fusi per dura sedilia nautæ:
Cùm levis æthereis delapsus Somnus ab astris
Aëra dimovit tenebrosum, et dispulit umbras,
Te, Palinure, petens, tibi tristia somnia portans
Insonti: puppique Deus consedit in altâ,
Phorbanti similis, funditque has ore loquelas:

remis permiserant membra tranquillo somno: cùm Somnus celer delapsus è sideribus cœlestibus discussit aërem obscurum, et fugavit tenebras; quærens te, ô Palinure: ferens tibi innocenti somnia funesta: et Deus sedit in altâ puppe, similis Phorbanti, et protulit ore verba ista:

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pest and already had begun to thunder, before Venus poured out her prayers.

823. *Glauci.* Glaucus, according to Servius, was a famous fisherman of Anthedon in Bœotia, who, having laid upon the grass some fishes which he had caught, perceived them to recover their life and motion, and throw themselves into the sea. He concluded that a peculiar virtue existed in some of those herbs; and, upon tasting of them, he was transformed into a sea-god. See this fable explained in Banier's Mythology, vol. II. B. 2, C. 8, of the English.

824. *Phorcique exercitus omnis;* that is, all the Nereids, whom Phorcus the sea-god was wont at times to muster.

827. *Vicissim;* after the anxiety he endured on account of the burning of the ships.

829. *Attolli malos.* When they arrived in the port, they used to take down the masts, and raise them up again when they set sail.

829. *Brachia,* the sail-yards that stretch across the mast like arms. *Intendi brachia velis* is the same as *vela intendi* or *extendi brachiis.* We may observe, however, that the ancient Roman copy reads *intendi brachia remis,* which is both easier, and in Virgil's style, as above, verse 136, *Intentaque brachia remis.*

830. *Fecere pedem. Pes* here signifies the rope by which the sails move, just as the feet move the body. *Facere* signifies to work, or stretch, as *facere vela* is the same as *extendere vela. Sinus* mean the sails, and *cornua* the end of the sail-yards.

830. *Unà—pariterque,* i. e. They are all at work together with equal eagerness, and their motions are uniform.

830. *Sinistros, nunc dextros.* They tacked sometimes to the right, and sometimes to the left, that they might sail close by the wind as it shifted.

832. *Sua flamina,* i. e: Prosperous gales. It is the same way of speaking with that in the second book, verse 396.

Vadimus immixti Danais haud numine nostro.

838. *Somnus.* Somnus was the son of Erebus and Nox, one of the infernal deities, and presided over sleep. His palace, according to some mythologists, is a dark cave where the sun never penetrates. At the entrance there are a number of poppies and somniferous herbs. The god himself is represented as asleep on a bed of feathers with black curtains. The Dreams stand by him, and Morpheus as his principal minister watches to prevent the noise from awaking him. The Lacedemonians always placed the image of Somnus near that of Death.

See Æn. VI. 893.

842. *Phorbanti.* Phorbas was one of the sons of Priam.

Iaside Palinure, ferunt ipsa æquora classem,
Æquatæ spirant auræ, datur hora quieti.
Pone caput, fessosque oculos furare labori.
Ipse ego paulisper pro te tua munera inibo.
Cui vix attollens Palinurus lumina fatur:
Mene salis placidi vultum fluctusque quietos
Ignorare jubes? mene huic confidere monstro?
Æneam credam quid enim fallacibus Austris,
Et cœli toties deceptus fraude sereni?
Talia dicta dabat: clavumque affixus et hærens
Nusquam amittebat, oculosque sub astra tenebat.
Ecce Deus ramum Lethæo rore madentem,
Vique soporatum Stygiâ, super utraque quassat
Tempora; cunctantique natantia lumina solvit.
Vix primos inopina quies laxaverat artus:
Et super incumbens, cum puppis parte revulsâ,
Cumque gubernaclo, liquidas projecit in undas
Præcipitem, ac socios nequicquam sæpe vocantem.
Ipse volans tenues se sustulit ales in auras.
Currit iter tutum non seciùs æquore classis,
Promissisque patris Neptuni interrita fertur.
Jamque adeò scopulos Sirenum advecta subibat,

O Palinure, fili Jasi, ipsum mare provehit naves, venti flant æquabiles, tempus offertur *ad* quietem. Demitte caput, et subtrahe labori oculos lassos. Ego ipse implebo pro te tuum officium tantisper. Cui Palinurus respondet vix aperiens oculos: an vis me nescire faciem tranquilli maris et undarum quietarum? an me fidere huic monstro? quid enim committam Æneam austris dolosis, etiam toties deceptus fraude aëris sereni? Proferebat talia verba; et nullatenus deserebat gubernaculum, *ei* affixus et adhærens; et intendebat oculos in sidera. Ecce Deus excutit super gemina tempora ramum sparsum aquâ Lethæâ, et soporatum virtute Stygiâ: et relaxat obnitenti oculos fluitantes. Vix somnus improvisus occupaverat prima membra: et *statim Deus* super innitens, impulit, cum parte puppis effracta et cum gubernaculo, *illum* pronum in undas liquidas, et sæpe imploran-tem socios frustrà. Ipse alatus et volans sustulit se in levem aërem. Classis decurrit mari viam non minùs tutam, et provehitur secura promissis patris Neptuni. Imò jam progressa radebat rupes Sirenum;

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844. *Æquatæ spirant auræ;* that is, the wind blows directly in the stern, equable and uniform, not stronger on one side than on the other.

845. *Pone caput.* So Siculus, l. 11. de Camillâ, "et captum leto posuit caput."

848. *Salis placidi vultum.* Other copies read *placidum;* but the former is much softer, and more harmonious.

855. *Vique Stygiâ.* By Stygian quality Servius understands mortal quality, such as effected his death.

856. *Cunctanti:* delaying, unwilling to sleep.

856. *Natantia lumina.* Servius renders *natantia* by *errantia*, reeling; Scaliger by *fluitantia*, because they sometimes shut, and sometimes open. But we take the meaning of the expression to be this—bedimmed with vapours, and those confused images of things that play before the eyes of sleepy or dying persons, and make them swim as it were in a false medium of vision.

857. *Primos artus.* Sleep is here represented creeping or diffusing itself over the several members of the body, and relaxing them one after another; so that the *primi artus* are the extremities of the body that are apt to be first affected with sleep.

858. *Et super incumbens. Et* here has the force of *cum*, as in several places in Virgil. For instance, Æn. III. 9.

Vix prima inceperat æstas,
Et pater Anchises dare fatis vela jubebat.

860. *Nequicquam*, in vain, because they were all asleep.

864. *Scopulos Sirenum.* The poets represent the Sirens as beautiful women who inhabited steep rocks upon the sea-coast, whither they allured passengers by the sweetness of their music, and then put them to death. They are said to have been the daughters of the river Achelous and Calliope. They are generally reckoned three in number, Leucosia, Ligea, and Parthenope. One of them sang, the second played on the flute, the third on the lyre. Homer, who relates their fable at full length in the Odyssey, says, it was fated that they should live till some person should be able to resist their charms; of which being forewarned by Circe, Ulysses escaped their fatal snares by stopping the ears of his companions with wax, and causing himself to be fastened to the mast of his ship; upon which they threw themselves into the sea in despair, and were transformed to fishes from the waist downwards. In reality, they were lewd wo-

olim asperas et albentes ossibus multorum; tunc verò saxa horrisona multùm strepebant irrequieto mari: cùm pater Æneas agnovit navem ire fluitantem amisso gubernatore, et ipse gubernavit eam per undas obscuras, multùm gemens, et turbatus animo *ob* sortem amici:

Difficiles quondam, multorumq; ossibus albos;
Tum rauca assiduo longè sale saxa sonabant:
Cùm pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus amici:
O nimiùm cœlo et pelago confise sereno,
Nudus in ignotâ, Palinure, jacebis arenâ.

O Palinure, *aiebat, qui* nimis fidisti cœlo et mari tranquillo, jacebis insepultus in ignoto litore.

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men, who by their charms enticed men to debauchery. Thus Horace seems to have understood the allegory, Epist. Lib. I. 2. 23.

Sirenum voces, et Circes pocula nôsti,
Quæ si cum sociis stultus cupidusque bibisset,
Sub dominâ meretrice fuisset turpis et excors,
Vixisset canis immundus, vel amica luto sus.

The place of their residence was in the three small islands called Sirenusæ, in the Sinus Pæstanus, now the gulf of Salerno, in the Tyrrhene sea.

870. *Nimiùm confise.* Æneas was in a sound sleep when this accident befel Palinurus. Therefore he speaks only by conjecture of the cause of his misfortune, not knowing that a god had thrown him into the waves: though in truth that is only a poetical way of telling us that Palinurus was overcome with sleep, even in spite of all his efforts to keep himself awake.

871. *Nudus in ignotâ.* We shall hear more of Palinurus in the following book. The exclamation of Æneas is natural and affecting:

O dear lamented friend! the hero cries,
For faith repos'd in flattering seas and skies;
Cast on a foreign shore, thy naked body lies.

INTRODUCTION

TO THE

SIXTH BOOK.

TO the sixth book of the Æneid, we beg leave to prefix a short preface. The descent of Æneas into hell is confessedly mysterious. The pupil reads it usually without satisfaction, and the teacher often tries to explain it, without success. Warburton, the memorable author of the Divine Legation, has thrown considerable light on this obscure subject. His dissertation is too long for insertion, but the subsequent observations, which form its substance, deserve a serious perusal.

He considers the adventure of Æneas to the infernal shades, as no other than a figurative description of his *initiation into the Mysteries*, and particularly a very exact one of the *spectacles of the Eleusinian.*

It is necessary before we open Warburton to inform the young pupil that the *Eleusinia* was a great festival observed by several nations, but particularly by the people of Athens, every fifth year, at Eleusis in Attica. It was introduced by Eumolphus 1356 years before the christian era. More celebrated than any other religious Grecian ceremony, it procured to itself the name of μυστηια, the Mysteries. It was a festival dedicated to Ceres and Proserpine. If any one revealed the secrets of the Eleusinia it was considered by all unsafe to live with him in the same house. In many cases such an offender was adjudged to an ignominious death. Persons of each sex were admitted to it. Its votaries were considered as the peculiar care of the deities, and destined for the first stations in the Elysian fields.

These Mysteries were divided into the lesser and greater. The first of these were merely a ceremonious introduction into the latter, which were properly the true mysteries. A year after an induction into the lesser, the candidates were initiated into the greater in the following manner:

Crowned with myrtle, they were admitted by night into a vast building called *the mystical temple.* Here their bodies were washed and mental purity inculcated. The holy mysteries were then read from a large book which, because made of two stones, was called πιτρωμα. These stones were cemented together. The priest or priestess who officiated at the initiation was called Ἱεροφαντης, Hierophantes, or, *a revealer of sacred things.* He or she was commonly a citizen of Athens and invested with the office for life. After a few questions had been proposed by the hierophant and answered by the candidates, strange and terrific objects would instantly appear, flashes of vivid light and the glooms of deepest

darkness would alternately present themselves. The roar of thunder, the howlings of savage and infuriated animals, dreadful apparitions, and occasionally the apparent rocking of the whole edifice alarmed the trembling spectators. This was called αυτοψια, or intuition. The garments worn at this period were ever held sacred. The ceremonies commenced on the 15th of September and terminated on the 23d, occupying a space of nine days. On the first day the people assembled; on the second they bathed in the sea; on the third they offered sacrifices, especially a mullet; on the fourth *the holy basket of Ceres* was carried in solemn procession, while, on every side, the people cried χαιρε Δημητερ, hail Ceres. The fifth was called *the torch day*, the people carrying very large torches in commemoration of the travels of the goddess, and of her lighting her torch in the flames of Ætna. The sixth day was kept in honour of Iacchus who accompanied Ceres in her search for Proserpine. Singing and the noise of brazen kettles were the chief ceremonies. On the seventh day sports were celebrated. The eighth was kept in honour of Æsculapius who had been initiated into these Mysteries. On the ninth two vessels of wine, with many mystic words, were poured one towards the east, and the other towards the west when the ceremonies closed. Whether as some have thought the mystery lay in their impurity, it is not easy to say, nor yet how far FREE MASONRY may be indebted to the Eleusinia for its origin. They were removed from Eleusis to Rome during the reign of Adrian, and after an existence of eighteen hundred years were abolished by Theodosius the great.

The reasons which may be collected from Warburton to show that the descent into hell was merely an initiation into these Mysteries, are such as the following:

1. The design of the whole Æneid renders it probable. There are three species of the epic poem. Its largest sphere is human action which can be considered only in a *moral*, a *political*, or a *religious* light. Homer possessed himself of the province of *morality*. Milton in later ages chose the sphere of *religion*. The aim of Virgil was a display of *a system of politics*. He has accordingly given as perfect an exhibition of politics in the *example* of Æneas as did Plato or Tully in *precept*. He has shown his hero in a vast number of important lights, combining at once the Æneid and the Odyssey, the voyagings of Ulysses and the battles of Achilles.

Now, as initiation into the Mysteries was considered as ennobling the function and sanctifying the character of a lawgiver and politician; as he there was supposed to receive important instructions; as inspiration and support in the discharge of official duties were to be obtained from the god of the Mysteries; and as all the ancient heroes and lawgivers, some say even Agamemnon and Ulysses, had been initiated, it is reasonable to suppose so interesting and indeed so essential a ceremony would not by our poet be passed over without regard.

2. Another reason akin to the preceding one is this: there is ample reason for believing that Augustus is shadowed in the person of the good Æneas. This is indeed an idea generally by the learned admitted. Now Suetonius (Oct. c. 93.) expressly assures us, that into these Mysteries Augustus was actually initiated. This fabled *descent* must have served therefore the more ingeniously and obviously to designate the intended emperor.

3. The mystic way of speaking adopted by Virgil is such as had been used by Orpheus, Bacchus and others. The plain truth was shaded by an allegory through which, as through a thin veil, it might be clearly discovered.

4. Euripides and Aristophanes seem to confirm this interpretation of descents into hell. When the Eleusinia were celebrated, what articles were wanted in the rites were usually carried on an ass; hence the proverb *asinus portat mysteria.* Bacchus of himself says, *I am the ass carrying mysteries.* Hence when *the chorus of the initiated* appear, the old scholiast says, " We are not to understand this scene as really lying in the Elysian fields, but in the *Eleusinian mysteries.*"

5. The parts of the process of this descent confirm the interpretation.

What is the Sibyl, the inspired priestess, the *magna sacerdos*, but the hierophant conducting the initiated through the whole celebration?

What is the design of the golden bough but to point to the myrtle with which the candidate was crowned? Was it *Junoni sacer?* so was the myrtle. Is it *lento limine?* the branches of the myrtle are tender. Do the doves of Venus fly to it and delight to rest upon it, *sedibus optatis?* it is because the myrtle is with Venus a favourite tree. Was this branch a golden one? a golden bough was literally part of the sacred equipage in the shows of the mysteries.

Possessed of the myrtle crown with a view to an initiation into the *lesser mysteries*, he carries it into the *grot* of the Sibyl. Dion Chrysostom describes it as a *little narrow chapel:* The

Procul, O procul este, profani,

is but a literal translation of the formula used by the hierophant or mystagogue,

Εκας, Εκας, εστε βεβηλοι.

The Sibyl approaching the mouth of the cave directs Æneas to arouse his courage:

Nunc animis opus, Ænea, nunc pectore firmo.

The *trials* were of two sorts, *real* and *imaginary.* The former were reserved for chiefs and leaders. Of these there were eighty degrees: the latter were submitted to by all the initiated. The remarks of Virgil on the ghosts seen near the banks of the Cocytus, relate merely to the contrivance of ancient legislators to render formidable the circumstance of a body being left unburied. Sepulchral rites tend to the prevention of private assassinations. The ferryman Charon was a *substantial* Egyptian, and as an ingenious writer says, *fairly existing in this world.* The Egyptians carrying their dead over the Nile and through the marsh of Acherusia, deposited them in subterranean caverns. The man employed in ferrying them across the river was, in their language, called *Charon.*

Does Virgil's geography divide the *regions* into three parts, *Purgatory*, *Tartarus*, and *Elysium?* the mysteries do the same.

As to *Purgatory*, Plato, where he speaks of what was taught in the *Mysteries*, says, "*souls* stick fast in mire and filth, remaining in darkness till a long series of years has purged and purified them. This first division contained suicides, extravagant lovers and ambitious warriors; among these one of the initiated is found:

Cererique sacrum Polybœten.

The introduction of *new born infants* here was, without doubt, with a view to censure and condemn their *exposure*. For the destruction of children, as Pericles finely observed of youth, is like *cutting off the spring from the year*.

Æneas comes next to the confines of Tartarus. He is *led* through the regions of Purgatory and Elysium, but Tartarus he is permitted only to *see* at a distance. The punishments of Tartarus were without end. Celsus, in Origen, says the Mysteries taught the doctrine of eternal punishments. The hierophant here more fully avows her office:

ME *cum lucis*, HECATE PERFECIT, &c.

The criminals destined to eternal punishments, are

1. Those who had sinned so secretly as to escape the animadversions of the magistrate.
2. Atheists and the despisers of God and religion.
3. Those without natural affection to brothers, duty to parents, protection to clients, or charity to the poor.
4. Traitors and adulterers.

Our hero comes next to the abodes of the blessed. In copying the amiable paintings of Elysium, as they were represented in the Mysteries, Virgil has avoided the gloomy picture of Elysium which Homer has drawn. We have observed that one of the days of the Eleusinia was devoted to games; so in Elysium

Pars in gramineis exercent membra palæstris
Contendunt ludo et fulva luctantur arena.

Perhaps it was with a view to this that the fifth book is employed in the games as a prelude to the sixth. In these happy regions a place is given

1. To lawgivers who brought mankind into a state of society. At the head of these is Orpheus, who was not only a legislator but the bringer of the Mysteries into Thrace.
2. Patriots come next, and those who shed their blood for the service of their country.
3. Virtuous and pious priests.
4. Inventors of arts, mechanical and liberal.

The order is exact and beautiful. The *first* class, heroes and lawgivers, FOUNDED society. The *second*, patriots and priests, SUPPORTED it. The *third*, inventors of the arts of life and the recorders of worthy actions, ADORNED it. In this arrangement Virgil has strictly followed the doctrine of the Mysteries.

Notwithstanding this entire conformity between the poet's scenes and those represented in the Mysteries, something is still wanting to complete the identification, and that is the famous SECRET of the Mysteries, THE UNITY OF THE GODHEAD. Till this was understood the initiated was not arrived at the highest state of perfection. Musæus, who had been hierophant at Athens, is made to conduct Æneas to the recess, where his father's shade opens to him the hidden doctrine of perfection:

> "SPIRITUS *intus alit*
> "*Mens, agitat molem.*"

> "Attend, he cry'd, while I unfold the whole,
> And clear these wonders that amaze thy soul.
> Then the great sire the scheme before him lays,
> And thus each awful *secret* he displays:
>
> Know first, A SPIRIT, with an active flame,
> Fills, feeds and animates the mighty frame;
> Runs through the wat'ry worlds, the fields of air,
> The pond'rous earth, the depths of heav'n; and there
> Glows in the sun and moon and burns in ev'ry star.
> Thus mingling with the mass THE GENERAL SOUL
> Lives in the parts and agitates the whole.
> From that CELESTIAL ENERGY began
> The low-brow'd brute; the imperial race of man;
> The painted birds who wing th' aërial plain,
> And all the mighty monsters of the main."——PITT.

Stobœus has preserved a passage from an ancient writer, which most admirably explains the exact conformity between death or a real descent into the infernal regions and initiation. His words are these: "The "mind is affected and agitated in death, just as it is in the initiation into "the Grand Mysteries, and word answers to word as well as thing to "thing: For τελευταν, is to die, and τελεισθαι, to be initiated. The first "stage is nothing but errors and uncertainties; laborious wanderings, a "rude and fearful march through night and darkness, and now arrived "on the verge of death, and initiation, every thing wears a dreadful "aspect: It is all horror, trembling, sweating, and affright. But this "scene once over, a miraculous and divine light displays itself. Shining "plains and flowery meadows open on all hands before them. Here "they are entertained with hymns and dances, with the sublime doc-"trines of sacred knowledge, and with reverend and holy visions. And "now, become perfect and initiated, they are no longer under restraints: "but crowned and triumphant they walk up and down the regions of the "blessed; converse with pure and holy men, and celebrate the sacred "mysteries at pleasure."

The progress completed, Æneas and his guide are let out through the ivory gate of dreams; for as it is elegantly expressed by Euripides,

> Ὕπνος τὰ μικρὰ τοῦ θανάτου ΜΥΣΤΗΡΙΑ.
> The lesser mysteries of death's a dream.

The substance of this celebration is a kind of drama of the history of Ceres, which furnished an opportunity to represent the three particulars about which the mysteries were principally concerned;

1. The rise and establishment of civil society.
2. The doctrine of a future state of rewards and punishments.
3. The error of polytheism and the principle of the unity.

The legislation of Ceres in Sicily and Attica, in which place she was said to civilize the savage manners of the inhabitants, gave birth to the *first*. Her search for her daughter Proserpine in hell to the *second*, and her resentment against the gods, for their permitting or conniving at the rape, the *third*. This view of the famous episode, not only in the view of Mr. Warburton, but in the view of every attentive reader not only clears up a number of difficulties, inexplicable on any other scheme, but likewise exceedingly ennobles the whole poem. Such observations as the preceding ought, by every tutor, to be impressed on the mind of the student before a single page of the following book be read.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER VI.

SIC fatur lachrymans, classiq; immittit habenas:
Et tandem Euboïcis Cumarum allabitur oris.
Obvertunt pelago proras: tum dente tenaci
Anchora fundabat naves, et litora curvæ
Prætexunt puppes: juvenum manus emicat ardens
Litus in Hesperium: quærit pars semina flammæ,
Abstrusa in venis silicis; pars densa ferarum
Tecta rapit sylvas, inventaque flumina monstrat.
At pius Æneas arces quibus altus Apollo

INTERPRETATIO.

Sic loquitur plorans, et permittit navibus cursum *liberum*, et demùm appellitur litori Euboïco Cumarum. *Nautæ* vertunt proras *ad* mare: deinde anchora sistit naves uncis tenacibus, et curvatæ puppes tegunt *extremum* litus: prompta turba juvenum exilit in terram Italicam: pars quærit scintillas ignis latentes in venis lapidis: pars colligit ligna *arborum*, *quæ sunt* opacæ domus ferarum; et ostendit repertos fluvios. Sed pius Æneas vadit *ad* templum altum cui Apollo

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Æneas visits the Sibyl of Cumæ. She foretels the adventures he is to meet with in Italy; attends him to hell, describing to him the various scenes of the infernal regions; and conducts him to his father Anchises, who instructs him in the sublime mysteries of the soul of the world, and the transmigration, and shows him the glorious race of heroes expected to descend from him and his posterity.

1. *Sic fatur.* This refers to the end of the fifth book, *O nimium cælo, &c.*

1. *Habenas.* A metaphor taken from horses, signifying the free impetus and course of the ships. This figure is by our poet applied to *fire*, Æn. 5. 662.

Fuerit immissis Vulcanus *habenis*.
And to the thriving boughs of a tree,
Palmes laxis per purum immissus *habenis*.

2. *Euboicis Cumarum.* Eubœa is now the island of Negropont, in the Ægean sea, adjacent to Achaia on the east. Thence Megasthenes, of the city of Chalcis, transplanted a colony into Italy, and built Cumæ, a town in Campania.

3. *Dente: vel morsu*, as in the first Æneid.

Unco non alligit ancora *morsu*.

4. *Anchora.* From the Greek ἄγκυλος, *incurvus*, crooked. The most ancient anchors were made of stone, and sometimes of wood, to which a quantity of lead was attached. In some places they used baskets full of stones and sacks filled with sand. Afterwards anchors were constructed of iron, and furnished with teeth or flukes, which fastening to the bottom of the sea kept the vessel immoveable; hence ὀδόντες, teeth, are used for anchors. Every ship had several anchors, the largest of which was called ἱερά, *sacred*, and was never used but in extreme danger; hence the phrase *sacram ancoram solvere* is proverbially applied to such as are reduced to their last refuge. In England, France, and Holland, they are now made of forged iron; but in Spain, and in several parts of the South Sea, they are usually made of copper.

4. *Fundabat;* founded, moored. The anchor fastening, *fundo maris.*

6. *Semina flammæ*, sparks. So Lucretius:

Verum *semina* sunt *ardoris* multa.

So also Homer, Od. 5. 490. σπέρμα πυρός, *semen ignis.*

9. *Arces.* The temple of Apollo was situated on an eminence, as Virgil elsewhere observes:

Teucros vocat alta in templa sacerdos.

9. *Quibus altus Apollo præsidet.* Here was

præest, et ad vastam penitùs cavernam et horrendum penetrale Sibyllæ, cui Deus Delius inspirat magnam animam et intelligentiam, declaratque *res* futuras. Jam intrant sylvas et auratum templum Dianæ. Dædalus, sicut fama perhibet, fugiens regnum Minoïs, ausus committere se aëri *cum* pennis velocibus, evasit ad frigidum septentrionem per viam insolitam; et volans stetit denique super arce Cumanâ.

Præsidet, horrendæque procul secreta Sibyllæ,
Antrum immane, petit: magnam cui mentem animumque
Delius inspirat vates, aperitque futura.
Jam subeunt Triviæ lucos, atque aurea tecta.
Dædalus, ut fama est, fugiens Minoïa regna,
Præpetibus pennis ausus sè credere cœlo,
Insuetum per iter gelidas enavit ad Arctos,
Chalcidicâque levis tandem superastitit arce.
Redditus his primùm terris, tibi, Phœbe, sacravit
Remigium alarum; posuitque immania templa.
In foribus, letum Androgeo: tum pendere pœnas,

Appulsus primùm his terris sacravit tibi remos alarum, ô Apollo; et fundavit vastum templum In portis *erat sculpta* mors Androgei: deinde Athenienses jussi *in* pœnam

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a temple built to Apollo, in form of a cave, that seemed to be hollowed out of the very bosom of the rock. This is not poetical fiction, but an historical fact. In the inmost part of this temple was the Sibyl's grotto.

10. *Horrendæque procul.* Servius says *procul* signifies here *haud longè;* the very reverse of what it commonly signifies: accordingly he gives it two etymologies, either *quod præ oculis est*, or *quod porro ab oculis est.* But it may be understood in its usual sense, importing that the very avenues and distant approaches to her cell were awful and gloomy. It is the particular characteristic of this Sibyl that she keeps her consulters at an awful distance, and fences the approaches to her grotto by that solemn exclamation, *Procul, ô procul este, profani!*

11. *Mentem animumque.* By *animus* Virgil means the soul in general, by *mens* the understanding or intellectual faculties; as Lactantius distinguishes them, L. VII. Non idem est mens et animus; aliud enim est quo vivimus; aliud quo cogitamus. Nam dormientium mens, non animus sopitur: et in furiosis mens extinguitur, animus manet. Hence the words *amentes* and *dementes* are used to signify the subversion of intellect. So also Catullus; Mens animi tantis fluctuat ipsa malis.

14. *Dædalus*, an ingenious Athenian artist, having put to death his sister's son Perdix for rivalling him in his art, fled to Crete, where he soon became obnoxious to king Minos for assisting his queen Pasiphae in carrying on her intrigue with Taurus, and was on that account shut up with his son Icarus in a tower; whence he made his escape by the help of wings, whereon he flew into Sicily, according to Pausanius and Diodorus, or to Cumæ in Italy, according to Virgil and others, where he built this temple to Apollo for conducting him safe in his flight.

16, 19. *Enavit—remigium alarum.* There is such an affinity or similitude between sailing or swimming, and flying, that the terms which properly belong to the one are promiscuously applied to the other. A ship is said to fly through the liquid element, Æn. V. 219, and the sea is therefore called *velivolum*, I. 224. Mercury is said to swim through the air, Æn. IV. 245. And here Dædalus on wings swims to the north, and consecrates *remigium alarum*, those wings wherewith he had cut his way through the air, as oars divide the waves. But what gives still a greater propriety to these phrases, is, that these wings, which Dædalus is said to have made himself, were nothing but the sails of a ship, in which he escaped from Crete: he having been the first who found out the art of navigating with sails. See Banier's Mythology. Thomson in his Seasons happily translates *remigium alarum*, oary wings.

16. *Insuetum;* or as Horace expresses the idea:

Expertus vacuum Dædalus aëra pinnis
non homini datis.

17. *Chalcidicâque arce*, the Cumæan tower, i. e. some of the high buildings or turrets of Cumæ, so called from Chalcis, a city of Eubœa, whence came the colony that built Cumæ.

19. *Immania. Ingentia.*

20. *Letum Androgeo.* Androgeos, the son of Minos, king of Crete, by frequenting Athens, and gaining the prize in the public games there celebrated, contracted an intimate friendship with the sons of Pallas, brother to Ægeus, king of Athens. Ægeus, who at that time had not acknowledged Theseus, and had no other children, suspecting Androgeos of having entered into a conspiracy with his nephew to dethrone him, waylaid him, and employed ruffians to murder him. This base assassination Minos revenged by making war upon the Athenians, by which they were so humbled as to beg for peace; which Minos granted, on condition that yearly, or, as others say, every ninth year, or every seventh year, they should pay a tax of seven of their

Cecropidæ jussi (miserum) septena quotannis
Corpora natorum: stat ductis sortibus urna.
Contrà elata mari respondet Gnossia tellus.
Hìc crudelis amor tauri, suppôstaque furto
Pasiphaë, mixtumque genus, prolesque biformis
Minotaurus inest, Veneris monimenta nefandæ.
Hìc labor ille domûs, et inextricabilis error.
Magnum reginæ sed enim miseratus amorem
Dædalus, ipse dolos tecti ambagesque resolvit,
Cæca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, sineret dolor, Icare, haberes.
Bis conatus erat casus effingere in auro:
Bis patriæ cecidere manus. Quin protinùs omnia
Perlegerent oculis: ni jam præmissus Achates
Afforet; atque unà Phœbi Triviæque sacerdos,
Deïphobe Glauci, fatur quæ talia regi:

21 dare singulis annis septem corpora filiorum, *res* misera! adest urna *unde* sortes eductæ *erant*. Cretica insula eminens mari respondet è regione. Hìc adest amor insanus Pasiphaës *erga* taurum, et Pasiphaë supposita *per* fraudem et Minotaurus soboles *ejus* biformis mixto genere, monimentum flagitiosæ libidinis. Hic *adest* illa difficultas et error inexplicabilis labyrinthi. Nam Dædalus miserans magnum amorem filiæ regis, ipse explicuit *Theseo* fraudes et circuitus parietum, dirigens filo passus *ejus* incertos. Tu etiam, ô Icare, haberes magnum locum in tantâ sculpturâ, si dolor permisisset. Bis conatus erat exprimere in auro calamitatem illam: bis manus paternæ defecerunt. At verò *Trojani* ulteriùs perlustràssent oculis omnia: nisi Achates antè præmissus *ab Æneâ ad Sibyllam*, rediisset; et cum eo Deïphobæ *filia* Glauci, sacerdos Apollinis ac Dianæ, quæ dicit hæc regi:

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young men, and as many virgins, who were chosen by lot to be victims for the preservation of their country. This is the story to which Virgil here refers.

21. *Cecropidæ.* An ancient name of the Athenians, more particularly applied to those who were descended from Cecrops, its first founder. The honourable name of Cecropidæ was often conferred as a reward for some valorous action in the field of battle.

24. *Crudelis amor tauri.* Pasiphae the daughter of the Sun and Minos' queen, was, according to the fable, enamoured of a fair bull, and gratified her brutal passion by a contrivance of Dædalus, who shut her up in a wooden cow, which Virgil expresses by *suppôsta furto*. From this unnatural mixture, they tell us, sprang the Minotaur, a monster, half man, half bull, that fed on human flesh, and devoured the Athenian youths, whom Minos shut up in the Labyrinth. But the story, when divested of fiction, is no more than this; that Pasiphae fell in love with a young lord in Minos' court, whose name was Taurus, and made Dædalus her confidant in the intrigue, who kept it concealed, and even lent his house to the two lovers. Banier's Mythology.

27. *Inextricabilis error*, the Labyrinth, for which see the note on Æn. V. 558.

28. *Magnum reginæ amorem.* Theseus, son of Ægeus king of Athens, offered to go to Crete with the other Athenian youths to combat the Minotaur in the Labyrinth. Ariadne, who is here called Regina, the daughter of Minos and Pasiphae, fell in love with Theseus, taught him how to vanquish the minotaur, and gave him a clue which she had from Dædalus, whereby he extricated himself out of the Labyrinth. By the clue we are to understand the plan and whole contrivance of the Labyrinth, which Ariadne had from Dædalus himself, and communicated to her lover.

29. *Resolvit, &c.* Doubtless the poet means that this action of Dædalus was also represented on the gates of the temple; and therefore *resolvit* must be in the present tense.

31. *Sineret.* The particle *si* is suppressed, and the tense changed for *si sivisset dolor.*

32. *Bis conatus.* The sculpture on the front of this temple is beautifully imagined. The circumstance of the father's endeavouring to carve the death of his son in the piece, his hands shaking and failing him for grief, and his being unable to finish the figure of Icarus, is inexpressibly tender.

33. *Omnia.* The contraction of two short vowels into a long one to make it a spondee. So Æn. V. 352. *unguibus aureis.*

36. *Deïphobe.* The Sibyls derived their name most probably from σιου, *Æolicè*, for θευ, *Jovis*, and βυλη, *consilium*. They were certain women, whose number is unknown, who flourished in different parts of the world. Plato speaks of one; Pliny of three; Ælian of four, and Varro of ten; which last is the number by the learned universally adopted. The most celebrated is said to be that to which Virgil here refers, who resided at Cumæ in Italy. It is reported that Apollo became enamoured of her, and that to make her sensible of his passion, he offered to give her whatever she should

Hoc tempus non petit sibi hæc spectacula: nunc potius erit immolare septem juvencos de armento *adhuc* indomito, et totidem oves electas juxta ritum. Sacerdos allocuta Æneam his *verbis*, invitat Trojanos in altum templum: et famuli non tardant *exequi* mandata de *sacrificio*. Latus ingens rupis Cumanæ excavatum *est* in *formam* antri: quò centum lati aditus et centum portæ ducunt: unde erumpunt totidem voces, *quæ sunt* responsa Sibyllæ. Perventum erat ad os *antri:* cùm Virgo dixit: tempus est petendi oracula: Deus, Deus adest. Cui dicenti talia ante ostia, repentè non remansit facies *eadem*, non idem color, non capilli ordinati: sed pectus anhelans, et cor efferatum intumescit rabie: *cæpitque* apparere major nec loquens modo humano: ex quo correpta est spiritu Dei jam præsente. Dixit*que:* Tardus es ad emittenda vota et preces, ô Ænea Trojane!

Non hoc ista sibi tempus spectacula poscit:
Nunc grege de intacto septem mactare juvencos
Præstiterit, totidem lectas de more bidentes.
Talibus affata Æneam, nec sacra morantur
Jussa viri, Teucros vocat alta in templa sacerdos.
Excisum Euboïcæ latus ingens rupis in antrum;
Quò lati ducunt aditus centum, ostia centum:
Unde ruunt totidem voces, responsa Sibyllæ.
Ventum erat ad limen, Cùm virgo: Poscere fata
Tempus, ait: Deus, ecce, Deus. Cui talia fanti
Ante fores, subitò non vultus, non color unus,
Non comptæ mansere comæ: sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans: afflata est numine quando
Jam propiore Dei. Cessas in vota precesque,
Tros, ait, Ænea? cessas? neq; enim antè dehiscent
Attonitæ magna ora domûs. Et talia fata
Conticuit. Gelidus Teucris per dura cucurrit
Ossa tremor; fuditque preces rex pectore ab imo:
Phœbe, graves Trojæ semper miserate labores,
Dardana qui Paridis dirêxti tela manusque
Corpus in Æacidæ: magnas obeuntia terras
Tot maria intravi duce te, penitùsque repôstas
Massylûm gentes, prætentaque Syrtibus arva:

tardus es! nam magna ostia antri terrifici non aperientur priùs, *quàm preces emiseris:* et hæc locuta siluit. Tremor frigidus subiit in ossa dura Trojanorum; et Rex *eorum* misit preces ex intimo corde: O Phœbe, qui *semper* misertus *es* acerborum casuum Trojæ: qui direxisti sagittam Trojanam et manum Paridis in corpus Achillis: te auctore ingressus sum tot maria cingentia magnas terras, et nationes Massylorum longè remotas, et litora vicina Syrtibus.

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ask. The sibyl demanded to live as many years as she had grains of sand in her hand, but forgot to ask the health, bloom and vigour of which she was then the possessor. The god granted her request, but she refused to gratify his passion. She became old, hagard, pale and decrepit. She had already lived, it is pretended, 700 years when Æneas arrived in Italy, and had then to live 300 more. The story of Tarquin and the Sibylline books is probably entirely a fable.

46. *Deus, ecce, Deus.* It is wonderful, says Dr. Trapp, that Lord Lauderdale and Mr. Dryden in their translations should omit the word *Deus.* The earl of Roscommon, in his essay on translated verse, refers to this admirable passage:

Have you been led through the Cumean cave,
And heard th' impatient maid divinely rave?
I hear her now; I see her rolling eyes,
And panting, "Lo the god, the god, she cries."

Pitt has preserved the spirit of the original:

I feel the god, the rushing god, she cries.

49. *Major videri.* This circumstance of the priestess spreading to the sight, and growing larger as the inspiration came upon her, is nobly conceived. This is not the only place in which Virgil has introduced this idea. Tisiphone, a fury, bringing a pestilence on the earth (see Georgics) like the mischief she produced, grew every day larger. The face of Alecto grew broader and wider as Turnus gazed upon it. *Fame,* already described in the story of Dido's passion, continually increased, though small at first, until her head reached the clouds.

51. *Cessas.* Terence has a similar construction, *cesso pulsare ostium vicini.*

52. *Dehiscent.* The doors and inlets of the sacred temples were so constructed, that none could look in, or, without special permission, enter. Such was particularly the case as to the places of the oracles. Hence the fragment Servius produces: Trahit hoc de matris deûm templo quod *non manu, sed precibus,* aperiebatur.

53. *Attonitæ domûs,* struck with the god, as in Horace, *Attonitus vates,* Carm. III. Ode XIX. 14.

57. *Paridis dirêxti tela;* Directed his arrow to wound him in the only place where he was vulnerable, viz. the heel. See the note on Æn. III. 321.

Jam tandem Italiæ fugientis prendimus oras.
Hâc Trojana tenus fuerit fortuna secuta.
Vos quoque Pergameæ jam fas est parcere genti,
Diique Deæque omnes, quibus obstitit Ilium, et ingens
Gloria Dardaniæ. Tuque ô sanctissima vates,
Præscia venturi: da (non indebita posco
Regna meis fatis) Latio considere Teucros,
Errantesque Deos, agitataque numina Trojæ.
Tum Phœbo et Triviæ solido de marmore templa
Instituam, festosque dies de nomine Phœbi.
Te quoque magna manent regnis penetralia nostris.
Hìc ego namque tuas sortes, arcanaque fata
Dicta meæ genti ponam; lectosque sacrabo
Alma viros: foliis tantùm ne carmina manda;
Ne turbata volent rapidis ludibria ventis:
Ipsa canas, oro. Finem dedit ore loquendi.
At Phœbi nondum patiens immanis in antro
Bacchatur vates, magnum si pectore possit
Excussisse Deum: tantò magis ille fatigat
Os rabidum, fera corda domans, fingitq; premendo.
Ostia jamque domûs patuere ingentia centum
Sponte suâ, vatisque ferunt responsa per auras:
O tandem magnis pelagi defuncte periclis!

Nunc denique attingimus litora Italiæ recedentis. Hactenus calamitas Trojanorum nos persecuta fuerit. Nunc æquum est vos etiam ignoscere Trojanæ genti, ô Dii, et Deæ omnes, quibus adversabatur Troja et magna gloria Troadis. Et tu, ô sanctissima Sibylla, prævidens futurum, permitte Trojanos, et Deos vagos, et numina Trojæ jactata, sedere in Latio: non peto regna non debita meis fatis. Tunc statuam Phœbo et Dianæ templa è marmore solido, et dies festos de nomine Phœbi *dictos*. Magnum etiam sacrarium expectat te in regnis nostris. Ego enim illic recondam tua oracula, et secreta fata declarata meæ genti; et dedicabo tibi viros electos, ô alma: tantummodo noli inscribere carmina frondibus, ne confusa evolent *in* ludibrium rapidorum ventorum: precor *te*, loquere tu ipsa. *Sic* fecit finem loquendi voce. At Sibylla ingens, nondum patiens Phœbi, furit in cavernâ, *tentans* an possit expellere è pectore magnum Deum: ille tantò magis exagitat os rabidum, subigens pectus efferatum, et opprimendo accommodat *ad oracula proferenda*. Et jam centum magnæ portæ antri apertæ sunt motu proprio, et emittunt in aërem *hæc* responsa Sibyllæ: O qui evasisti magna pericula maris.

NOTES.

61. *Italiæ fugientis;* because, the nearer they came to it, still new obstructions arose that barred the access to it, as if it had fled from them.

62. *Hàc tenus;* that is, thus far, and no farther.

63. *Fas est* may mean, it is permitted, or it is just: it here seems particularly to intend the former; as if he should say "We have already suffered as much as fate decreed; and therefore those gods who have hitherto been our enemies are now at liberty to spare us."

71. *Te quoquè*, &c. This alludes to the sanctuary in the temple of Jupiter Capitolinus, where the Sibylline books were kept in a stone chest under ground; fifteen persons, called the Quindecemviri, being appointed to take care of them, and consult them in affairs of state.

73. *Lectosque sacrabo viros.* They are called *lecti viri*, because those ministers were always chosen from the body of the patricians, which gave them an exorbitant power in the management of affairs; for it was easy for them to make the Sibylline books speak whatever they wished.

74. *Foliis ne carmina manda.* Pliny tells us, Lib. XIII. cap. 11. that, before the use of paper was known, it was customary to write on the leaves of the palm tree.

76. *Finem dedit ore loquendi.* Some say this sentence is intentionally introduced, because the *mind* continued its meditations and prayers after the tongue has ceased. Ruæus however says, Ego tamen hìc poëtæ diligentiam desidero; and Trapp, I verily believe that Virgil stopped at *ipsa canas oro*, and some foolish grammarian foisted in that flat *finem dedit*, &c.

77. *Nondum* for *non.*

78. *Bacchatur.* After the manner of Bacchanals.

79. *Excussisse Deum. Excutio* is properly said of horses when they throw their riders; and the other expressions, *fatigat os rabidum, domans fera corda*, and *fingit premendo*, are all metaphorical, and literally denote the manner of breaking and taming those animals when they are unruly and impatient of the bit. So also verse 100.

ea fræna furenti
Concutit, et stimulos sub pectore vertit Apollo.

Sed majora expectant te *in* terrâ. Trojani pervenient ad regnum Lavinium, ejice hanc solicitudinem è corde: sed cupient quoque non *eò* pervenisse. Video bella, horrida bella, et Tybrim spumantem multo sanguine. Non deerunt tibi Simoïs, nec Xanthus, nec exercitus Græci: alter Achilles jam paratus est *in* Latio, ipse etiam filius Deæ: et Juno infesta Trojanis non aberit ullo loco. Quem tu, quas nationes Italorum, et quas urbes non implorabis supplex in rebus extremis? Causa tantarum calamitatum *erit* rursùs Trojanis conjux hospitio excipiens *eos*, et rursùs peregrinæ nuptiæ. Tu noli frangi calamitatibus: sed contrà resiste audacior, quàm tua fortuna te permittet *esse*. Prima salutis via aperietur *tibi* ab urbe Græca, quod non putas. Talibus verbis Cumæa Sibylla canit è recessu terrificas ambages, et reboat è cavernâ, obtegens vera obscuris: sic Apollo regit habenas, et agitat stimulos sub *ejus* corde. Statim atque furor excessit, et os efferatum siluit; heros Æneas cœpit *loqui:* O virgo, nulla species laborum occurrit mihi nova et improvisa: præsensi et mecum priùs mente confeci cuncta. Unum precor: quandoquidem fertur hìc *esse* porta regis inferni,

Sed terrâ graviora manent. In regna Lavini
Dardanidæ venient, mitte hanc de pectore curam:
Sed non et venisse volent. Bella, horrida bella,
Et Tybrim multo spumantem sanguine cerno.
Non Simoïs tibi, nec Xanthus, nec Dorica castra
Defuerint: alius Latio jam partus Achilles,
Natus et ipse Deâ: nec Teucris addita Juno
Usquam aberit. Quem tu supplex in rebus egenis,
Quas gentes Italûm, aut quas non oraveris urbes?
Causa mali tanti conjux iterum hospita Teucris;
Externique iterum thalami.
Tu ne cede malis; sed contrà audentior ito,
Quàm tua te fortuna sinet. Via prima salutis,
Quod minimè reris Graiâ pandetur ab urbe.
Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens: ea fræna furenti
Concutit, et stimulos sub pectore vertit Apollo.
Ut primùm cessit furor, et rabida ora quiêrunt;
Incipit Æneas heros: Non ulla laborum,
O virgo, nova mî facies inopináve surgit:
Omnia præcepi, atque animo mecum antè peregi.
Unum oro; quando hìc inferni janua regis

NOTES.

84. *Lavinî.* Some read *regna Latini*, the dominions of Latinus, to which Æneas was to journey.

88. *Non Simoïs, &c.* Here the prophetess, to prepare Æneas to meet the worst, or rather the poet, to do the more honour to the valour of his hero in vanquishing such powerful opposition, gives a terrible representation of that war with which he was to be harassed in Italy; comparing it with the Trojan war, both as to similitude of places, persons, and causes. Thus the Xanthus and Simois are the rivers Tiber and Numicus, Turnus is Achilles, and Lavinia a second Helen.

90—91. *Addita aberit.* Trapp thinks there is great elegance and irony in these words, which he conceives he has in some measure infused into his translation. How far he has succeeded or degraded his author's sense, let the reader judge. He renders the passage,

"Nor any where will Juno fail to attend
The Trojans."

None but an author knows an author's cares,
Or fancy's fondness for the child she bears.

93. *Conjux iterum hospita.* As the rape of Helen, the wife of Menelaus, by Paris, whom she had lodged in her house at Sparta, was the cause of the Trojan war, so shall Lavinia, the daughter of Latinus, who shall receive Æneas under his hospitable roof, be the cause of a second war, by espousing Æneas after she had been promised to Turnus.

97. *Graiâ ab urbe.* Referring to Pallanteum a Grecian city, or more properly a citadel erected by Evander on Mount Palatine, from whence its name appears to originate. Virgil says it was so called from Pallas, the grandfather of Evander:

——— posuere in montibus urbem
Pallantis proavi de nomine Pallanteum.
Æn. VIII. 54, 55.

Dionysius derives its name from Palantium, a city of Arcadia.

98. *Adyto.* The innermost recesses of her cell, which it was lawful only for the priestess to approach.

99. *Ambages.* Circuitous, ambiguous, from *ambi*, around, and *ago*, I move.

103. *Non ulla laborum, &c.* He speaks like a wise man long practised in misfortunes, and who had gained so much experience of the calamities of life, that no disaster could befal him for which he was not fortified and prepared.

105. *Præcepi.* Some read *percepi.* It means the same with *prævidi, antecepi*, I have anticipated them from the monitions of Helenus, Æn. III. 441. and of Anchises.

Dicitur, et tenebrosa palus Acheronte refuso;
Ire ad conspectum chari genitoris, et ora
Contingat: doceas iter, et sacra ostia pandas.
Illum ego per flammas et mille sequentia tela
Eripui his humeris, medioque ex hoste recepi:
Ille meum comitatus iter, maria omnia mecum,
Atque omnes pelagique minas cœlique ferebat
Invalidus, vires ultra sortemque senectæ.
Quin, ut te supplex peterem, et tua limina adirem,
Idem orans mandata dabat. Natique patrisque,
Alma, precor, miserere: potes namq; omnia; nec te
Nequicquam lucis Hecate præfecit Avernis.
Si potuit manes arcessere conjugis Orpheus,
Threïcià fretus citharâ fidibusque canoris:
Si fratrem Pollux alternâ morte redemit,
Itque reditque viam toties: quid Thesea, magnum
Quid memorem Alciden? et mî genus ab Jove summo.

et obscura palus Acheronte exundante; liceat *mihi* ire in conspectum et vultum dilecti patris: monstra iter, et aperi sacras portas. Ego his humeris servavi illum inter flammas et mille spicula insequentia, et extraxi è mediis hostibus: Ille secutus *est* meum iter et omnia maria mecum; atque tolerabat omnes minas et cœli et maris, *quanquam* infirmus, supra robur et conditionem senectutis. Prætercà ipse rogans me, *simul* dabat jussa ut convenirem te supplex, et venirem tuam domum. O alma, precor, miserere filii et patris: nam potes cuncta: nec frustrà Hecate præposuit te sylvis infernis. Si Orpheus potuit evocare umbram uxoris, adjutus citharâ Thracià et chordis sonantibus: si Pollux eripuit fratrem alternâ morte, et toties it reditque per *illam eamdem* viam: cur proferam Theseum; cur magnum Herculem? mihi etiam origo est à supremo Jove.

NOTES.

107. *Palus Acheronte refuso*, is not the lake or river Acheron itself, for that is supposed to run in hell under ground; but the lake Avernus, which was fabled to arise from the overflowing of that infernal river, as is implied in the word *refuso*.

107. *Refuso; refluente et restagnante;* impetuously dashed and rebounding.

108. *Ire ad conspectum*. The first argument Æneas employs is founded chiefly on filial affection. "I rescued him from the flames of Troy. He has been my companion in painful voyages. He enjoined me, O Sibyl, to implore thy assistance!" A second is taken from her power, *potes namque omnia;* thy power is unlimited. A third from the examples of Orpheus and others who had descended into the shades and returned. Why might he not share the same privilege, since he could claim a divine original as much as they.

117. *Alma* is derived from *alendo* nourishing; hence such phrases as *alma Ceres, alma Parens*, but it is often among the Latins used for *pura*, pure, as *lux alma*. It is here so employed in relation to the virgin.

118. *Lucis*. The lake of Avernus, near to which is the entrance into hell, was on every side embosomed with thick woods.

119. *Si potuit, &c.* See a beautiful description of the descent of Orpheus to hell, Geor. IV. 454.

120. *Threïciâ*. Orpheus was a Thracian.

120. *Fidibus. Fides*, the chords of a harp, is a word not derived, as Festus supposes, from the concords they produce by a sort of mutual good faith among themselves, but from the Greek σφίδες, of the same meaning.

121. *Si fratrem Pollux*. Castor and Pollux had the same mother, Leda; but Jupiter being the father of Pollux, he was immortal; whereas Castor, being only the son of Tyndareus, was subject to mortality. Upon the death of Castor, Pollux, from his great affection to him, shared with him his immortality; so that they lived, by turns, one day in heaven, and the other in hell.

122. *Quid Thesea, &c.* Theseus and Pirithous, two intimate friends, are fabled to have made a descent to hell, thence to carry off Proserpine; but they were seized by Pluto, who gave Pirithous to be devoured by Cerberus, and bound Theseus in chains, where he remained till he was set at liberty by Hercules. Aulius Gellius, Lib. X. cap. 16, tells us, that Hyginus charged Virgil here with inconsistency in reckoning Theseus among those who had returned from hell; whereas he says of him in this same book, that he was doomed to dwell in hell for ever, verse 616,

sedet, æternumque sedebit,
Infelix Theseus.

But this refers to Theseus' ghost or manes, and the punishment inflicted on him after death; whereas Æneas here speaks of what he had accomplished in his lifetime.

122. *Thesea*. A Greek accusative.

123. *Alciden*. Hercules, the son of Jupiter and Alcmena, was called Alcides from Alceus, Amphitryo's father. He descended into the infernal regions, and thence carried away Cerberus, even in spite of Pluto himself.

123. *Et mî genus*, &c. Both by the father's side, being descended from Dardanus the son of Jove, and by the mother, the son of Venus the daughter of Jupiter.

Talibus verbis precabatur, et tangebat altaria. Tunc Sibylla cœpit ita loqui: O create sanguine Deorum. Trojane fili Anchisæ: facilis est descensus *ad* inferos: porta nigri Plutonis aperta est diu noctuque; sed referre pedem, et redire ad aërem sublimem, hæc est difficultas, hic labor. Pauci Deorum filii, quos justus Jupiter dilexit, vel quos generosa virtus extulit ad cœlum, *id* potuerunt. Sylvæ occupant omnia intervalla, et Cocytus fluens nigris flexibus circumcingit. Si tamen tantus amor et tantum desiderium inest animo, prænavigandi bis fluvios Stygios, et videndi bis nigrum Tartarum: et *si* placet suscipere vanum laborem: audi, quæ priùs perficienda sunt. Ramus aureus et frondibus et cortice flexili, *qui* dicitur dicatus Proserpinæ infernæ, latet *in* umbrosâ arbore: hunc omnis sylva occultat, et umbræ obscurarum vallium abscondunt. Sed non conceditur intrare *loca* secreta terræ, priusquàm aliquis evulserit ex arbore aureum ramum. Jussit pulchra Proserpina ferri ad se suum

Talibus orabat dictis, arasque tenebat.
Tunc sic orsa loqui vates: Sate sanguine Divûm,
Tros Anchisiade: facilis descensus Averni:
Noctes atque dies patet atri janua Ditis:
Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Diis geniti, potuere. Tenent media omnia sylvæ,
Cocytusque sinu labens circumfluit atro.
Quòd si tantus amor menti, si tanta cupido est,
Bis Stygios innare lacus, bis nigra videre
Tartara; et insano juvat indulgere labori:
Accipe quæ peragenda priùs. Latet arbore opacâ
Aureus et foliis et lento vimine ramus,
Junoni infernæ dictus sacer: hunc tegit omnis
Lucus, et obscuris claudunt convallibus umbræ.
Sed non antè datur telluris operta subire,
Auricomos quàm quis decerpserit arbore fœtus.
Hoc sibi pulchra suum ferri Proserpina munus

NOTES.

134. *Bis;* twice, i. e. now and when you actually die.

135. *Tartara. Tartarus,* plural *a, orum,* is a word derived from ταρταριζειν, to tremble, or from ταραττειν, to perturbate. It was the region of hell where the most guilty are confined. It was surrounded with a brazen wall. Its entrance was concealed by a cloud three times more gloomy than the obscurest night. Virgil, indeed, attributes to it three impenetrable walls, and engirds it with the terrific waters of the Phlegethon. The entrance is by a lofty tower whose gates are supported by columns of adamant which, without Pluto's leave, neither gods nor men can open.

137. *Aureus ramus.* This is reckoned a mere fiction of Virgil's own invention; but probably it veils some historical fact, or refers to some fabulous tradition, though it is not easy to find it out. Servius thinks it alludes to a tree in the middle of the sacred grove of Diana's temple, not far from Aritia, in Italy; where, if a fugitive came for sanctuary, and could pluck off a branch from this tree, he was permitted to fight a single combat with the priest, and, if he overcame him, to take his place. A modern critic, who takes Æneas' descent to hell for an allegorical representation of what passed in the Eleusinian mysteries, by the golden bough understands the wreath of myrtle with which the initiated were crowned at the celebration of the mysteries. See Warburton's Divine Legation of Moses, vol. 1. p. 200. Besides the above explication drawn from Servius, there are in the same author two others not so commonly noticed, though they are at least as much to the purpose. We shall just mention them for the reader's amusement. The first is, that by this golden bough is to be understood virtue, which Pythagoras and his followers represented by the Greek τ, the figure in which trees shoot up their branches. It is called golden on account of its excellency; and is the passport to the infernal regions, because it triumphs over death and hell, as in v. 129.

Pauci quos—ardens evexit ad æthera virtus,
Diis geniti, potuere.

Others, he tells us, by the golden bough understood riches, which are the great bane of mortals, and hasten their journey to the other world.

Aurum, quo pretio reserantur limina Ditis.

138. *Junoni infernæ.* As Pluto is styled Jupiter Stygius, so Proserpine is called Infernal Juno.

141. *Auricomos.* Either golden fruit beautified with golden leaves, or the golden bough itself which, budding from the tree, might be called its fœtus. The first sense is most generally received:

—— "The first pluck'd off,
Still other gold succeeds, another twig
With the same vegetable metal blooms."
TRAPP.

One pluck'd away, a second branch you see,
Shoot forth in gold, and glitter through the tree. PITT.

Instituit. Primo avulso non deficit alter
Aureus; et simili frondescit virga metallo.
Ergo altè vestiga oculis, et ritè repertum
Carpe manu: namq; ipse volens facilisq; sequetur,
Si te fata vocant; aliter, non viribus ullis
Vincere, nec duro poteris convellere ferro.
Prætereà jacet exanimum tibi corpus amici,
Heu nescis! totamque incestat funere classem;
Dum consulta petis, nostroque in limine pendes.
Sedibus hunc refer antè suis, et conde sepulchro.
Duc nigras pecudes: ea prima piacula sunto.
Sic demùm lucos Stygios, regna invia vivis
Aspicies. Dixit, pressoque obmutuit ore.
Æneas mœsto defixus lumina vultu
Ingreditur, linquens antrum; cæcosque volutat
Eventus animo secum: cui fidus Achates
It comes, et paribus curis vestigia figit.
Multa inter sese vario sermone serebant:
Quem socium exanimem vates, quod corpus human-
Diceret: atq; illi Misenum in litore sicco, [dum
Ut venêre, vident indignâ morte peremptum;
Misenum Æoliden, quo non præstantior alter
Ære ciere viros, Martemque accendere cantu.
Hectoris hic magni fuerat comes: Hectora circum
Et lituo pugnas insignis obibat et hastâ.
Postquam illum victor vitâ spoliavit Achilles,
Dardanio Æneæ sese fortissimus heros
Addiderat socium, non inferiora secutus.
Sed tum fortè cavâ dum personat æquora conchâ
Demens, et cantu vocat in certamina Divos;

illud donum: Uno decerpto alter non deest *etiam* aureus, et ramulus pullulat simili metallo. Igitur quære *illum* erectis oculis, et inventum evelle manu *juxta ritum:* nam ipse sponte et facilè cedet *tibi evellenti*, si fata vocant te *ad inferos;* alioqui non poteris *illum* superare ullo robore, nec amputare duro ferro. Prætereà cadaver amici exanime jacet tibi, heu ignoras *id!* et funestat morte totam classem: dum requiris responsa, et suspensus *hæres* ad januam meam. Priùs depone hunc *in* propriâ sede, et include tumulo. *Deinde* duc *ad aram* victimas nigras: hæ primæ sint expiationes. Ita denique videbis sylvas Stygias, regionem inaccessam viventibus. *Sic* locuta est, tum clauso ore tacuit. Æneas relinquens cavernam incedit vultu tristi, figens oculos *in terram;* et volvit secum mente casus obscuros: cui fidelis Achates it comes, et figit pedes *agitatus* similibus curis. Jactabant inter se plurima vario colloquio: *scilicet*, quem sociorum mortuum dixisset Sibylla, quod cadaver tumulandum. At illi postquam pervenere *ad suos*, aspiciunt in litore arido Misenum occisum miserandâ morte: Misenum *filium* Æoli, quo non *erat* alter aptior ad incitandos tubâ viros, et inflammandam pugnam sonitu. Hic fuerat socius magni Hectoris, juxta Hectora circumibat *pugnantes* conspicuus tubâ et hastâ. Ex quo victor Achilles privaverat vitâ Hectora, heros generosissimus adjunxerat se socium Æneæ Trojano, non secutus viliorem dominum. Sed modò, dum fortè inconsultus sonat per mare conchâ excavatâ, et sonitu lacessit Deos ad certamen;

NOTES.

150. *Incestat;* from *in*, neg. and *castus*, chaste. *Incestare* is to pollute, dishonour, defile. With many of the heathens, as with the ancient Jews, a place was thought defiled, that had not by some ceremony been purified, in which a dead body had lain.

152. *Sedibus suis*, the earth, which is the proper habitation of the dead.

160. *Serebant.* Some copies have *ferebant;* but Virgil is thought here elegantly to allude to the etymology of the word *sermo*, from *sero*, to sow.

164. *Misenum Æoliden.* Misenus, the son of Æolus: this is only a figurative genealogy; as we call warriors sons of Mars, so Misenus, who excelled in blowing the trumpet, which is a wind instrument, is called a son of the god of the wind.

165. *Martemque accendere cantu.* This hemistich Virgil is said by some to have added in the mere heat of his fancy, while he was reciting this book to Augustus, having first left the verse imperfect. Others tell us that there is an old tradition that when Eros, Virgil's secretary, was reading the following hemistich to his master,

Ære ciere viros,

that the poet instantly added in a kind of enthusiasm,

——— Martemque accendere cantu.

167. *Lituo.* The *tuba* was straight, the *cornu* curved, the *lituus* between the two. It resembled a straight walking staff with a bended head. The stick of an augur was called a *lituus.*

171. *Conchâ.* Shell trumpets were in use before those instruments began to be fashioned of brass.

Triton invidus, si æquum est *id* credere, submerserat spumantibus fluctibus hominem circumventum inter scopulos. Igitur omnes circùm querebantur magno clamore: inprimis pius Æneas. Deinde, exequuntur mandata Sibyllæ plorantes, nulla mora *est;* et contendunt accumulare ex arboribus atque erigere ad cœlum rogum sepulchralem. Eunt in sylvam veterem, profunda latibula ferarum; piceæ cadunt, ilex resonat percussa securibus, et trunci fraxinei roburque fissile frangitur cuneis: volvunt è montibus magnas ornos. Æneas quoque inter tales labores primus incitat socios, et instruitur similibus instrumentis. Interim ipse meditatur hæc suo cum animo mœsto, intuens ingentem sylvam; et ita orat voce: O si jam ille ramus aureus monstret se nobis in tantâ sylvâ: siquidem, ô Misene, Sibylla nimis verè dixit cuncta de te. Vix locutus erat ista: quando duæ columbæ fortè volantes per aërem venerunt in ipsum conspectum hominis, et steterunt in viridi terrâ. Tunc maximus heros agnoscit volucres matris *suæ*, et gaudens orat: *O vos* estote duces, si est aliqua via: et ex aëre dirigite iter *meum* in sylvam, ubi ramus pretiosus inumbrat terram fœcundam: et tu, ô Dea mater, ne desere *me* in rebus incertis. Sic locutus continuit pedem, explorans quæ dent indicia, quò pergant ire. Illæ pascentes cœperunt tantùm progredi subsiliendo, quantùm oculi sequentium poterant observare *visu* acutissimo.

Æmulus exceptum Triton, si credere dignum est,
Inter saxa virum spumosâ immerserat undâ.
Ergo omnes magno circùm clamore fremebant:
Præcipuè pius Æneas. Tum jussa Sibyllæ,
Haud mora, festinant flentes; aramque sepulchri
Congerere arboribus, cœloque educere certant.
Itur in antiquam sylvam, stabula alta ferarum:
Procumbunt piceæ: sonat icta securibus ilex,
Fraxineæque trabes: cuneis et fissile robur
Scinditur: advolvunt ingentes montibus ornos.
Necnon Æneas opera inter talia primus
Hortatur socios, paribusque accingitur armis.
Atque hæc ipse suo tristi cum corde volutat,
Aspectans sylvam immensam, et sic ore precatur:
Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto: quando omnia verè
Heu nimiùm de te vates, Misene, locuta est.
Vix ea fatus erat, geminæ cùm fortè columbæ
Ipsa sub ora viri cœlo venêre volantes,
Et viridi sedêre solo: tum maximus heros
Maternas agnoscit aves, lætusque precatur:
Este duces, ô, siqua via est: cursumque per aûras
Dirigite in lucos, ubi pinguem dives opacat
Ramus humum: tuque ô dubiis ne defice rebus,
Diva parens. Sic effatus, vestigia pressit,
Observans quæ signa ferant, quò tendere pergant.
Pascentes illæ tantùm prodire volando,
Quantùm acie possent oculi servare sequentûm.

NOTES.

173. *Triton* was the son of Neptune and Amphitrite, or, according to others, of the nymph Salacio, half man, half fish. He was Neptune's trumpeter.

173. *Si credere.* This mode of expression is not intended to intimate any doubt. It amounts to the same with *æquum est credere*, or *dignum est creditu.* It is common in our author. So l. 4. 742. Si quid pia numina possunt. Si benè quid de te merui, v. 317. and in many other places where no *doubt* is at all intended. Thus in the sacred writings; "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy. If there be any virtue, if there be any praise, think on these things." Philippians, chap. 2.

177. *Festinant. Festinare* is here used actively as in l. 4. Deus æthere missus ab alto festinare fugam.

177. *Aramque sepulchri,* the funeral pile, so called because it was built in the form of an altar.

182. *Ornos.* The difference between the genius of Virgil and Statius has been observed on this occasion. To make the funeral pile of Archemorus, Statius proceeds minutely and at length to describe the different sorts of trees that were employed, while Virgil preserves his accustomed pregnant brevity, sensible that he had not leisure to dwell on this subject merely for the sake of a florid description. Tasso has in this very particular unwisely imitated Statius.

184. *Armis.* Meaning axes, wedges, levers, and whatever was necessary for cutting down wood. Thus the utensils of the baker are called Æn. I. 181. *Cerealia arma.*

193. *Maternas aves.* Doves, sacred to Venus, the mother of Æneas, on account of their fecundity.

199. *Pascentes volando;* flying, and then alighting to feed.

Inde ubi venêre ad fauces gravcolentis Averni;
Tollunt se celeres, liquidumque per aëra lapsæ,
Sedibus optatis geminâ super arbore sidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet sylvis brumali frigore viscum
Fronde virere novâ, quod non sua seminat arbos,
Et croceo fœtu teretes circumdare truncos.
Talis erat species auri frondentis opacâ
Ilice, sic leni crepitabat bractea vento.
Corripit extemplò Æneas, avidusque refringit
Cunctantem, et vatis portat sub tecta Sibyllæ.
Nec minùs intereà Misenum in litore Teucri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem tædis et robore secto
Ingentem struxere pyram: cui frondibus atris
Intexunt latera, et ferales antè cupressos
Constituunt, decorantque supèr fulgentibus armis.
Pars calidos latices et ahena undantia flammis
Expediunt: corpusque lavant frigentis et unguunt.
Fit gemitus: tum membra toro defleta reponunt,
Purpureasque supèr vestes, velamina nota,
Conjiciunt. Pars ingenti subiere feretro,
Triste ministerium; et subjectam more parentum
Aversi tenuere facem: congesta cremantur

Deinde postquam pervenerunt ad os fœtidi Averni; attollunt se veloces, et elapsæ per aërem tenuem sistunt grato loco super geminâ arbore, unde splendor auri dissimilis coloris emicuit inter ramos. Quale viscum, quod propria arbor non producit, solet hyberno tempore in sylvis virescere foliis recentibus: et cingere ramusculo fulvo ramos *arborum* rotundos. Talis erat forma auri pullulantis *in* densâ ilice, sic lamina stridebat dulci vento. Æneas statim accipit *ramum*, et cupidus decerpit lentiorem, defertque in domum Sibyllæ. Intereà Trojani non segniùs plorabant in litore Misenum, et parabant ultima *officia* cadaveri mœsto. Primò erexerunt magnum bustum è tædis pinguibus et quercu fissâ: cujus latera ornant ramis funestis, et *in parte* anteriore collocant funebres cupressos, et desuper ornant armis splendentibus. Pars adhibent aquam calidam, et *vasa* ærea ebullientia *ex* igne: et eluunt unguuntque cadaver frigentis. Fit comploratio: deinde collocant *in* lecto membra deplorata; et superaggerunt vestes purpureas ac tegmina consueta. Pars supposuere se magno feretro, *quod est* triste officium: et retroversi porrexere suppositam facem, *ex* consuetudine majorum: comburuntur accumulata

NOTES.

204. *Discolor.* It varied its hue, according to the different light in which it was seen; and the leaves, mingling their green shade with the lustre of the gold, produced the variegated colour here described.

205. *Viscum.* The misletoe is a kind of shrub, of a glutinous nature, that grows on several trees, chiefly those of the oak kind; the winter is the proper season of its production: the outside of it is of a yellow colour like gold. Pliny, who gives a description of it, Lib. XVII. cap. 44, says, it grows out of the excrement of the birds that alight on those trees, to which those words of Virgil refer, *Quod non sua seminat arbos.* Of this plant or shrub the Druids made great use in their religious ceremonies. See Banier's Mythology.

This is one of those plants which Linnæus calls *parasites.* Pliny is totally mistaken as to the mode of its production. Birds are indeed the planters, but they accomplish the work by carrying the berries, of which many of them are fond, from tree to tree.

213. *Cineri ingrato.* His ashes or remains were insensible of all the honours conferred upon them, and therefore ungrateful. Or it may be rendered mournful, unjoyous, a task ungrateful to perform. The description of this funeral informs us of most of the Roman ceremonies observed in burying the dead.

215. *Ingentem pyram.* The larger and higher the funeral pile was raised, it was reckoned so much the more honourable. Therefore it was said before, *cæloque educere certant.*

215. *Frondibus atris,* of yews, pines, and such other trees as are of a sable hue, and are therefore used in funeral obsequies.

216. *Cupressos.* The cypress was added to the funeral pile, either, according to Varro, because its strong scent prevented any noisome smell from the dead body; or as being a fit emblem of death, because, when it has been cut down, it never grows again.

224. *Aversi tenuere.* They turned away their faces to signify how loth they were to part with their friend; and that their grief would not allow them to look upon his pale and lifeless body, that was now going to be reduced to ashes.

munera thuris, et carnes, et pocula injecti olei. Postquam cineres subsederunt, et flamma defecit; irrigaverunt vino reliquias et favillas siccas: et Chorinæus inclusit vasculo æreo ossa collecta. Idem circumiit ter socios aquâ piaculari, aspergens tenui rore *cum* ramo fertilis oleæ: et expiavit viros, et protulit voces ultimas. Sed pius Æneas statuit tumulum magnæ molis, et *in eo* propria viri *illius* arma, et remum, et tubam, sub excelso monte, qui nunc appellatur ex illo Misenus, et servat perpetuum nomen in sæcula. His perfectis, implet celeriter jussa Sibyllæ. Fuit caverna profunda, patens lato hiatu, saxosa, defensa nigro lacu et umbris sylvarum: super quam nullæ aves poterant tutò facere iter alis: talis vapor erumpens ex nigris ostiis extollebat se ad curvaturam cœli: unde Græci appellaverunt locum nomine Avernum. Illìc primò statuit *ad aras* quatuor juvencos nigros *secundùm* terga,

Thurea dona, dapes, fuso crateres olivo.
Postquam collapsi cineres, et flamma quievit,
Relliquias vino et bibulam lavêre favillam:
Ossaque lecta cado texit Chorinæus aheno.
Idem ter socios purâ circumtulit undâ,
Spargens rore levi et ramo felicis olivæ:
Lustravitque viros, dixitque novissima verba.
At pius Æneas ingenti mole sepulchrum
Imponit, suaque arma viro, remumque, tubamque,
Monte sub aërio, qui nunc Misenus ab illo
Dicitur, æternumque tenet per sæcula nomen.
His actis, properè exequitur præcepta Sibyllæ.
Spelunca alta fuit, vastoque immanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris;
Quam super haud ullæ poterant impunè volantes
Tendere iter pennis: talis sese halitus atris
Faucibus effundens supera ad convexa ferebat;
Unde locum Graii dixerunt nomine Avernum.
Quatuor hìc primùm nigrantes terga juvencos

NOTES.

225. *Dapes;* that is, the fat and other parts of the victims that were consecrated to the gods.

225. *Fuso crateres olivo.* To the celestial gods they made only libations, but to the infernal deities they offered whole goblets.

229. *Circumtulit.* The construction is *circumtulit se*, which originally signifies no more than to go round or make the circuit; but because the priest used to go round the whole company, when he sprinkled them with the *aqua lustralis*, or holy water, it came to signify to purify: As in Plautus, Amp. Ac. II. Sc. II. 144. *Quin tu isthanc jubes pro Cerita circumferri?* Why don't you order her to be sprinkled with holy water, to drive the demon out of her?

231. *Novissima verba.* It is unnecessary to state to the readers the rites of the ancients at their interments, as they are so happily and amply described by Virgil. The *novissima verba*, however, it may be observed, consisted in thrice repeating the word *vale* or *ilicet*, *quasi ire licet*:

"Conclude the rites and speak the last farewell."

233. *Imponit sua arma, &c.* That is, he orders his tomb to be carved and adorned with these devices: 1. His arms, to represent a warrior: 2. An oar, to show he had died in a naval expedition: 3. A trumpet, to mark his office.

234. *Nunc Misenus.* This mountain, which is situated in the kingdom of Naples, is to this day called *monte Miseno.* How must a Roman (says Addison) have been pleased that was well acquainted with the capes and promontories, to see the original of their names, as they stand derived from Misenus, Palinurus and Cajeta? that could follow the poet's motions, and attend his hero, in all his marches, from place to place. A town of the same name stood on the promontory, at the west of the bay of Naples, which had a very capacious harbour. At this place Augustus and several of the Roman emperors generally kept stationed one of their fleets.

236. *Præcepta Sibyllæ.* Particularly the injunction,

Duc nigras pecudes, ea prima piacula sunto.

Tibullus refers to the same custom:

Interea nigras pecudes promittite Diti.

241. *Convexa.* Meaning a hollow space; as has been observed on the word before. See Æn. I. 314.

243. *Hìc primùm.* Ruæus observes, that several things here deserve attention. 1. The priestess is the sibyl herself, like the sorceress, Æn. IV. 509. 2. The place for the sacrifice was the cave in which it was thought was the aperture leading to hell. 3. The time of sacrificing was the night, v. 252. 4. The victims were black on account of the shades of Tartarus. These were always of an equal number. Equal numbers were acceptable to Pluto, as were unequal ones to the powers above. A barren heifer was sacrificed to Proserpine, because she had no offspring by Pluto. 5. *The throwing of wine on the forehead* of the victims. This was to prove them. If they were unaffected by the dashing of wine upon them

Constituit, frontique invergit vina sacerdos:
Et summas carpens media inter cornua setas,
Ignibus imponit sacris libamina prima,
Voce vocans Hecaten, cœloq; Ereboq; potentem.
Supponunt alii cultros, tepidumque cruorem
Suscipiunt pateris. Ipse atri velleris agnam
Æneas matri Eumenidum magnæque sorori
Ense ferit; sterilemque tibi, Proserpina, vaccam.
Tum Stygio regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flammis,
Pingue supèrque oleum fundens ardentibus extis.
Ecce autem, primi sub lumina Solis et ortus,
Sub pedibus mugirè solum, et juga cœpta moveri
Sylvarum; visæque canes ululare per umbram,
Adventante Deâ. Procul ô, procul este profani,
Conclamat vates, totoque absistite luco.
Tuque invade viam, vaginâque eripe ferrum:
Nunc animis opus, Ænea, nunc pectore firmo.
Tantum effata, furens antro se immisit aperto:
Ille ducem haud timidis vadentem passibus æquat.
Dii, quibus imperium est animarum, umbræque silentes;
Et Chaos, et Phlegethon, loca nocte silentia latè,

et sacerdos effundit vinum in caput *eorum:* et secans in medio cornuum summos pilos injicit eos in sacras flammas, *quasi* primitias sacrificii: appellans clamore Hecaten potentem *in* cœlo et inferis. Alii suffigunt cultros, et excipiunt *in* poculis sanguinem calentem. Ipse Æneas cædit gladio agnam nigræ pellis matri Furiarum et magnæ *ejus* sorori, et vaccam infœcundam tibi, ô Proserpina. Deinde facit nocturna sacrificia regi inferno, et offert *super* altaribus tota corpora taurorum, et superfundens etiam oleum visceribus incensis. Ecce autem circa lucem et ortum primi Solis, cœpit terra reboare sub pedibus, et culmina sylvarum *cæperunt* agitari: et canes visæ sunt allatrare per noctem,appropinquante Hecate. *Tunc* Sibylla exclamat; Longè, longè recedite, ô profani, et exite *è* totâ sylvâ. Et tu ingredere viam, et extrahe gladium è vaginâ: nunc opus est fortitudine, nunc animo constanti, ô Ænea. *Hoc* solum locuta, infert se furens in profundum speluncæ: ille *Æneas* passibus non timidis assequitur cuntem. O Dii, quibus est potestas in animas, et *vos* umbræ mutæ; et Chaos, et Phlegethon, loca undique tacita *per* noctem,

NOTES.

they were deemed unfit for sacrifice. 6. The *bristles and hairs*, which were plucked and thrown into the fire, to indicate that the victim was devoted, or as in Homer, Iliad 3. 274. were distributed to the persons standing around, to intimate that they were all witnesses of the ceremony and interested in its result. 7. The *voice* uttered on the occasion, which was confused and tumultuous. 8. The ministers who slew the victims. These carried each an ax with him. See Æn. II. 224. 9. The *blood*; this was received into bowls and afterwards sprinkled round the altars. 10. The *viscera*; these were burned. They were also called *exta*, because they were the parts *quæ maxime extant aperto pectore.*

245. *Summas carpens, &c.* Before the sacrifice, it was customary for the priest to pluck off some of the roughest hairs growing between the horns of the beasts, which he threw into the fire as the first offerings to the gods.

247. *Voce vocans Hecaten.* Servius says, they used to invoke that goddess, not by words, but certain mystic, inarticulate sounds, representing the baying of dogs, the hissing of serpents, &c.

248. *Supponunt cultros.* This was a term adapted to the sacrifices, in which all harsh words, and such as were of bad omen, were carefully avoided; and therefore *mactare* was used instead of *cædere.* Dr. Trapp, in translating this phrase, has chosen a very unhappy idea, which would have been prodigiously shocking to a Roman ear.

250. *Matri Eumenidum;* That is, Night, who is said to have brought forth the Furies to Acheron, which, in the poetical style, signifies that night or darkness is the mother of horrid shapes, visionary forms, and apparitions.

250. *Magnæque sorori,* her great sister the Earth, night being only the shadow of the earth.

253. *Solida viscera.* Servius explains *viscera* to signify all the parts between the bones and the skin; so that this sacrifice was what was called *holocaust,* or whole burnt offering.

258. *Procul ô, procul, &c.* This was the solemn preamble with which the celebration of the sacred mysteries used to be ushered in; and by it the profane, or uninitiated, were debarred from access to such holy rites.

258. *Profani.* Persons not initiated in these sacred rites, or disposed to deride them.

260. *Invade viam.* This expression is emphatic, and denotes the difficulty of the enterprise: Set on the formidable way.

265. *Chaos.* The *chaos* is properly a rude and shapeless mass of matter, and confused assemblage of inactive elements. This, as the poets supposed, preexisted the formation of the world, and from which the universe was formed. This doctrine was fi-

sit mihi licitum narrare *res* auditas: sit *licitum per* divinitatem vestram exponere res tectas profundâ terrâ et obscuritate. Incedebant soli per noctem obscuram in tenebris, et per domos vacuas et inania regna Plutonis. Quale est iter in sylvis, ad Lunam dubiam, sub luce exiguâ: quando aër occultat caligine cœlum, et nox obscura eripuit rebus colorem. Ante ipsum vestibulum et in primo aditu inferorum, Luctus et Curæ vindices fixerunt cubilia: habitantque Morbi pallidi, et mœsta Senectus, et Metus, et Fames suadens mala, et Paupertas infamis, spectra horrida aspectu: et Mors, et Labor: deinde Somnus frater Mortis, et Gaudia animi scelerata, et in limine opposito Bellum

Sit mihi fas audita loqui: sit numine vestro
Pandere res altâ terrâ et caligine mersas.
Ibant obscuri solâ sub nocte per umbram,
Perque domos Ditis vacuas, et inania regna.
Quale per incertam Lunam sub luce malignâ
Est iter in sylvis: ubi cœlum condidit umbrâ
Jupiter, et rebus nox abstulit atra colorem.
Vestibulum ante ipsum primisq; in faucibus Orci,
Luctus et ultrices posuere cubilia Curæ:
Pallentesq; habitant Morbi, tristisq; Senectus,
Et metus, et malesuada Fames, et turpis Egestas,
Terribiles visu formæ: Letumque, Laborque:
Tum consanguineus Leti Sopor, et mala mentis
Gaudia, mortiferumque adverso in limine Bellum,
Ferreiq; Eumenidum thalami, et Discordia demens
Vipereum crinem vittis innexa cruentis.
In medio ramos annosaque brachia pandit
Ulmus opaca, ingens: quam sedem Somnia vulgò
Vana tenere ferunt, foliisque sub omnibus hærent.

mortiferum, et ferrea cubicula Furiarum, et Discordia insana implicata tæniis sanguinolentis *circa* capillos anguineos. In medio *vestibulo* ulmus magna, umbrosa, explicat ramos et brachia vetera: aiunt vulgò Somnia inania occupare hunc locum, et *ipsa* sedent sub omnibus frondibus.

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established by Hesiód, from whom it has been adopted by succeeding poets, and it is probable it was drawn from the account of Moses. It was copied from the annals of Sanchoniathon whose age is fixed antecedent to the siege of Troy. Chaos was deemed one of the oldest of the gods, and invoked as one of the infernal deities.

270. *Luce malignâ.* Envious light, that shines so faintly, as if it grudged one the happiness of enjoying it.

273. *Vestibulum.* The vestibule was the space or area before the gate, that divided the house from the highway. In this infernal vestibule he imagines the various calamities of human life to have their fixed residence.

274. *Curæ.* This groupe of allegorical personages is deservedly admired. Pitt has selected some figures personified by Spenser, which are quite picturesque:

By that way's side there sat infernal *Pain*,
And fast beside him sat tumultuous *Strife;*
The one in hand an iron whip did strain,
The other brandished a bloody knife,
And both did gnash their teeth, and both did threaten life.

But gnawing *Jealousy* out of their sight
Sitting alone, his bitter lips did bite;
And trembling *Fear* to and fro did fly,
And found no place where safe he shroud him might;
And over them sad *Horror*, with grim hue,
Did always soar and beat his iron wings.

Virgil seems to have had an eye on a passage in Lucretius:

Turpis enim Fama et Contemptus et acris Egestas
Semota ab dulci vitâ stabilique videntur;
Et quasi jam Leti portas cunctarior ante.

276. *Malesuada Fames.* Because famine is a strong incentive to vice. Ruæus, however, has well observed, that *fames* might signify not merely want of bread, but avarice; that *auri sacra fames*, which is the fruitful source of so many natural and moral ills.

278. *Tum consanguineus Leti Sopor.* By *Sopor*, here perhaps the poet designed we should understand the lethargy of the mind, or that inconsiderateness and insensibility whereby men are lulled asleep in the paths of vice and error; in which light it is fitly joined with the *mala Gaudia mentis*, the criminal joys of the mind, which are the source of that fatal security.

279. *Adverso in limine Bellum.* Here another moral lies obvious to observation: War, the iron beds of the Furies, that is, the racking torments of a guilty conscience; Discord, and all those boisterous deformed passions that unhinge the mind, and overturn the peace and happiness of human society, represented by the Hydras, Harpies, and other monsters here mentioned; and with great propriety placed in the opposite threshold, confronting the guilty joys of the mind.

Multaque præterea variarum monstra ferarum,
Centauri in foribus stabulant, Scyllæque biformes,
Et centum geminus Briareus, ac bellua Lernæ
Horrendùm stridens, flammisque armata Chimæra:
Gorgones, Harpyiæq; et forma tricorporis umbræ.
Corripit hìc subità trepidus formidine ferrum
Æneas, strictamque aciem venientibus offert.
Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cavâ sub imagine formæ,
Irruat, et frustrà ferro diverberet umbras.
Hinc via Tartarei quæ fert Acherontis ad undas.
Turbidus hìc cœno vastâque voragine gurges
Æstuat, atque omnem Cocyto eructat arenam.
Portitor has horrendus aquas et flumina servat
Terribili squalore Charon: cui plurima mento
Canities inculta jacet, stant lumina flammâ,
Sordidus ex humeris nodo dependet amictus.
Ipse ratem conto subigit, velisque ministrat,
Et ferrugineâ subvectat corpora cymbâ,
Jam senior; sed cruda Deo viridisque senectus.

Et prætereà spectra plurima aliarum ferarum manent ad portas, Centauri, Scyllæ biformes, et Briareus centuplex, et Hydra Lernæ sibilans horridè, et Chimæra evomens ignes: Gorgones et Harpyiæ, et species umbræ tricorporis. Hìc Æneas captus repentino metu educit gladium, et intentat venientibus strictum *illius* acumen. Et nisi sapiens comes docuisset, animas *eas* leves vagari sine corpore sub inani simulacro figuræ, irrumperet, et frustrà feriret umbras gladio. Inde *incipit* iter quod ducit ad aquas Acherontis inferni. Ille gurges turbidus cœno et vastâ voragine, exundat, et exonerat omnem arenam in Cocytum. Charon, vector tremendus horribili squalore tenet has aquas et *hos* fluvios: huic multa est in mento canities neglecta, oculi *pleni* sunt igne, vestis sordida nodo *ligata* pendet ex humeris. Ipse impellit cymbam perticâ, et adjuvat velis, et transportat *umbras* corporum nigrâ cymbâ, jam senex: sed senectus robusta et vegeta est, *utpote* Deo.

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286. *Centauri stabulant.* The Centaurs were fabled to be monsters, half men half horses; therefore the word *stabulant* is properly said of them. In fact, they were a people in Thessaly, who first broke horses; and the ignorant populace, seeing them at a distance, took the man and horse to be but one animal.

286. *Scyllæque.* See Æn. III. 424.

287. *Briareus,* a giant who is feigned to have had a hundred hands and fifty heads. He was called by men Ægeon, and by the gods Briareus. When Juno, Neptune, and Minerva conspired to dethrone Jupiter, Briareus ascended the heavens, and seated himself next to him, and so terrified the conspirators by his fierce and menacing looks, that they desisted. He also assisted the giants in their wars against the gods.

287. *Bellua Lernæ,* a snake bred in the lake of Lerna, which Hercules destroyed. It had seven, or, according to others, fifty heads; and no sooner was one cut off than another grew in its place.

288. *Chimæra,* a monster that vomited flames; it had the head of a lion, the breast of a goat, and the tail of a serpent. It was slain by Bellerophon mounted on the horse Pegasus. Those who would see all these fables explained, may consult Banier's Mythology, which is the best and completest system extant of the kind.

289. *Forma tricorporis umbræ.* Geryon, king of Spain, is feigned to have had three bodies, because he reigned likewise over the three islands adjacent to Spain, namely, Majorca, Minorca, and Yvica.

292. *Tenues sine corpore vitas. Vitas,* lives, because immortal; yet only *tenues,* feeble, because separated from the body, and just freed from the danger of wounds and death.

298. *Has aquas et flumina.* Milton has given a very fine description of the infernal rivers that are mentioned here, and in other passages of this book; distinguishing them by their different qualities, according to the etymology of their names:

Bend
Four ways their flying march along the banks
Of four infernal rivers that disgorge
Into the burning lake their baleful streams:
Abhorred Styx, the flood of deadly hate;
Sad Acheron, of sorrow, black and deep;
Cocytus, nam'd of lamentation loud
Heard on the rueful stream; fierce Phlegethon,
Whose waves of torrent fire inflame with rage.
Far off from these a slow and silent stream,
Lethe, the river of oblivion, rolls
Her wat'ry labyrinth, whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain. Par. Lost, B. II. 573.

300. *Stant lumina flammâ.* His eyes all flame, stand glaring; i. e. they *stand out* glaring so full of flame. Or may not the

Omnis turba currebat huc effusa ad ripas: matres et viri, et corpora fortium bellatorum privata luce, pueri, et puellæ innuptæ, et juvenes elati *in* pyras in conspecta parentum: *tam multi*, quàm multæ frondes excussæ cadunt per sylvas primo frigore autumni: sive quàm multæ volucres congregantur ad terram ex alto mari, quando tempestas hyberna pellit *eas* ultra mare, et mittit in plagas calidas. Stabant precantes, *ut* primi trajicerent spatium, et extendebant manus desiderio ripæ oppositæ. Sed vector asper nunc accipit hos, nunc illos; procul autem à ripâ expellit alios. Æneas inquit (nam obstupuit et commotus est *hoc* tumultu) Dic, ô virgo, quid significat *illa* frequentia ad fluvium? et quid poscunt animæ? vel ob quam differentiam hæ recedunt *è* ripâ, illæ secant remis aquas pallidas? Sic antiqua vates breviter locuta est illi: Fili Anchisæ, certissima soboles Deorum, cernis stagna profunda Cocyti, et paludem Stygiam, cujus Dii metuunt jurare et violare divinitatem.

Huc omnis turba ad ripas effusa ruebat;
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum, pueri innuptæque puellæ,
Impositique rogis juvenes ante ora parentum:
Quàm multa in sylvis autumni frigore primo
Lapsa cadunt folia, aut ad terram gurgite ab alto
Quàm multæ glomerantur aves, ubi frigidus annus
Trans pontum fugat, et terris immittit apricis.
Stabant orantes primi transmittere cursum,
Tendebantque manus ripæ ulterioris amore.
Navita sed tristis nunc hos, nunc accipit illos:
Ast alios longè summotos arcet arenâ.
Æneas (miratus enim, motusque tumultu)
Dic, ait, ô virgo, quid vult concursus ad amnem?
Quidve petunt animæ? vel quo discrimine ripas
Hæ linquunt, illæ remis vada livida verrunt?
Olli sic breviter fata est longæva sacerdos:
Anchisâ generate, Deûm certissima proles,
Cocyti stagna alta vides, Stygiamque paludem,
Dii cujus jurare timent et fallere numen.
Hæc omnis, quam cernis, inops inhumataque turba est:
Portitor ille, Charon: hi, quos vehit unda, sepulti.
Nec ripas datur horrendas, nec rauca fluenta
Transportare priùs, quàm sedibus ossa quiêrunt.
Centum errant annos, volitantq; hæc litora circum:
Tum demùm admissi stagna exoptata revisunt.

Hæc omnis turba, quam vides, est egena et insepulta: vector ille, *est* Charon: hi, quos portat unda, *sunt* sepulti. Nec permittitur trajicere ripas horribiles et fluctus sonantes, antequam ossa reposita sint *in* tumulis. Vagantur *per* centum annos et volitant circa has ripas: tunc denique recepti transmittunt fluvios desideratos.

NOTES.

sense be, "his eyes are motionless;" "his eyes stand fix'd in flame?"

312. *Terris apricis.* Lands exposed to the sun.

316. *Ast alios, &c.* Namely, those whose bodies remained without burial.

321. *Longæva sacerdos.* Servius tells us, that Apollo, out of his great affection to the Sibyl, promised to grant her any favour she should ask: upon which she took up a handful of sand, and asked to have her life prolonged to a length of years equal to the number of grains contained in that mass of sand. This request she obtained, on condition, however, that she should quit the island of Erythræa, where she then lived, and repair to Cumæ, there to spend the remainder of her days. He adds, that she continued to live there till she suffered the utmost decay of nature, and retained nothing at last but the voice. Ovid makes her say of herself, that she had already lived seven generations:

nam jam mihi sæcula septem
Acta vides.

324. *Dii cujus jurare, &c.* This river was held in such high veneration by the gods above, that they used to swear by its divinity, and, if they violated that sacred oath, were deprived of their divinity, and excluded from nectar and ambrosia, for nine years, say some, for a hundred years, say others. The reason assigned for their conferring this honour on Styx is, that her offspring, Victory, Strength, &c. had given the gods signal assistance against the Titans.

325. *Inops inhumataque est.* Servius explains this to mean that they had not either a real or imaginary sepulture. *Inops*, says he, is *sine terrâ* or *humatione;* for *ops* is *terra.* A French expositor, without so much refining, understands by *inops turba*, the poor, who were not able to pay their fare.

330. *Exoptata revisunt.* The whole imaginary world is divided by Virgil into five parts:

1. The previous region; the mere suburbs of the realms of death. Here were two kinds of beings; the miseries of mankind; war, discord, rage, &c. and imaginary terrors, as gorgons, harpies, &c.

2. The Styx, or water to be passed. Here is Charon and souls contending, supplicating, &c.

3. The bank and its vicinity, or the other

Constitit Anchisâ satus, et vestigia pressit,
Multa putans, sortemq; animo miseratus iniquam.
Cernit ibi mœstos, et mortis honore carentes,
Leucaspim, et Lyciæ ductorem classis Orontem:
Quos simul à Trojâ ventosa per æquora vectos
Obruit Auster, aquâ involvens navemq; virosque.
Ecce gubernator sese Palinurus agebat:
Qui Libyco nuper cursu dum sidera servat,
Exciderat puppi, mediis effusus in undis.
Hunc ubi vix multâ mœstum cognovit in umbrâ,
Sic prior alloquitur: Quis te, Palinure, Deorum
Eripuit nobis, medioque sub æquore mersit?
Dic, age: namque mihi fallax haud antè repertus,
Hoc uno responso animum delusit Apollo;
Qui fore te ponto incolumem, finesque canebat
Venturum Ausonios: en hæc promissa fides est?
Ille autem: Neque te Phœbi cortina fefellit,
Dux Anchisiade; nec me Deus æquore mersit.
Namque gubernaclum multâ vi fortè revulsum,
Cui datus hærebam custos, cursusq; regebam,
Præcipitans traxi mecum. Maria aspera juro,
Non ullum pro me tantum cepisse timorem;
Quàm tua ne, spoliata armis, excussa magistro,
Deficeret tantis navis surgentibus undis.
Tres Notus hybernas immensa per æquora noctes

Filius Anchisæ stetit, et continuit gressum, agitans plurima, et miserans animo *eorum* sortem acerbam. Videt illic tristes, et privatos honore sepulturæ, Leucaspim, et Orontem ducem Lyciæ classis: quos è Troade navigantes per maria procellosa Auster demersit simul, sepeliens *in* aquis et navem et homines. Ecce Palinurus gubernator ferebat se *ad eum: is* qui nuper in navigatione, dum observat astra, ceciderat è puppe, lapsus in medias aquas. Postquam Æneas difficilè eum agnovit ob spissas tenebras, ita alloquitur prior: O Palinure, quis Deorum abstulit te nobis, et obruit sub medio mari? Dic, age: nam Apollo non priùs inventus mihi mendax, hoc solo responso decepit meutem *meam;* quando prædicebat te futurum esse salvum *per* mare, et perventurum ad litus Italicum: an illa est fides promissorum! Ille autem *respondit:* O dux, fili Anchisæ, nec oraculum Phœbi decepit te, nec Deus

mersit me mari. Nam fortè cadens præceps, abstuli mecum gubernaculum multo pondere abruptum, cui commissus custos adhærebam, et *quo* moderabar cursum. Testor maria aspera, *me* nullum habuisse tantum metum pro me, quàm ne tua navis, destituta gubernaculo, et privata gubernatore, submergeretur, *si* tanti fluctus tumescerent. Auster validus sustentavit me tres noctes asperas *super*

NOTES.

side of the Styx. Here is the receptacle of infants, the place of suicides, the fields of mourning for such as have died for love, and a fine champaign country for the souls of departed warriors. The whole of this region is called Erebus. Hence were two passages, one on the right to Elysium, and one on the left to Tartarus.

4. The Tartarus, or place of punishment. In this horrid part are two sorts of souls; such as have shown their impiety and rebellion towards the gods, and such as have been vile or mischievous among men.

5. The place of the blessed, or Elysium. Here are the men who have died for their country, those of pure lives, poets truly inspired, the inventors of arts, and all who have done good to mankind. Here are no particular districts for these. All have the liberty to traverse the delightful region where and whenever they please.

The whole five of these divisions were called *Orcus*. The three on the other side the river, *Ades*. In each of these last was a judge; Minos for Erebus, Rhadamanthus for Tartarus, and Æacus for Elysium. Pluto and Proserpine, who had their palace at the entrance of the road to Elysium, presided as sovereigns over the whole subterranean world. See Polymetis, Dialogue 16.

334. *Leucaspim.* No more is known of Leucaspis than that he was one of the companions of Æneas, drowned in the Tyrrhene seas.

334. *Orontem.* His death is recorded, Æn. 1. 117.

337. *Palinurus*, Æn. V. 855. This interview with Palinurus is not only very affecting in itself, but is of use to make us acquainted with what became of him after his loss. The pilot of such an expedition is a character of consequence. Though there is something a little unnatural in the thought, it reflects praise on the fidelity of the pilot who when he falls brings his helm along with him.

338. *Libyco cursu.* In sailing from Africa, first to Sicily, and thence to Italy; for it was not in the Libyan but the Tyrrhene sea that he perished.

353. *Spoliata armis.* *Arma* may here signify the whole tackle and accoutrements that belong to a ship, whether for use, steerage, defence, or ornament.

fluctibus, per vastum mare: vix die quarto vidi Italiam erectus ex altis aquis. Paulatim adnatabam *ad* terram, et jam attigeram tuta *loca:* nisi natio inhumana appetiisset ferro, me gravatum ob vestem humidam, apprehendentem curvis manibus acuta cacumina rupis; et *nisi* malesana existimâsset *me esse* prædam. Nunc fluctus tenent meum cadaver, et venti jactant ad litus. Id *verò* precor te, per gratam lucem cœli et aërem, per patrem, per spem Ascanii crescentis: libera me his malis, *ô dux* invicte: vel tu impone mihi terram, quandoquidem potes; et pete portum Velinum: vel tu præbe manum *mihi* misero, et trahe me tecum trans fluvium, ut saltem post mortem quiescam in tranquillis sedibus: si est aliquis modus, si Dea mater *tua* tibi monstravit aliquem; non enim, ut existimo, suscipis trajicere tantos fluvios et paludem Stygiam absque auctoritate Deorum. Talia locutus erat, cùm Sibylla incepit talia: O Palinure, unde *est* tibi desiderium tam impium? Tu insepultus videbis aquas Stygias, et fluvium terribilem Furiarum? aut exibis in ripam *alteram* sine jussu *Deorum?* Cessa sperare fata Deorum posse mutari orando. Sed accipe memor *mea* verba, *ad* solatium acerbæ calamitatis. Nam vicini *Lucaniæ* populi, coacti monitis cœlestibus, placabunt ossa *tua* longè et latè per urbes, et erigent *tibi* sepulchrum, et ferent munera sepulchro: et locus servabit perpetuum nomen Palinuri. Curæ *ejus* sedatæ *sunt* his verbis, et dolor tantisper ejectus est è mœsto corde: lætatur *ob* terram sui nominis.

Vexit me violentus aquâ: vix lumine quarto
Prospexi Italiam, summâ sublimis ab undâ.
Paulatim adnabam terræ, et jam tuta tenebam:
Ni gens crudelis madidâ cum veste gravatum,
Prensantemque uncis manibus capita aspera montis,
Ferro invasisset, prædamque ignara putâsset.
Nunc me fluctus habet, versantque in litore venti.
Quod te per cœli jucundum lumen et auras,
Per genitorem oro, per spem surgentis Iüli;
Eripe me his, invicte, malis: aut tu mihi terram
Injice, namque potes; portusq; require Velinos:
Aut tu, si qua via est, si quam tibi Diva creatrix
Ostendit (neque enim, credo, sine numine Divûm
Flumina tanta paras Stygiamque innare paludem)
Da dextram misero, et tecum me tolle per undas,
Sedibus ut saltem placidis in morte quiescam.
Talia fatus erat, cœpit cùm talia vates:
Unde hæc, ô Palinure, tibi tam dira cupido?
Tu Stygias inhumatus aquas amnemque severum
Eumenidum aspicies? ripamve injussus abibis?
Desine fata Deûm flecti sperare precando.
Sed cape dicta memor, duri solatia casûs.
Nam tua finitimi, longè latèque per urbes
Prodigiis acti cœlestibus, ossa piabunt,
Et statuent tumulum, et tumulo solemnia mittent:
Æternumque locus Palinuri nomen habebit.
His dictis curæ emotæ, pulsusque parumper
Corde dolor tristi: gaudet cognomine terrâ.

NOTES.

356. *Lumine quarto, die quarto.* So Cicero, *pro Rabirio.* Si te secundo lumine hìc offendero, moriere.

358 *Tuta. Loca* or *litora* understood.

359. *Gens crudelis.* Meaning the people of Lucania. This country was situated between the Tyrrhene and Sicilian seas, and bounded by Picenum, Pucetia, and the country of the Brutii. It was a country famous for grapes. It is now called Basilicata, and forms a part of the kingdom of Naples.

361. *Prædamque. Me esse* requires to be supplied. They thought me as much their prey as though they had found a shipwreck.

365. *His malis.* To have the body unburied was considered a great calamity, as it subjected the soul to a hundred years' detention on the banks of the Styx, and made the final passage into Elysium slow and embarrassed.

365. *Terram injice.* It was considered a great crime not to throw dust upon the body. It appears, in case a dead body was discovered, to have been the custom of the Greeks and Romans not to dig a grave and bury it, but to raise over it a small mound of earth. The act of doing this was called *injectio terræ.*

366. *Portus Velinos.* He points to the place where his body lay to save Æneas the toil of searching after it. Velia, whose port was here referred to, is a maritime town of Lucania. The port in its neighbourhood was called *portus Velinus.*

371. *Sedibus placidis.* Palinurus' life had been full of labour and toil, and therefore there is a particular emphasis in his begging for rest now at least, in the regions of the dead.

374. *Severum.* Called *severe,* because, although the intention of the ancients in representing the spirit of an unburied body as unhappy, and the neglecting the rites of sepulture as a great crime was good, as it inspired respect for human remains, yet surely it was *hard* that an individual on the margin of the Styx should suffer for a circumstance which no virtue could have avoided.

383. *Gaudet cognomine terrâ.* Servius says that the Lucanians, distressed with a pes-

Ergo iter inceptum peragunt, fluvioq; propinquant.
Navita quos jam inde ut Stygiâ prospexit ab undâ
Per tacitum nemus ire, pedemque advertere ripæ;
Sic prior aggreditur dictis, atque increpat ultrò:
Quisquis es, armatus qui nostra ad flumina tendis,
Fare age, quid venias; jam istinc et comprime gressum.
Umbrarum hic locus est, Somni, Noctisq; soporæ:
Corpora viva nefas Stygiâ vectare carinâ.
Nec verò Alciden me sum lætatus euntem
Accepisse lacu; nec Thesea, Pirithoümque:
Diis quanquam geniti, atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit,
Ipsius à solio regis traxitque trementem:
Hi dominam Ditis thalamo deducere adorti.
Quæ contra breviter fata est Amphrysia vates:
Nullæ hìc insidiæ tales, absiste moveri;
Nec vim tela ferunt: licet ingens janitor antro
Æternùm latrans exangues terreat umbras;
Casta licet patrui servet Proserpina limen.
Troïus Æneas, pietate insignis et armis,
Ad genitorem, imas Erebi descendit ad umbras.
Si te nulla movet tantæ pietatis imago,'
At ramum hunc (aperit ramum qui veste latebat)
Agnoscas. Tumidâ ex irâ tum corda residunt.
Nec plura his. Ille admirans venerabile donum
Fatalis virgæ, longo pòst tempore visum,
Cœruleam advertit puppim, ripæque propinquat.

Igitur perficiunt iter inchoatum, et accedunt ad flumen. Quos quando vector jam inde ab amne Stygio vidit ambulare per sylvam silentem, et admovere pedem *ad* litus; sic primus adoritur *eos* verbis, et ultrò increpat: Quicunque es, qui accedis armatus ad fluvios nostros, age, dic cur venias: et jam ex isto loco siste gradum. Hæc sedes est umbrarum, Somni et Noctis somniferæ; non licet vehere cymbâ Stygiâ corpora viventia. Nec verò gavisus sum me transmisisse *per* hanc paludem Herculem *huc* venientem; nec Theseum, et Pirithoüm: quamvis orti essent Diis, et insuperabiles robore. Ille manu deduxit in catenas infernum canem è solio ipsius Plutonis, et traxit eum trepidantem: Hi aggressi sunt extrahere reginam è lecto Plutonis. Adversùs hæc ita locuta est breviter Sibylla Apollinea: Nullæ hìc *sunt* insidiæ tales, desine turbari, nec arma *ista* minantur vim: *per nos* licet, *ut* magnus custos in antro semper latrans terreat umbras incorporeas; licet, ut Proserpina pudica teneat januam patrui *sui*. Æneas Trojanus, illustris pietate et fortitudine, descendit ad patrem *suum* in profundas umbras. Si te nulla species tantæ pietatis commovet, saltem agnosce hunc ramum; *et* ostendit ramum qui tegebatur veste. Tunc corda *Charontis* quieverunt ab irâ tumidâ. Nec plura his *dicta sunt*. Ille admirans munus venerabile fatalis rami, *quod* videbat post longum tempus, appellit nigram navem, et accedit ad ripam.

NOTES.

tilence, and consulting an oracle, learned that their inhumanity to Palinurus was the cause, on which they built a tomb or cenotaph to his memory, on the promontory south of the city, and gave to the promontory itself his name.

392. *Nec sum lætatus.* The fable says, that, when Hercules descended to the infernal regions, Charon was terrified at the sight of him, and forthwith admitted him into his boat; for which act of rashness he was bound in chains by Pluto for a whole year.

394. *Diis quanquam geniti.* Hercules was the son of Jupiter; Theseus was fabled to be the offspring of Neptune; and Homer makes Pirithous the son of Jupiter and Dia the wife of Ixion.

395. *Tartareum custodem.* The dog Cerberus had been dragged by Hercules from the very throne of Pluto, whither he had fled for shelter.

397. *Dominam* Mistresses and wives are often called *dominæ*. See Horace, *Me dulcis dominæ Musa, &c.*

398. *Amphrysia vates.* That is, the priestess or prophetess of Apollo, who is called *Pastor ab Amphryso*, from Amphrysus, a river in Thessaly, near which he had kept the flocks of Admetus, when banished by Jupiter from heaven for putting to death the Cyclops, the forgers of Jupiter's thunderbolts.

401. *Æternùm.* To increase the horror the whole line consists of spondees.

402. *Patrui.* Pluto was both the husband and uncle of Proserpine; for she was the daughter of his brother Jupiter by Ceres.

402. *Servet limen.* Ruæus explains *servare limen*, by *januam clausam tenere*, to keep the door shut. Some consider the sibyl as saying, Proserpine may even stand at the door without danger from the pious Æneas.

409. *Fatalis virgæ*, the rod or bough that was the pledge or signal of fate, which showed the person licensed by heaven to be admitted to the infernal regions.

Deinde ejicit alias animas, quæ sedebant in scamnis longis, et evacuat tabulata: simul admittit in cymbam magnum Æneam. Cymba compactilis gemuit sub onere, et bibit per rimas multum aquæ. Denique transmittit ultra fluvium salvos Æneam et Sibyllam in fœdo limo et viridi herbâ. Magnus Cerberus sonat per hanc regionem latratu è tribus gutturibus *erumpente*, decumbens vastus in speluncâ oppositâ. Sibylla animadvertens colla *Cerberi* jam rigescere serpentibus, projicit huic placentam conditam melle et frugibus præparatis. Ille aperiens tria guttura, *præ* fame furiosa, devorat *hanc* projectam, et prostratus humi deficit vastis membris, et quantus *est* porrigitur *per* totam speluncam. Custode sopito, Æneas occupat introitum, et pervadit promptus ripam fluvii, unde non reditur. Statim voces auditæ *sunt*, et magnus vagitus, et animæ infantum plorantes sub primis portis,

Inde alias animas, quæ per juga longa sedebant,
Deturbat, laxatque foros: simul accipit alveo
Ingentem Æneam. Gemuit sub pondere cymba
Sutilis, et multam accepit rimosa paludem.
Tandem trans fluvium incolumes vatemq; virumq;
Informi limo glaucâque exponit in ulvâ.
Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle soporatam et medicatis frugibus offam
Objicit: ille fame rabidâ tria guttura pandens,
Corripit objectam, atque immania terga resolvit
Fusus humi, totoque ingens extenditur antro.
Occupat Æneas aditum, custode sepulto,
Evaditque celer ripam irremeabilis undæ.
Continuò auditæ voces, vagitus et ingens,
Infantumque animæ flentes in limine primo:

NOTES.

412. *Alveo.* Not of the river but of the boat.

414. *Sutilis.* As leathern boats were first in use, some take the word *sutilis* in that sense, but Servius explains it in the sense of *frail patched. Sutilis*, however, may the more properly be understood as meaning *leathern*, because the boat intended only for the use of ghosts might well be *frail* and *light.*

416. *Ulvâ.* A marsh loving herb, without a name.

417. *Cerberus.* Cerberus was the dog of Pluto. He had fifty heads, according to Hesiod, and three according to the other mythologists. He was stationed at the entrance of hell as a watchful keeper, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement. It was usual for those heroes who in their life time visited Pluto's kingdom, to appease the barking mouths of Cerberus with a cake. Orpheus lulled him to sleep with his lyre. Hercules dragged him from hell when he went to redeem Alceste.

420. *Medicatis frugibus.* Either poppy seeds, or other soporiferous ingredients made up with honey.

427. *Infantum, &c.* The wailings of those infant ghosts, considered only in a poetical light, are very properly disposed of in the entrance to Pluto's kingdom, since they cast a melancholy gloom over the scene, and excite such tender passions in the mind of the reader as prepare him for relishing the beauties of so grave and solemn a representation. But some critics, not content with considering Virgil as a poet, whose province it is to represent objects not merely as they are in nature, but as they are most apt to strike the imagination, arraign him on the head of his theology, and are shocked at his placing infants, who had never sinned, in this state of suffering. But it is not easy to see why those cries and lamentations should be so shocking, since, from what appears, they are nothing but the language of the tender infant state, and the natural expressions of their discontent for being snatched away from the breast by a violent untimely death. As for the notion of suffering what is called positive punishment, it has no warrant from the poet; unless it is from what Anchises says to Æneas in general, that all underwent purgatorial punishment, before they were admitted into Elysium: Quisque suos patimur manes, inde per Elysium mittimur: but those punishments, he tells us, were proportioned to every one's stains and pollutions: Aliæ panduntur inanes suspensæ ad ventos: aliis sub gurgite vasto infectum eluitur scelus, aut exuritur igni: whence he leaves us to infer, that, if the souls of infants had any share in those painful purgatories, it could be but very gentle, as their stains were so light and superficial. After all, even if this representation were much more unreasonable than it appears to be, Virgil would no more be accountable for it, than a poet of any other nation or persuasion, for delivering the doctrines or opinions of any particular sect, such as he found them.

Quos dulcis vitæ exsortes, et ab ubere raptos
Abstulit atra dies, et funere mersit acerbo.
Hos juxta, falso damnati crimine mortis.
Nec verò hæ sine sorte datæ, sine judice sedes.
Quæsitor Minos urnam movet: ille silentûm
Conciliumque vocat, vitasque et crimina discit.
Proxima deinde tenent mœsti loca, qui sibi letum
Insontes peperere manu, lucemque perosi
Projecere animas. Quàm vellent æthere in alto
Nunc et pauperiem et duros perferre labores!
Fata obstant, tristique palus inamabilis undâ
Alligat, et novies Styx interfusa coërcet.
Nec procul hinc partem fusi monstrantur in omnem
Lugentes campi: sic illos nomine dicunt.
Hìc quos durus amor crudeli tabe peredit,
Secreti celant calles, et myrtea circùm
Sylva tegit; curæ non ipsâ in morte relinquunt.

quos dies funesta eripuit, privatos jucundâ vitâ et abstractos ab ubere, et demisit morti immaturæ. Juxta hos *sunt*, *qui* addicti *sunt* morti *ob* injustam calumniam. Nec verò assignantur illæ sedes absque sorte, absque judice. Minos inquisitor agitat urnam: ipse cogit cœtum umbrarum, et discutit vitam ac scelera. Deinde tristes occupant vicina loca, qui innocentes intulerunt sibi mortem *propriâ* manu, et pertæsi luminis prodegerunt animas. Quàm vellent nunc in superis auris tolerare et paupertatem et labores difficiles! Fata *id* prohibent, et palus odiosa implicat tristibus aquis, et Styx novies circumflua detinet. Nec longè hinc ostenduntur patentes in omnem partem campi lugentes: ita appellant illos nomine. Hìc occultæ semitæ abscondunt *eos* quos durus amor absumpsit crudeli veneno, et sylva myrtea undique tegit *eos*, nec solicitudines deserunt post ipsam mortem.

NOTES.

430. *Falso damnati crimine mortis.* Here again our critics are scandalized to find, that Virgil has given a place, among other sufferers in his purgatory, to persons unjustly condemned, and whose innocence had been oppressed by calumny. An ingenious modern author (Warburton, in his Divine Legation of Moses, V. I.) in particular, looks upon this as the most perplexing difficulty in the whole Æneid. But there is nothing in this either so shocking or perplexing, as not to be easily explained on the principles of that philosophy which is here delivered; for, if none were to be admitted into Elysium till they had undergone purgatorial punishment, then why not these as well as others? It is true they were innocent of the crime for which they had been unjustly condemned to death; but it follows not that they were therefore quite faultless: they must have had other stains and corporeal pollutions, and, till these were purged away, they could not have access to the Elysian fields, according to the doctrine of the Platonic philosophy.

431. *Sine sorte.* Servius takes *sorte* for a sentence, appointment, or destination; in the same sense as the word is used Æn. I. 138.

Non illi imperium pelagi, sævumque tridentem,
Sed mihi sorte datum.

432. *Minos*, a famous king of Crete, who governed his people with great justice, and was the founder of wise laws: hence feigned by the poets to be first judge in hell.

432. *Urnam movet.* He shakes the urn which contains every one's sentence; that is, in other words, he determines every one's doom, and destines all to their proper stations. It is an allusion to the custom of the Greeks, who used two urns, into one or the other of which the judges threw their *calculi*, *sortes*, or suffrages, according as they were disposed to condemn or absolve the culprit. So Horace, Carm. II. 3. 25.

Omnium
Versatur urna; seriùs, ocyùs,
Sors exitura.

And Carm. III. 1. 17.

——— Æquâ lege necessitas
Sortitur insignes et imos:
Omne capax movet urna nomen.

436. *Quàm vellent, &c.* Plato compares the self murderer to a soldier who, without commission from his general, deserts his post. Virgil is thought by some to have inserted this stricture on the crime of suicide in order to lessen the glory of Cato, the illustrious enemy of the Cæsars.

439. *Novies.* Either many times, a certain for an uncertain number, or literally nine times. So Pope, in his ode on St. Cecilia's day:

Thus song could prevail,
O'er death and o'er hell,
A conquest how hard and how glorious;
Though fate had fast bound her,
With Styx *nine* times round her,
Yet music and love were victorious.

443. *Myrtea Sylva.* Because the myrtle was sacred to Venus.

His locis videt Phædram, et Procrin, et tristem Eriphylen ostendentem plagas *acceptas* à crudeli filio, et Evadnen, et Pasiphaën. Laodamia socia est illarum; et Cæneus olim juvenis, modò iterum fœmina et reversa in antiquam formam *per* fatum. Inter quas Phœnicia Dido recens post vulnus *sibi inflictum* vagabatur in magno nemore. Ut primùm Trojanus heros stetit propè, et agnovit *eam* inter tenebras obscuras; qualem aliquis videt aut putat vidisse Lunam oriri inter nubes ineunte mense; effudit lachrymas, *et præ* suavi amore locutus est: Misera Dido! ergo verus nuncius ad me venerat, te mortuam, et gladio passam ultima *fata*. Heu! tibi auctor fui mortis. Juro per astra, per Deos, et si aliqua est fides sub terrâ profundâ, exivi nolens è tuo litore, ô regina. Sed mandata Deorum, quæ cogunt *me* nunc ire *per* has umbras, per loca horrida

His Phædram Procrinq; locis, mœstamq; Eriphylen
Crudelis natî monstrantem vulnera cernit,
Evadnenque, et Pasiphaën. His Laodamia
It comes; et, juvenis quondam, nunc fœmina, Cæneus,
Rursùs et in veterem fato revoluta figuram.
Inter quas Phœnissa recens à vulnere Dido
Errabat sylvâ in magnâ: quam Troïus heros
Ut primùm juxta stetit, agnovitque per umbram
Obscuram; qualem primo qui surgere mense
Aut videt aut vidisse putat per nubila lunam;
Demisit lachrymas, dulcique affatus amore est:
Infelix Dido: verus mihi nuntius ergo
Venerat, extinctam ferroque extrema secutam?
Funeris heu tibi causa fui! per sidera juro,
Per superos, et si qua fides tellure sub imâ est,
Invitus, regina, tuo de litore cessi.
Sed me jussa Deûm, quæ nunc has ire per umbras,
Per loca senta situ cogunt noctemque profundam,
Imperiis egêre suis: nec credere quivi,
Hunc tantum tibi me discessu ferre dolorem.
Siste gradum, teque aspectu ne subtrahe nostro.
Quem fugis? extremum fato quod te alloquor, hoc est.
Talibus Æneas ardentem et torva tuentem

squalore et tenebras profundas, expulerunt me auctoritate suâ. Nec potui credere me tibi allaturum *esse* tantum dolorem abitu meo. Contine gressum, et ne subducas te conspectui meo. Quem fugis? hoc est ultimum *tempus*, quo tecum loquor *per* fatum. Æneas mulcebat verbis talibus animum iratæ et asperè intuentis,

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445. *Phædram.* Phædra was the daughter of Minos, and wife of Theseus. She became enamoured of her stepson Hippolytus; but finding him callous to all her solicitations, she accused him to her husband of having made an attempt upon her honour. Theseus, too hasty in believing her calumnious report, put Hippolytus to death; and Phædra no sooner heard the intelligence, than she was stung with terrible remorse, and hanged herself at last in despair.

445. *Procrin.* Procris was the daughter of Erechtheus, king of Athens, and wife of Cephalus. She lost her life by being weakly jealous of her husband; for, having watched him in the woods, where he was accustomed to hunt, she overheard him in the heat of the day invoking the cold breeze, and still repeating to himself *Aura, veni;* by which she imagined he was calling upon his mistress, and was coming forth from her place of concealment, in order to make the discovery, when Cephalus happened to see the bushes move, and taking her for some beast of prey, slew her unwittingly with a javelin.

445. *Mœstamque Eriphylen.* Eriphyle was the wife of Amphiaraus, the prophet of Argos. He, foreseeing that he should die if he should go to the Theban war against Eteocles, sought to conceal himself; but Eriphyle, bribed by Polynices, the brother of Eteocles, with a gold necklace, discovered the place where her husband lay concealed. Thus he was forced to the war, and there perished by an earthquake, as he was fighting valiantly. The son Alcmæon revenged the father's death, by killing Eriphyle.

447. *Evadnen.* Evadne was the wife of Capaneus, who threw herself on her husband's funeral pile, and was consumed with him.

447. *Pasiphaën.* See the note on v. 24.

447. *Laodamia.* The wife of Protesilaus, the first Greek who was killed in the Trojan war. When she received the melancholy intelligence of her husband's death, nothing would satisfy her but to have a sight of his ghost, and, the gods having granted her desire, she breathed out her soul in fond embraces of the phantom.

448. *Cæneus.* The story of Cæneus is the following: She was a Thessalian woman who had been abused by Neptune. She obtained from the god power to change her sex, and to become invulnerable. She also changed her name and was called Cæneus. In the wars of the Lapithæ against the Centaurs she offended Jupiter, and was overwhelmed with a large pile of wood, and afterwards changed into a bird.

462. *Senta. Sentis* is a thorn; so called because *sentitur,* it is felt as soon as touched.

466. *Extremum;* for the last time: I am

Lenîbat dictis animum, lachrymasque ciebat.
Illa solo fixos oculos aversa tenebat:
Nec magis incepto vultum sermone movetur,
Quàm si dura silex aut stet Marpesia cautes.
Tandem proripuit sese, atque inimica refugit
In nemus umbriferum: conjux ubi pristinus illi
Respondet curis, æquatque Sichæus amorem.
Nec minùs Æneas casu percussus iniquo,
Prosequitur lachrymans longè, et miseratus euntem
Inde datum molitur iter: jamq; arva tenebant
Ultima, quæ bello clari secreta frequentant.
Hìc illi occurrit Tydeus, hìc inclytus armis
Parthenopæus, et Adrasti pallentis imago.
Hìc multum fleti ad superos, belloque caduci
Dardanidæ: quos ille omnes longo ordine cernens,
Ingemuit: Glaucumque, Medontaque, Thersilochumque,

et *conabatur ei* movere lachrymas. Illa infensa tenebat oculos defixos *in* terram. Nec magis movetur *secundùm* faciem ab usque principio sermonis, quàm si stet lapis durus, aut rupes Marpesia. Denique abstulit se, et fugit inimica in sylvam umbrosam: ubi prior maritus Sichæus respondet illi solicitudine, et æquat amorem ejus. Nihilominùs Æneas commotus acerbà *ejus* morte, longè sequitur euntem plorans, et miseretur *ejus*. Inde persequitur iter concessum: et jam attigerant campos extremos, quos separatos incolunt *viri* insignes bello. Hìc occurrit illi Tydeus, hìc Parthenopæus illustris armis, et umbra Adrasti pallidi. Hìc Trojani valdè deplorati inter vivos, et occisi *in* prœliis. Quos omnes ille videns longâ serie suspiravit: et Glaucum, et Medonta, et Thersilochum,

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not permitted now to stay longer in the shades, and when I die, my department in the subterranean abodes will be with warriors, not with *lovers*.

471. *Dura silex*. Dr. Samuel Johnson has the following judicious observations on the silence of Dido: "When Ulysses visited the infernal regions, he found among the heroes that perished at Troy, his competitor Ajax who, when the arms of Achilles were adjudged to Ulysses, died by his own hand in the madness of disappointment. He still appeared to resent as on earth his loss and disgrace. Ulysses endeavoured to pacify him by praises and submission, but Ajax walked away without reply. This passage has always been considered as eminently beautiful; because Ajax, the haughty chief, the unlettered soldier, of unshaken courage, of immoveable constancy, but without the power of recommending his own virtues by eloquence, or enforcing his assertions by any other argument than the sword, had no way of making his anger known, but by gloomy sullenness and dumb ferocity. His hatred of a man whom he conceived to have defeated him only by the volubility of tongue, was therefore naturally shown by silence more contemptuous and piercing than any words that so rude an orator could have found, and by which he gave his enemy no opportunity of exerting the only power in which he was superior.

"When Æneas is sent by Virgil to visit the shades, he meets with Dido, queen of Carthage, whom his perfidy had hurried to the grave. He accosts her with tenderness and excuses, but the lady turns away like Ajax in mute disdain. She turns away like Ajax, but she resembles him in none of those qualities which might give either dignity or propriety to silence. She might without any departure from the tenor of her conduct have burst out, like other injured women, into clamour, reproach, and denunciation; but Virgil had his imagination full of Ajax, and therefore could not prevail on himself to teach Dido any other mode of resentment." Rambler, No. 121.

471. *Marpesia cautes*. A rock of Parian marble; from Marpesus, a mountain in the island of Paros, one of the Cyclades, famed for its white marble.

479. *Tydeus, &c.* Here are mentioned some of the leaders in the Theban war, which was fought about thirty years before that of Troy. Tydeus was the father of the famous Diomede, and was killed by Menalippus the Theban, at the siege of Thebes.

480. *Parthenopæus*, was the son of Meleager and Atalanta: he went to the Theban war, when very young, and is said to have died at the siege of Troy.

480. *Adrasti*. Adrastus was fatherinlaw to Tydeus and Polynices, who, having lost a numerous army, was forced to raise the siege of Thebes, and hasten back into his own country. In allusion to this, his ghost is called pale, paleness being the companion of flight and fear.

481. *Caduci*, fallen, dead; from *Cado*: hence *cadavera* and *caducum* in Horace, l. S. 4. 44.

482. *Dardanidæ; occurrunt illi* understood.

483. *Glaucumque*. Glaucus was the son of Hippolochus, and grandson of the famous Bellerophon. He, with Sarpedon, commanded the Lycians in the war of Troy.

tres filios Antenoris, et Polybœten sacerdotem Cereris, et Idæum adhuc currus adhuc arma tractantem. Animæ plurimæ circumsistunt *ad* dextram et sinistram: Nec sufficit vidisse semel *Æneam:* delectat *ipsas* remanere diu, et admovere pedem *propiùs*, et petere causas cur venerit. Sed duces Græcorum, et turmæ Agamemnonis, quando viderunt Æneam et arma splendentia inter tenebras; cœperunt tremere magno timore: pars obvertere dorsum, quemadmodum olim cucurrerunt *ad* naves: pars emittere parvam vocem, clamor inceptus fallit hiantes. Atque hìc vidit Deïphobum, filium Priami, discerptum omnibus membris, immaniter laceratum circa os: *circa* os, et utramque manum, et tempora spoliata sectis auribus et nasum truncatum indecoro vulnere. Itaque difficilè agnovit trementem, et occultantem turpes plagas; et prior alloquitur *eum* voce cognitâ: O Deïphobe bellicose, soboles è nobili sanguine Teucri: quis ausus est exigere *de te*

Tres Antenoridas: Cererique sacrum Polybœten,
Idæumque, etiam currus, etiam arma tenentem.
Circumstant animæ dextrâ lævâque frequentes.
Nec vidisse semel satis est: juvat usque morari,
Et conferre gradum, et veniendi discere causas.
At Danaûm proceres, Agamemnoniæq; phalanges,
Ut vidêre virum fulgentiaque arma per umbras,
Ingenti trepidare metu: pars vertere terga,
Ceu quondam petiere rates: pars tollere vocem
Exiguam: inceptus clamor frustratur hiantes.
Atque hìc Priamiden laniatum corpore toto
Deïphobum vidit, lacerum crudeliter ora;
Ora, manusque ambas, populataque tempora raptis
Auribus, et truncas inhonesto vulnere nares.
Vix adeò agnovit pavitantem, et dira tegentem
Supplicia; et notis compellat vocibus ultrò:
Deïphobe armipotens, genus alto à sanguine Teucri,
Quis tam crudeles optavit sumere pœnas?
Cui tantum de te licuit? Mihi fama supremâ
Nocte tulit, fessum vastâ te cæde Pelasgûm
Procubuisse super confusæ stragis acervum.
Tunc egomet tumulum Rhœteo in litore inanem
Constitui, et magnâ Manes ter voce vocavi.
Nomen et arma locum servant. Te, amice, nequivi
Conspicere, et patriâ decedens ponere terrâ.
Atq; hìc Priamides: Nihil ô tibi, amice, relictum est:
Omnia Deïphobo solvisti, et funeris umbris:

tam dirum supplicium? cui tantum licuit contra te? Rumor pertulit mihi, te ultimâ nocte *Trojæ* lassum multâ strage Græcorum obiisse super cumulum confusorum cadaverum. Tunc ego ipse erexi *tibi* in litore Rhœteo sepulchrum vacuum, et appellavi ter magno clamore animam tuam: locus servat nomen et arma *tua*. Non potui, ô amice, te videre, et abiens tumulare *in* patriâ tellure. Tum verò filius Priami *dixit:* Nihil prætermissum est à te, ô amice: omnia exhibuisti *officia* Deïphobo, et umbræ cadaveris.

NOTES.

484. *Tres Antenoridas:* whose names are recorded by Homer, Il. XI. 59. Polybus, Agenor, and Acamas.

485. *Idæumque.* Idæus was Priam's charioteer. Il. XXIV. 470.

494. *Laniatum corpore toto Deïphobum.* Deiphobus was the son of Priam, and married Helen after the death of Paris. What the poet here says of his body being thus cruelly mangled, is agreeable to what we read in Dictys Cretensis, Lib. V. Menelaus Deiphobum, quem, post Alexandri interitum, Helenæ matrimonium intercepisse supra docuimus, exsectis primò auribus, brachiisque ablatis, dein naribus, ad postremum truncatum omni ex parte, fœdatumque summo cruciatu necat. And here we may observe, that Virgil's representation of Deiphobus' mangled phantom is according to the philosophy of Plato; who teaches that the dead retain the same marks and blemishes on their bodies, which they had when alive. Ausonius represents Deiphobus as saying, " Proditus ad pœnam sceleratæ fraude Lacenæ, et deformato corpore Deiphobus. Non habeo tumulum, nisi quem mihi voce vocantis, et pius Æneas, et Maro composuit."

497. *Inhonesto;* base, dishonourable. So Terence,

Illumne, obsecro, *inhonestum* hominem.

505. *Rhœteo.* Rhœteum and Sigeum were the two promontories of Troas running into the Hellespont. In the former was the sepulchre of Ajax, in the other that of Achilles. But as these places, when Æneas fled, were in possession of the Greeks, Ruæus is of opinion that Rhœteum is here used for the whole of the shore.

510. *Funeris umbris. Funeris* may be taken for the corpse or dead body itself; as the word is also used, Æn. IX. 491.

—— Quæ nunc artus, avulsaque membra,
Et funus lacerum, tellus habet?

Sed me fata mea et scelus exitiale Lacænæ
His mersere malis: illa hæc monimenta reliquit.
Namque ut supremam falsa inter gaudia noctem
Egerimus, nôsti: et nimiùm meminisse necesse est:
Cùm fatalis equus saltu super ardua venit
Pergama, et armatum peditem gravis attulit alvo.
Illa chorum simulans, Evantes orgia circum
Ducebat Phrygias: flammam media ipsa tenebat
Ingentem, et summâ Danaos ex arce vocabat.
Tum me confectum curis, somnoque gravatum
Infelix habuit thalamus, pressitque jacentem
Dulcis et alta quies, placidæque simillima morti.
Egregia interea conjux arma omnia tectis
Emovet, et fidum capiti subduxerat ensem.
Intra tecta vocat Menelaum, et limina pandit.
Scilicet id magnum sperans fore munus amanti,
Et famam extingui veterum sic posse malorum.
Quid moror? irrumpunt thalamo, comes additur unà
Hortator scelerum Æolides. Dii talia Graiis
Instaurate, pio si pœnas ore reposco.
Sed te qui vivum casus, age, fare vicissim,
Attulerint: pelagine venis erroribus actus?
An monitu Divûm? an quæ te fortuna fatigat,
Ut tristes sine sole domos, loca turbida, adires?
Hâc vice sermonum roseis Aurora quadrigis

Sed sors mea et perniciosum crimen *Helenæ* Lacedæmoniæ obruerunt me his pœnis: illa reliquit *mihi* hæc insignia. Scis enim quomodo traduxerimus ultimam noctem in falsâ lætitiâ; et oportet *nos* nimis recordari: quando equus fatalis venit accensu super alta Pergama, et gravidus induxit in utero milites armatos. Illa fingens choreas, ducebat circa sacra Bacchi *fæminas* Phrygias furiosas: ipsa in medio attollebat magnam tædam, et ex altâ arce invitabat Græcos. Tunc funestus lectus tenebat me fatigatum curis et obrutum somno: et jucunda ac profunda quies, similisque morti tranquillæ, oppressit me decumbentem. Interim digna uxor aufert arma omnia domo, et subtraxerat capiti *meo* gladium fidelem. Vocat Menelaum intra domum, et aperit januam. Nempe existimans hoc magnum fore domum amanti *marito*, et sic infamiam veteris malitiæ posse deleri. Quid detinco *te?* irruunt in cubiculum: additur simul *iis* comes Ulysses incitator criminum. Dii reddite talia Græcis, si imprecor *iis* supplicia justo ore. At age, dic vicissim, quinam casus te adduxerint *huc* viventem: an venis pulsus erroribus maris, an aliqua *alia* sors te adigit, ut venias *in* sedes mœstas absque luce, et *ad* loca tumultuosa? *In* hâc vicissitudine colloquii Aurora

NOTES.

511. *Lacænæ.* Lacæna was an epithet applied to any female native of Laconia. Among others it was used for Helen.

516. *Gravis.* As in the second Æneid:

Fœta armis
Uterumque armato milite complent.

517. *Orgia.* These were festivals in honour of Bacchus. They are the same as the Bacchanalia, Dionysia, &c. and were celebrated by the ancients to commemorate his triumphs in India. The worshippers imitated in their dress and actions the poetical fictions respecting Bacchus. Some rode on asses, others drove goats to slaughter; all exhibited the actions and gestures of drunken persons. The air was filled with the hideous exclamations, Evoe! Bacche! Io! Io! Iacche! Iobacche! Evohe! They were first established in Greece, then introduced into Tuscany, and finally into Rome. They contributed so much to the corruption of the morals of the people, that they were at length banished from Rome by a decree of the senate.

524. *Capiti subduxerat ensem.* The ancient warriors were wont to lay their swords under their pillows, when they went to sleep.

529. *Æolides* This is a reproachful name given to Ulysses, which insinuates that he was not the son of Laertes, but of Sisyphus, the son of Æolus, with whom his mother Anticlea is said to have been intimate.

535. *Quadrigis.* The morning is represented drawn by a chariot with two horses; but here, being put for the sun, she is drawn in a chariot with four horses.

535. *Aurora quadrigis medium trajecerat axem.* Servius explains this to mean midnight, when the sun, designed here by Aurora, has finished the half of his course in the lower hemisphere; and there is the same distance of time to his rising on the other hemisphere as from his setting. But Ruæus and others properly take it for midday, for understanding which, we are to observe, that the time appointed for performing the preliminary rites, and visiting the infernal mansions, called here *datum tempus*, was a day and two nights, as we learn from Plutarch's treatise concerning the Genius of Socrates. Now Æneas had spent the night before his descent to hell in offering sacrifices to Pluto, verse 252.

Tum Stygio Jovi nocturnas inchoat aras.

He entered on his journey the next morning about sunrise, verse 255.

Ecce autem primi sub lumina solis et ortus.

And now, having wandered through so many regions, he may well be allowed to

rubicundis equis in aëreo decursu jam transierat medium cœlum: et fortè traduceret in talibus omne tempus concessum. Sed comes Sibylla admonuit, et breviter locuta est: O Ænea, nox approperat, nos traducimus horas lugendo. Hic est locus, ubi via secat se in duas partes. Dextra *est*, quæ extenditur usque ad palatium magni Plutonis: per hanc iter est nobis ad Elysium: at sinistra continet supplicia impiorum, et ducit ad Tartara scelerata. Contrà Deïphobus ait: Ne irascare, ô magna vates: abibo: concludam sermonem, et redibo in tenebras. I, nostra gloria, i; sequere fata feliciora. *Hoc* solum locutus *est*, et in *ipso* sermone deflexit gressum. Æneas respexit statim; et sub rupe sinistrâ cernit spatiosam urbem, cinctam tribus muris: quam Tartareus Phlegethon, rapidus fluvius, circuit ignibus torrentibus, et volvit saxa sonantia. Porta opposita magna *est*, et columna ex adamante durissimo; *ita* ut nullum robur hominum, non ipsi superi possint evertere *eam* ferro. Turris ferrea surgit in altum: et Tisiphone sedens, cincta pallio sanguinolento, custodit limen vigil et noctu et diu. Hinc *cæperunt* audiri gemitus, et resonare crudeles ictus: prætereà stridor ferri et tractorum vinculorum. Æneas stetit, et stupefactus attendit ad strepitum. Quæ *sunt illìc* species criminum, dic, ô virgo, aut quibus suppliciis cruciantur? unde tantus planctus *surgit* in auras?

Jam medium æthereo cursu trajecerat axem,
Et fors omne datum traherent per talia tempus.
Sed comes admonuit breviterque affata Sibylla est:
Nox ruit, Ænea, nos flendo ducimus horas.
Hic locus est, partes ubi se via findit in ambas.
Dextera, quæ Ditis magni sub mœnia tendit:
Hâc iter Elysium nobis: at læva malorum
Exercet pœnas, et ad impia Tartara mittit.
Deïphobus contrà: Ne sævi, magna sacerdos:
Discedam: explebo numerum, reddarque tenebris.
I decus, i, nostrum: melioribus utere fatis.
Tantum effatus, et in verbo vestigia torsit.
Respicit Æneas subitò; et sub rupe sinistrâ
Mœnia lata videt, triplici circumdata muro:
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torquetque sonantia saxa.
Porta adversa, ingens, solidoque adamante columnæ;
Vis ut nulla virûm, non ipsi exscindere ferro
Cœlicolæ valeant: stat ferrea turris ad auras:
Tisiphoneque sedens, pallâ succincta cruentâ,
Vestibulum insomnis servat noctesque diesque.
Hinc exaudiri gemitus, et sæva sonare
Verbera: tum stridor ferri, tractæque catenæ.
Constitit Æneas, strepitumq; exterritus hausit:
Quæ scelerum facies, ô virgo, effare, quibusve
Urgentur pœnis? quis tantus plangor ad auras?

NOTES.

have spent the half of a day; reserving the evening, and part of the following night, for a survey of the Elysian fields: and thus he will return to his associates in the second night after he had left them.

536. *Medium.* Minelius says that the descent of Æneas and the rites attending it occupied a space of twenty-four hours. The ceremonies commenced in the night. At sunrise the ground shook and the journey was begun. The morning was occupied in passing the Styx. At the season of midday Æneas passed Erebus and Tartarus. The sibyl at length admonishes him, because the day was declining, to hasten to Elysium, and hold converse with Anchises.

545. *Explebo numerum.* Ruæus has an ingenious note on this passage. Many and not very judicious interpretations are given here. The following appear among the most correct:

1. The *more simple* and *obvious* sense is, *I will retire and fill up the number of the crowd which I left that I might address thee.*

2. The *more learned* sense is *that* derived from the philosophy of Plato, who taught the same minds before they returned into new bodies, had to undergo a certain number of years of purification. *Explebo numerum*, that is, *I will depart and fulfil the years of purgation which are in these shades appointed me.*

3. The *more true* sense, as Ruæus thinks, is, *I will depart: suffer me however to finish the number of periods which I purposed my speech to Æneas should contain, and which I terminate by saying, I decus, I nostrum, &c.*

Dismiss thy wrath replied the pensive shade,
But one word more, I then rejoin the dead.

552. *Adamante columnæ.* Not for ornament, but to express hardness and strength. Adamant was a term proverbial with the Greeks and Romans for expressing strength and durability.

553. *Vis ut nulla, &c.* By this Virgil intimates, that the pains of Tartarus were everlasting, and that neither gods nor men could release the prisoners who were once condemned to that place of torment. This is exactly conformable to Plato's doctrine.

Tum vates sic orsa loqui: Dux inclyte Teucrûm,
Nulli fas casto sceleratum insistere limen:
Sed me, cùm lucis Hecate præfecit Avernis,
Ipsa Deûm pœnas docuit, perque omnia duxit.
Gnossius hæc Rhadamanthus habet durissima regna,
Castigatque, auditque dolos: subigitque fateri
Quæ quis apud superos, furto lætatus inani,
Distulit in seram commissa piacula mortem.
Continuò sontes ultrix accincta flagello
Tisiphone quatit insultans: torvosque sinistrâ
Intentans angues, vocat agmina sæva sororum.
Tum demùm horrisono stridentes cardine sacræ
Panduntur portæ. Cernis, custodia qualis
Vestibulo sedeat? facies quæ limina servet?
Quinquaginta atris immanis hiatibus hydra
Sævior intus habet sedem: tum Tartarus ipse
Bis patet in præceps tantùm, tenditque sub umbras,
Quantus ad æthereum cœli suspectus Olympum.
Hìc genus antiquum terræ, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo.
Hìc et Aloïdas geminos, immania vidi
Corpora: qui manibus magnum rescindere cœlum
Aggressi, superisque Jovem detrudere regnis.

Tunc Vates sic cœpit loqui: Clarissime dux Trojanorum, nulli puro fas est subire portam impiam: sed quando Hecate præposuit me sylvis infernis: ipsa mihi declaravit supplicia *constituta* à Diis, et duxit me per omnia. Rhadamanthus Cretensis obtinet hoc sævissimum imperium: et punit, et audit fraudes, et cogit fateri quæcumque facinora patrata unusquisque per vitam protulit *usque* ad tardam mortem, gaudens vanâ simulatione. Statim Tisiphone vindex armata flagro verberat reos illudens, et sinistrâ *manu* incutiens sævos serpentes, appellat crudelem turbam sororum. Tunc denique portæ aperiuntur stridentes horrisono cardine. *Pergit Sibylla:* Vides, quale satellitium sedeat in vestibulo? quale spectrum occupet postes? Hydra crudelior intus habet sedem, horribilis quinquaginta faucibus. Prætereà ipse Tartarus bis tantùm descendit in profundum, et extenditur sub umbras, quantus *est* prospectus *inde* ad æthereum cœli Olympum. Illìc juventus Titania, antiqua soboles Terræ, prostrati fulmine versantur in imo fundo. Illìc vidi quoque geminos filios Aloëi, vasta corpora: qui susceperant evertere manibus magnum cœlum, et expellere Jovem è regnis supernis.

NOTES.

566. *Rhadamanthus* was the brother of Minos, king of Crete; and both were sons of Jupiter by Europa.

568. *Furto inani.* All secret clandestine acts of vice go under the name *furtum*, theft. Thus the adulteries of Mars are called *dulcia furta*, sweet thefts. The epithet *inani*, means unprofitable, unavailing; because, in however great secrecy committed, they were known to the gods.

571. *Quatit insultans.* The construction may be *insultans sontes*, as well as *quatit sontes;* for *insulto* often governs the accusative; as Sallust says, *Multos à pueritiâ bonos insultaverat.*

572. *Agmina sæva sororem.* The Furies were three in number; *Tisiphone*, the minister of plagues and diseases on the human race. She was represented with a whip in her hand, and serpents hanging from her head. *Alecto* is described with flaming torches, breathing war and vengeance. *Megæra* is employed by the gods to punish the crimes of mankind by visiting them with *inward* torments, diseases and death. They may be called *agmina*, troops, either on account of their complicated rage; or perhaps, as Ruæus (or La Rue) conjectures, these three were the principal ones, and had many others in subordination to them.

573. *Tum demùm horrisono, &c.* This verse is finely imitated by Milton:

——— On a sudden open fly
With impetuous recoil, and jarring sound,
Th' infernal doors; and on their hinges grate
Harsh thunder. Par. Lost, B. II. 879.

576. *Hydra.* A celebrated monster, which infested the neighbourhood of the lake Lerna. It was vanquished by Hercules. Juno jealous of his glory sent a sea crab to bite his foot, but it did not prevent his success. The *new* enemy was soon despatched, and placed by Juno among the constellations. See Æn. 8. 300.

579. *Æthereum Cœli Olympum* signifies the highest pinnacle of heaven, where the gods sat enthroned.

579. *Suspectus* here seems to be a substantive, and the sense that Tartarus is as deep as from the surface of the earth or from that of Tartarus itself to the heaven is high.

580. *Titania pubes*, the race of the Titans, i. e. the giants, who were the sons of Titan and the Earth.

582. *Alöidas*, the two giants, Otus and Ephialtes, whom Neptune begot on Iphimedia, the wife of Aloeus. Homer makes them nine cubits broad, and nine ells high, when they were but in the ninth year of their age. See the explication of this fable in Banier's Mythology.

Vidi etiam Salmonea sol-
ventem duras pœnas, quia
imitatus *fuerat* ignes Jo-
vis et tonitru cœli. Ille
vectus quatuor equis et qua-
tiens tædam, currebat exul-
tans per gentes Græcorum,
et per mediam urbem Eli-
dis, et exigebat sibi cultum
divinum: insanus! qui imita-
batur *curru* æreo et impetu
equorum nimbos et tonitru
non imitabile. Sed pater om-
nipotens vibravit fulmen per
opaca nubila (non ille *qui-
dem* faces et lumina fumida
tædarum, *ut Salmoneus*) et
vasto turbine prostratum
transfixit. Videre erat etiam
Tityum filium terræ omni-
parentis: cujus corpus ex-
tenditur per tota novem ju-
gera; et immanis vultur fodicans adunco rostro jecur perpetuum et viscera fœcunda *ad pœnas* scrutatur ea *ad* cibum, et manet intra profundum pectus: nec ulla quies permittitur fibris re-
pullulantibus.

Vidi et crudeles dantem Salmonea pœnas,
Dum flammas Jovis et sonitus imitatur Olympi.
Quatuor hic invectus equis et lampada quassans,
Per Graiûm populos mediæque per Elidis urbem
Ibat ovans, Divûmque sibi poscebat honorem:
Demens! qui nimbos et non imitabile fulmen
Ære et cornipedum cursu simulârat equorum.
At pater omnipotens densa inter nubila telum
Contorsit (non ille faces, nec fumea tædis
Lumina) præcipitemque immani turbine adegit.
Nec non et Tityon, terræ omniparentis alumnum,
Cernere erat: per tota novem cui jugera corpus
Porrigitur; rostroque immanis vultur obunco
Immortale jecur tundens, fœcundaque pœnis
Viscera, rimaturque epulis, habitatque sub alto
Pectore: nec fibris requies datur ulla renatis.

NOTES.

585. *Salmonea.* Salmoneus was the son of Æolus (not the king of the winds, but another of that name), who reigned in Elis. He framed a bridge of brass, over which he drove his chariot, impiously boasting, that, by the rattling of the wheels, and prancing of his horses' hoofs, he imitated the thunder of Olympian Jove, who was highly honoured at Elis. At the same time, to counterfeit his lightning, he hurled flaming torches at his subjects, ordering every one to be put to death at whom he brandished his torch.

585. *Dantem pœnas.* The reason of this phrase is, because *pœna* properly signifies satisfaction.

595. *Tityon.* Tityus was the son of Jupiter and Elara. When Jupiter found his mother with child by him, he shut her up in the bowels of the earth for fear of Juno, whence Tityus, issuing forth in a gigantic form, was deemed to be the son of the Earth: therefore Virgil calls him *alumnus terræ*, Earth's foster-child. For offering violence to Latona, Apollo shot him to death with his arrows. Homer describes him of the same dimensions, and has him punished in Tartarus after the same manner with Virgil, Odyss. XI. 576. The moral of this, and of the other fables here mentioned, is finely explained by Lucretius, Lib. III. 991.

Atque ea nimirum quæcunque Acheronte profundo
Prodita sunt esse, in vita sunt omnia nobis, &c.

For the sake of the English reader we shall give the passage in Mr. Dryden's translation:

The dismal tales that poets tell
Are verified on earth, and not in hell;
No Tantalus looks with a fearful eye,
Or dreads th' impending rock to crush him from on high.
No Tityus, torn by vultures, lies in hell,
Nor could the lobes of his rank liver swell
To that prodigious mass, for their eternal meal.
But he's the Tityus, who, by love oppress'd,
Or tyrant passions preying on his breast,
And ever anxious thoughts, is robb'd of rest.
The Sisyphus is he, whom noise and strife
Seduce from all the soft retreats of life,
To vex the government, disturb the laws;
Drunk with the fumes of popular applause,
He courts the giddy crowd to make him great,
And sweats and toils in vain to mount the sov'reign seat.
For still to aim at power, and still to fail,
Ever to strive, and never to prevail,
What is it but, in reason's true account,
To heave the stone against the rising mount?

595. *Omniparentis*, foodful, allnursing: she was represented by the *Diana Multimamma*, thus characterized by Milton:

Common mother,
Whose womb unmeasurable, and infinite breast,
Teems and feeds all.

Quid memorem Lapithas, Ixiona, Pirithoümque?
Quos super atra silex jamjam lapsura, cadentique
Imminet assimilis. Lucent genialibus altis
Aurea fulcra toris, epulæque ante ora paratæ
Regifico luxu: Furiarum maxima juxtà
Accubat, et manibus prohibet contingere mensas,
Exurgitque facem attollens, atque intonat ore.
Hìc quibus invisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis, quæ maxima turba est;
Quique ob adulterium cæsi, quique arma secuti
Impia, nec veriti dominorum fallere dextras,
Inclusi pœnam expectant. Ne quære doceri
Quam pœnam, aut quæ forma viros fortunave mersit.
Saxum ingens volvunt alii, radiisque rotarum
Districti pendent: sedet, æternùmque sedebit
Infelix Theseus; Phlegyasque miserrimus omnes
Admonet, et magnâ testatur voce per umbras:
Discite justitiam moniti, et non temnere Divos.

Cur commemorem Lapithas, Ixiona, et Pirithoüm? super quos nigrum saxum jamjam lapsurum et simile cadenti impendet. Fulcra aurea splendent *in* lætis lectis altis, et convivia parata ante ora *cum* abundantiâ regali: maxima Furiarum accumbit propè, et vetat tangere mensas manibus, et surgit erigens facem, et vociferatur ore. Illic, ii quibus fratres odiosi *fuerunt*, dum vita durabat, aut pater verberatus, aut dolus fabricatus clienti; aut qui soli incubuerunt opibus partis, nec dederunt partem *earum* suis, quæ turba maxima est; et qui occisi *sunt* propter adulterium, et qui secuti *sunt* bella injusta, nec timuerunt violare fidem *datam* dominis: *illi* inclusi expectant supplicium. Ne petas doceri quale supplicium *expectent*, aut quis modus et quæ sors damnaverit eos. Alii versant magnum saxum, et pendent distenti radiis rotarum: Miser Theseus sedet et perpetuò sedebit; et Phlegyas miserrimus admonet omnes, et testatur magno clamore inter tenebras: Discite *toties* admoniti æquitatem, et non spernere Deos.

NOTES.

601. *Lapithas, Ixiona.* The Lapithæ were a people in Thessaly, of dissolute morals, over whom reigned Ixion, the son of Phlegyas, admitted to intimate friendship with Jupiter in heaven, which he forfeited by attempting to debauch Juno. Jupiter, knowing his intention, substituted a cloud in the room of the goddess, and contented himself at first with dismissing Ixion from the court of heaven, and degrading him again to earth. But Jupiter, understanding that the fool made his boast every where that he had been honoured with Juno's bed, hurled him down to Tartarus, where he ordered Mercury to bind him to a wheel encompassed with serpents, which he was doomed to turn without intermission.

601. *Pirithoümque.* Pirithous was the son of Ixion. See the note on verse 122.

602. *Jamjam, &c.* Dr. Trapp says there is a wonderful elegance in the

——— *Jamjam lapsura, cadentique*
Imminet assimilis.

By that syllable *que*, which would be redundant were it not for the elision by *imminet*. The first, to express the thing described, seems tumbling down upon the second.

603. *Genialibus, à generando,* or *à genio vitæ et letitiæ præside.*

609. *Pulsatusve parens.* The crime of parricide is so horrid and unnatural, that he would not suppose any of the human race guilty of it, but puts the case only of those who had beaten a parent.

609. *Fraus innexa clienti.* Who had twisted or woven arts of deceit against a client, whose claim to the faith and protection of his patron was reckoned sacred among the Romans, like that of a child from a parent. Hence, among the laws of the twelve tables, it was enacted, If any patron shall defraud his client, let him be accursed; *Patronus, si clienti fraudem fecerit, sacer esto.*

617. *Sedet, æternùmque sedebit.* How this is consistent with what is said above of Theseus' having returned from hell, see in the note on verse 122.

618. *Phlegyasque, &c.* Phlegyas was the father of Ixion, and king of the Lapithæ: His daughter Coronis was ravished by Apollo, and he, in revenge, burned his temple; for which impiety the god thrust him down to Tartarus.

Some join Phlegyas with *omnes*, all the impious, such as the Phlegyæ are said to have been, a people whom Neptune destroyed for their piracies and other crimes.

620. *Discite justitiam moniti.* This is the great moral of all those infernal punishments, that the example of them might deter from vice, and stimulate to virtue. It has been objected, however, that Virgil makes Phlegyas deliver this admonition (or sermon, as they call it) preposterously, and out of season, since his audience could not be the better for it, there being no room left for their repentance. But not to enter here on that question, whether Virgil, Plato, or any of the ancients, taught that the punishments of the other world were absolutely eternal, on which the objection turns; this at least may be said, that, if it was of

Hic prodidit patriam pecuniâ, et *ei* imposuit tyrannum ferocem: tulit et sustulit leges pretio. Hic aggressus est pudicitiam filiæ, et nuptias prohibitas. Omnes ausi infanda crimina et executi consilia. Si essent mihi centum linguæ et centum ora, et vox ferrea, non possem complecti omnes species criminum, nec enumerare omnia nomina supplíciorum. Postquam longæva vates Apollinis protulit hæc verba, ait; Nunc autem age, ingredere viam, et perfice inceptum officium: properemus. Video muros fabricatos *in* fornacibus Cyclopum, et portas sub oppósito fornice: ubi *Dii* nos jubent deponere munera decerpta *ex arbore*. *Sic* locuta fuerat: et pariter ambulantes per tenebrosa *spatia* viarum invadunt medium iter, et appropinquant portis. Æneas occupat aditum, et aspergit corpus recenti aquâ, et affigit ramum in opposito limine. Denique his absolutis, persoluto munere Proserpinæ, pervenerunt *ad* loca læta, et prata jucunda, et sedes beatas sylvarum felicium.

Vendidit hic auro patriam, dominumque potentem
Imposuit: fixit leges pretio atque refixit.
Hic thalamum invasit natæ, vetitosque hymenæos.
Ausi omnes immane nefas, ausoque potiti.
Non, mihi si linguæ centum sint, oraq; centum,
Ferrea vox, omnes scelerum comprêndere formas,
Omnia pœnarum percurrere nomina possim.
Hæc ubi dicta dedit Phœbi longæva sacerdos:
Sed jam age, carpe viam, et susceptum perfice munus:
Acceleremus, ait. Cyclopum educta caminis
Mœnia conspicio, atque adverso fornice portas:
Hæc ubi nos præcepta jubent deponere dona.
Dixerat: et pariter gressi per opaca viarum
Corripiunt spatium medium, foribusq; propinquant.
Occupat Æneas aditum, corpusque recenti
Spargit aquâ, ramumque adverso in limine figit.
His demùm exactis, perfecto munere Divæ,
Devenere locos lætos, et amœna vireta
Fortunatorum nemorum, sedesque beatas.

NOTES.

no profit to the ghosts in Tartarus, it may however be useful to those who are clothed with flesh and blood, to whom it is communicated by the poet, and for whom, no doubt, it was designed; only he gives it greater weight and solemnity, by putting it in the mouth of a guilty wretch pining under the severe sentence of the gods, than if he had delivered it in his own person.

621. *Vendidit hic auro patriam.* Hence the excellent old verse,

Curs'd be the wretche that's bought and solde,
And barters libertie for golde;
For he who selles his single righte
Would selle his countrie if he mighte.

Servius says that Curio is hinted at in these lines and Mark Anthony in the preceding.

622. *Fixit leges*, enacted laws; a metaphor borrowed from the Roman custom of engraving the laws on tables of brass, and fixing them up in a public place to the view of all the people; and therefore, when those laws were abrogated, they were said *refigi*, to be unfixed or taken down.

624. *Ausoque potiti.* Dr. Trapp thinks *auso* here may be for *præmio usi*, by way of sarcasm; they have their reward, meaning now in hell. But the sense commonly given is much easier, and besides contains this moral, that, however successful men are in villany, they are not the less odious to the gods.

629. *Susceptum perfice munus.* By these words some understand, Finish the offering you have undertaken; making it refer to the offering of the golden bough which Æneas was to deposit in Proserpine's palace; in which sense the word occurs, verse 637. *Perfecto munere divæ.*

630. *Cyclopum, &c.* See the note on Æn. III. 569. To the Cyclops is ascribed the art of forging iron, and fortifying cities; so that the expression denotes these walls to have been of iron, and strongly fortified.

631. *Mœnia.* The palace of Pluto and Proserpine.

636. *Spargit.* Either because polluted by the sight of Tartarus, or, because a sacred offering was made to Proserpine. Ablution attended all sacred rites.

638. *Locos lætos.* The Elysian fields, according to some, were in the Fortunate Islands on the coast of Africa, particularly in the Canaries. Others place them in the island of Leuce. Virgil finds them in Italy, Lucian near the moon, and Plutarch in the center of the earth.

638. *Vireta.* Places ever verdant, abounding with flowers, plants and trees.

639. *Sedesque beatas.* "The ancients never failed more than in making a heaven. They had scarcely any thing in the old philosophy that held firmly against the fears of death, and therefore the notions which even the Romans had of it had something very gloomy in them." SPENCE.

How grateful ought we to be that we enjoy a gospel in which life and immortality are brought to light!

Largior hìc campos æther et lumine vestit
Purpureo: Solemque suum, sua sidera nôrunt.
Pars in gramineis exercent membra palæstris,
Contendunt ludo, et fulvâ luctantur arenâ:
Pars pedibus plaudunt choreas, et carmina dicunt.
Necnon Threïcius longâ cum veste sacerdos
Obloquitur numeris septem discrimina vocum:
Jamque eadem digitis, jam pectine pulsat eburno.
Hìc genus antiquum Teucri, pulcherrima proles,
Magnanimi heroës, nati melioribus annis:
Ilusque, Assaracusque, et Trojæ Dardanus auctor.
Arma procul, currusque virûm miratur inanes.
Stant terrâ defixæ hastæ, passimque soluti
Per campos pascuntur equi: quæ gratia currûm
Armorumque fuit vivis, quæ cura nitentes
Pascere equos; eadem sequitur tellure repôstos.
Conspicit ecce alios dextrâ lævâque per herbam
Vescentes, lætumque choro pæana canentes,
Inter odoratum lauri nemus: unde supernè
Plurimus Eridani per sylvam volvitur amnis.
Hìc manus, ob patriam pugnando vulnera passi:
Quique sacerdotes casti, dum vita manebat:
Quique pii vates, et Phœbo digna locuti:
Inventas aut qui vitam excoluere per artes:
Quique suî memores alios fecere merendo:

640 Hìc aër ambit agros liberior et luce purpureâ: et *incolæ* cognoscunt suum Solem et sua astra. Pars exercent corpora in herbosis locis, certant ludis, et luctantur *in* arenâ fulvâ. Pars agi-
645 tant saltationes pedibus, et canunt cantilenas. Vates etiam Thracius cum veste longâ canit numeris septem discrimina sonorum: et so-
649 nat eadem, modò digitis, modò plectro eburneo. Hìc *est* vetusta propago Teucri, soboles clarissima, heroës magnanimi, nati temporibus felicioribus: et Ilus, et Assaracus, et Dardanus fundator Trojæ. Miratur procul ar-
655 ma et currus virorum vacuos. Hastæ sunt fixæ *in* terrâ, et equi liberi pascuntur passim in campis: amor curruum et armorum qui fuit viventibus, studium quod
660 *fuit* alendi pingues equos; idem manet *iis* depositis *sub* terrâ. Ecce videt alios *ad* dextram et ad sinistram epulantes super gramine, et cantantes in choro lætas cantilenas, in odoriferâ sylvâ lauri: unde magnus Eridanus decurrit per sylvam apud superos. Hìc turba *est eorum*, qui certando pro patriâ tulerunt vulnera: et qui sacerdotes puri *fuerunt*, dum vita durabat: et qui vates pii, ac locuti *res* dignas Apolline: aut qui ornaverunt vitam *humanam* per artes repertas *à se:* et qui reddiderunt alios memores suî, *iis* benefaciendo.

NOTES.

645. *Longâ cum veste.* Orpheus is represented in a long robe, both as a priest and musician, both those characters being thus distinguished in ancient times.

646. *Obloquitur numeris, &c.* He speaks in numbers the seven distinctions of sounds, or the seven notes of his music. Obloquitur expresses the perfection of his music, since, the nearer it comes to the voice, it is the more perfect.

646. *Septem discrimina vocum*, because the harp or lyre was furnished at first only with seven strings, to which two were added afterwards.

650. *Ilusque, &c.* These were the first kings of Troy, from whom Virgil all along makes the Romans to be descended. Ilus and Assaracus were the sons of Tros, who was the son of Erichthonius, whose father was Dardanus, the son of Jupiter and Electra.

657. *Pæana.* A Pæan was a hymn; of two kinds. The one used to be sung *before* battle, in honour of Mars; the other *after*, in honour of Apollo. The name Pæan was used as a surname of this latter god. It is derived from παιω, *ferio*, because Apollo smote and killed the serpent Python. The exclamation *Io Pæan* was used in speaking to other gods, and often as a demonstration of joy.

658. *Supernè.* Servius understands by *supernè*, upward, to the other world; but, as we have only his bare word for it, it is better to take it in the common acceptation, *unde* denoting the place in general, and *supernè* the quality of the ground being raised high.

662. *Pii Vates. Vates* may mean either prophets or poets, who all pretended to be inspired, and were therefore called *Vates*, prophets. The ancient poets were the only divines who taught the knowledge of the divine nature, and delivered the sublime doctrines of religion in verse. Hence the expression *Phœbo digna locuti*, who taught such useful doctrines of religion and morality as were worthy of the god to whose inspiration they laid claim.

664. *Quique suî memores, &c.* This head includes all who have been public spirited, lovers of their country, and the common benefactors of mankind; for whom Cicero says a peculiar place is reserved in heaven. Sed quo sis, Africane, alacrior ad tutandam rempublicam, sic habeto; omnibus qui patriam conservârint, auxerint, certum esse in cœlo definitum locum ubi beati ævo sempiterno fruantur, &c. Som. Scip.

Capita horum omnium coronantur tæniâ candidâ. Quos circumstantes Sibylla sic allocuta est, præ cæteris Musæum; nam magna turba hunc habet in medio *sui*, et admiratur superantem altis humeris: O animæ fortunatæ, et tu optime vates: dicite, quæ regio, quis locus tenet Anchisen? illius causâ venimus *huc*, et trajecimus magnos fluvios inferorum. Tunc heros sic dedit ei responsum paucis *verbis:* Nemo *nostrûm* habet fixam domum: habitamus in sylvis umbrosis, et incolimus herbosas ripas, et prata *semper* nova ob rivos. Vos tamen, si cupiditas animi sic jubet, conscendite hunc collem; et *vos* deducam *ad eum* facili semitâ. *Sic* dixit; et præivit incessu, et desuper ostendit campos amœnos: Deinde descendunt ex alto vertice. Pater autem Anchises in profundâ valle viridi circumspiciebat animas separatas et reversuras in lucem superiorem, considerans *eas* studiosè: et fortè recognoscebat omnem multitudinem suorum: et dilectos posteros, et fata, et fortunas, et mores, et facta hominum *illorum*. Et quando ille vidit Æneam ex adverso venientem per herbas; lætus protulit ambas

Omnibus his niveâ cinguntur tempora vittâ. 665
Quos circumfusos sic est affata Sibylla,
Musæum ante omnes; medium nam plurima turba
Hunc habet, atque humeris extantem suspicit altis:
Dicite, felices animæ, tuque, optime vates; 669
Quæ regio Anchisen, quis habet locus? illius ergo
Venimus, et magnos Erebi tranavimus amnes.
Atque huic responsum paucis ita reddidit heros:
Nulli certa domus: lucis habitamus opacis,
Riparumque toros et prata recentia rivis
Incolimus: sed vos, si fert ita corde voluntas, 675
Hoc superate jugum, et facili jam tramite sistam.
Dixit: et antè tulit gressum, camposque nitentes
Desuper ostentat: dehinc summa cacumina linquunt.
At pater Anchises penitùs convalle virenti
Inclusas animas, superumque ad lumen ituras, 680
Lustrabat studio recolens: omnemque suorum
Fortè recensebat numerum, charosque nepotes,
Fataque, fortunasque virûm, moresque, manusque.
Isque ubi tendentem adversùm per gramina vidit
Ænean; alacris palmas utrasque tetendit, 685
Effusæque genis lachrymæ, et vox excidit ore:
Venisti tandem, tuaque expectata parenti
Vicit iter durum pietas! datur ora tueri,
Nate, tua, et notas audire et reddere voces!
Sic equidem ducebam animo rebarque futurum, 690
Tempora dinumerans: nec me mea cura fefellit.
Quas ego te terras et quanta per æquora vectum,
Accipio! quantis jactatum, nate, periclis!
Quàm metui, ne quid Libyæ tibi regna nocerent!

manus, et lachrymæ fluxerunt per genas, et vox exiit *ex* ore: Venisti denique, et tua pietas certa patri superavit iter difficile! ô fili, permittitur aspicere vultum tuum, et accipere ac reddere voces familiares! Certè numerans tempora, cogitabam animo et existimabam ita fore: et mea solicitudo non decepit me. O fili, *per* quales terras et per quanta maria jactatum, et quantis periculis agitatum ego te audio! quàm timui ne regna Africæ tibi obstarent aliquantùm!

NOTES.

667. *Musæum ante omnes.* Musæus was the disciple of Orpheus, some say his son; others make him the son of Eumolphus. We know little more of him than that he was an Athenian, and an heroic poet, who flourished under the reign of Cecrops the second, a considerable time before the destruction of Troy. Some fragments of verses are extant under his name, which Scaliger prefers to those of Homer, though it is probable they are the forgery of later ages. Here some have raised a very foolish objection against Virgil, for not giving Homer the chief place among the poets in Elysium, rather than Musæus; and they can find no better reason for this omission, than that the Roman poet envied the Greek, and, from a spirit of jealousy, grudged him his due honour. But they might have assigned a much wiser reason, namely, that Virgil saw it would have been absurd, since he could not have made Æneas see Homer in the Elysian fields, without supposing him dead several years before he was born.

670. *Ergo.* This particle has the force of a noun; constructed with a genitive its signification resembles that of the Greek ἕνεκα.

673. *Domus; nostrum* understood.

676. *Superate;* surmount, traverse. *Superare montes* is to climb or pass over a hill; *superare amnes et flumina,* to cross rivers.

687. *Expectata.* Some learned men read *spectata.* The reading is good; it corresponds with *cognita, perspecta, probata.*

688. *Ora tueri.* The interview is very affecting, and the view Æneas is favoured with of his posterity artfully conceived.

694. *Quàm metui.* It is a fine idea that Anchises should be anxious for Æneas at Carthage. It hints at the future enmity that should exist between these powers, and exemplifies the observation of Cælius, l. 16 c. 9.

Curæ non ipsâ in morte relinquunt.

Ille autem: Tua me, genitor, tua tristis imago
Sæpiùs occurrens hæc limina tendere adegit.
Stant sale Tyrrheno classes. Da jungere dextram,
Da genitor: teque amplexu ne subtrahe nostro.
Sic memorans, largo fletu simul ora rigabat.
Ter conatus ibi collo dare brachia circùm;
Ter frustrà comprènsa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Intereà videt Æneas in valle reductâ
Seclusum nemus, et virgulta sonantia sylvis,
Lethæumque, domos placidas qui prænatat, amnem.
Hunc circum innumeræ gentes populique volabant.
Ac veluti in pratis, ubi apes æstate serenâ
Floribus insidunt variis, et candida circum
Lilia funduntur: strepit omnis murmure campus.
Horrescit visu subito, causasque requirit
Inscius Æneas: quæ sint ea flumina porrò,
Quive viri tanto complêrint agmine ripas.
Tum pater Anchises: Animæ, quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices et longa oblivia potant.
Has equidem memorare tibi atq; ostendere coràm,
Jampridem hanc prolem cupio enumerare meorum:
Quò magis Italiâ tandem lætere repertâ.
O pater, anne aliquas ad cœlum hinc ire putandum est
Sublimes animas? iterumque ac tarda reverti
Corpora? quæ lucis miseris tam dira cupido?
Dicam equidem, nec te suspensum, nate, tenebo;
Suscipit Anchises, atque ordine singula pandit.
Principio cœlum, ac terras, camposque liquentes,

Æneas verò *ait:* Tua, ô pàter, tua mœsta umbra sæpe visa impulit me venire ad hæc loca. Naves *meæ* stant *in* mari Tyrrheno. Permitte *mihi*, ô pater, permitte conjungere manus, et ne te subducas complexui meo. Sic loquens, simul madefaciebat vultum copiosis lachrymis. Ter conatus erat implicare brachia collo *ejus:* ter umbra frustrà comprehensa elapsa est è manibus, similis ventis levibus, et simillima fugaci somno. Intereà Æneas cernit in valle secretà sylvam separatam, et frutices sonantes *per* sylvam; et fluvium Lethæum, qui præterfluit tranquillam sedem. Gentes et populi innumeri volabant circa hunc *fluvium*. Et quemadmodum quando in pratis, sudà æstate, apes adhærent diversis floribus, et vagantur circa alba lilia: *sic* omnis campus sonat fremitu. Æneas ignarus *rei* statim obstupet aspectu, et petit causas: quinam ergo sint illi fluvii, aut quinam homines occupaverint ripas tantâ multitudine. Tunc pater Anchises *ait:* Animæ quibus alia corpora destinantur *per* fatum, bibunt oblivia æterna et liquores tutos ad aquas Lethæi fluvii. Ego certè jamdudum opto enarrare tibi, et coràm monstrare illas, et enumerare sobolem illam meorum: ut magis gaudeas Italiam demum inventam *fuisse à te.* O pater, *ait Æneas*, an existimandum est animas aliquas illustres hinc redire in lucem, et reverti rursus in pigra corpora? quodnam est miseris tam insanum vitæ desiderium? Respondet Anchises; O nate, equidem dicam, nec te relinquam dubium. Et *sic* explicat singula per ordinem. Primò spiritus fovet intus cœlum, terram, spatia aquea,

NOTES.

705. *Lethæum.* Lethe was one of the rivers of hell whose waters the souls of the dead drank, after they had been confined a certain space in Tartarus. It had the power of making them forget whatever they had done, seen, or heard before, as the name implies; λήθη, oblivion.

713. *Quibus altera fato corpora debentur.* He says, such as were destined to return to other bodies; for some were excepted from that transmigration, those especially who, for their sublime virtues, were admitted to the society of the gods, and translated into the starry mansions: in which number was Anchises himself, to whom we see Æneas paying divine honours, as to one who lived among the gods, and whose soul was released from the infernal regions. Æn. V. 99.

animamque vocabat
Anchisæ magni, manesque Acheronte remissos.

What Æneas therefore here converses with under the appearance of his father Anchises, is only his image (called *idolum* or *simulacrum*), which the poets feigned to be in the infernal regions, while at the same time the soul was in heaven among the gods.

724. *Principio cœlum, &c.* Here Anchises explains the whole system of the infernal regions, according to the principles of the Pythagorean and Platonic philosophy. The same sublime principle is expressed in other words, Geor. IV. 221.

Deum namque ire per omnes
Terrasque, tractusque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas.
Scilicet huc reddi deinde, ac resoluta referri
Omnia: nec morti esse locum; sed viva volare
Sideris in numerum, atque alto succedere cœlo.

et lucidum globum Lunæ, et astra Titania: et mens didita per omnia membra movet totam *illam* molem, et miscet se cum magno *illo* corpore. Inde *oritur* genus hominum, et pecudum et vitæ avium, et monstra quæ mare fert sub politâ planitie. Inest illis animis vis ignea, et origo cœlestis; quatenus corpora noxia non gravant, et artus terreni membraque mortalia non retundunt *vim illam*. Hinc *animæ* timent et desiderant, mœrent et lætantur: nec suspiciunt cœlum inclusæ in tenebris et obscuro carcere. Prætereà quando ultimâ luce vita recessit: non tamen omne malum, nec omnes corporeæ sordes omnino recedunt à miseris; et planè necesse est *ut* multa vitia diu conglutinata *iis adhuc* adhærescant admirabili ratione. Ideò cruciantur pœnis, et persolvunt supplicia præteritarum noxarum. Aliæ suspensæ exponuntur levibus ventis: aliis crimen, *quo sunt* infectæ, lavatur sub immenso lacu, aut absumitur flammis.

Lucentemque globum Lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumq; genus, vitæq; volantûm,
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus est ollis vigor, et cœlestis origo
Seminibus: quantùm non noxia corpora tardant,
Terrenique hebetant artus, moribundaq; membra.
Hinc metuunt cupiuntq; dolent gaudentq; neque auras
Respiciunt, clausæ tenebris et carcere cæco.
Quin et supremo cùm lumine vita reliquit:
Non tamen omne malum miseris, nec funditùs omnes
Corporeæ excedunt pestes; penitùsque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos: aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.

NOTES.

725. *Titaniaque astra.* In this expression the sun is included, they being all globes of fire that shine with their own light: whereas the moon is mentioned by itself, as being *lucens globus*, which, in Servius' opinion, signifies shining with a borrowed light; just as *patens* intimates a thing that opens at times, in contradistinction to *patibilis*, that is always open. Farther, the stars are called Titanian, from Titan, the name given to the sun, Æn. IV. 119. The Titans, particularly Hyperion, being famous astronomers, as we learn from Diodorus and Pausanias, might give the poets a pretence for feigning that they were translated into the bodies of the sun and stars after their death. Dryden conjectures that it should read *Titanaque astra.*

726. *Spiritus intus alit.* "Both stoics and Platonics held the world to be alive, though sometimes it be mentioned as a sentient animal, sometimes as a plant or vegetable. But in this, notwithstanding what has been surmised by some learned men, there seems to be no atheism. For so long as the world is supposed to be quickened by elementary fire, which is itself animated by soul and directed by understanding, it follows that all parts originally depend upon, and may be reduced to the same indivisible stem or principle, *a supreme mind;* which is a concurrent doctrine of the Pythagoreans, Platonics and Stoics. There is, according to these philosophers, a life infused through all things. The πυρ νοερον, πυρ τεχνικον, an intellectual and artificial fire, an inward principle, animal spirit, or natural life producing and forming within as does art without; regulating, moderating, and reconciling the various motions and qualities, and parts of the mundane system. By virtue of this life the great masses are held together in their orderly courses as well as the minutest particles governed in their natural motions, according to the several laws of attraction, gravity, electricity and magnetism. It is this gives instincts; teaches the spider her web and the bee her honey."

Berkley's Siris. p. 133.

The doctrines taught in the Eleusinian mysteries here begin to be opened.

733. *Hinc metuunt cupiuntque, &c.* Into these four general heads the passions are commonly divided by the philosophers, namely, Grief and Fear, Joy and Desire; the first two having for their object present or future evil, and the last two present or future good. See Cicero's Tusc. Quest. Lib. IV. cap. 6.

739. *Exercentur pœnis.* These chastisements are of three kinds, according to the nature of the stains and pollutions with which the souls were infected. If their defilements were slight and superficial, they were bleached away in the wind, or washed out in the water; but those of a deeper dye were burned out by fire. As these three elements, air, water, and fire, are of a purifying nature, they have been figuratively used by all writers, as fit emblems of moral purification.

Quisque suos patimur manes. Exinde per amplum
Mittimur Elysium, et pauci læta arva tenemus:
Donec longa dies perfecto temporis orbe
Concretam exemit labem, purumque reliquit
Æthereum sensum, atque auraï simplicis ignem.
Has omnes, ubi mille rotam volvêre per annos,
Lethæum ad fluvium Deus evocat agmine magno:
Scilicet immemores supera ut convexa revisant,
Rursùs et incipiant in corpora velle reverti.
Dixerat Anchises: natumque, unàque Sibyllam,
Conventus trahit in medios turbamque sonantem:
Et tumulum capit, unde omnes longo ordine possit
Adversos legere, et venientûm discere vultus.

Omnes patimur, unusquisque suos ultores. Deinde inducimur in spatiosum Elysium, et pauci obtinemus lætos campos: quando longa dies confectis spatiis temporum delevit congenitas sordes, ac reliquit purum sensum cœlestem, et simplicem fulgorem ignis. Postquam verterunt rotam per mille annos, Deus vocat eas omnes magno numero ad amnem oblivionis: nempe ut oblitæ *præteritorum* repetant superiorem curvaturam *mundi*, et incipiant velle iterum redire in corpora. Anchises *hæc* dixerat: et ducit filium ac simul Sibyllam in medios cœtus turbamque frementem: et conscendit collem, unde possit considerare longâ serie omnes *sibi* obversos et intueri vultus venientium. Age modò, *inquit Anchises*, explicabo

Nunc age, Dardaniam prolem quæ deinde sequatur
Gloria, qui maneant Italâ de gente nepotes,
Illustres animas, nostrumque in nomen ituras,
Expediam dictis, et te tua fata docebo.
Ille, vides? purâ juvenis qui nititur hastâ,
Proxima sorte tenet lucis loca, primus ad auras
Æthereas Italo commixtus sanguine surget

verbis, quis honos aliquando secuturus sit sobolem Trojanam, qui posteri destinentur ex Italicâ familiâ, nobiles animas, et successuras nostro nomini: et tibi aperiam tua fata. Videsne? Ille juvenis qui insistit hastæ nitidæ, occupat sorte spatium proximum lumini, primus erumpet in aërem cœlestem mixtus Italo sanguine,

NOTES.

743. *Quisque suos patimur.* The construction is this: Omnes *patimur Manes; quisque* patitur *suos.* This passage has greatly perplexed the commentators; we shall give what we take to be the sense of it in a few words. We are to observe then, that *pati Manes* is the same as *pati supplicium per Manes*: as in the third book, verse 583, *perferimus immania monstra* signifies, we suffer from horrid prodigies. Again, as the ghosts and manes of the dead were believed to haunt and disturb the living from whom they had suffered any grievous injury,

Et cùm frigida mors animâ seduxerit artus,
Omnibus umbra locis adero; dabis, improbe, pœnas:

the word *Manes* came to signify the Fiends, Furies, or tormenting demons of the other world. As Georg. IV. 489.

Ignoscenda quidem, possent si ignoscere Manes.

Or, which comes much to the same thing, we may understand by *Manes*, the stings and fierce upbraidings of a guilty conscience. These are the *Manes* which every heinous offender carries about with him, and by whose means he becomes his own tormentor. Thus Ausonius:

tormentaque sæva gehennæ
Anticipat, patiturque suos mens conscia Manes.

743. *Manes.* This is a name generally applied by the ancients to the souls when separated from the body. They were classed among infernal deities, and supposed to preside over graveyards. They were worshipped, particularly by the Romans, with great solemnity. Some derive the word from Mania, the supposed mother of dreadful deities; others from *manare*, quòd per omnia æthera terrenaque *manabant*, because they filled the air, and were intent, particularly at night, to molest mankind. Some say *manes* comes from *manis*, an old Latin word, which signifies good or propitious.

745. *Donec longa dies.* Dr. Trapp and others think that the order of this passage is inverted, and that it ought to stand thus: Quisque suos patimur Manes, donec longa dies, &c. putting *exinde per amplum, &c.* in a parenthesis. The only plausible sense that *donec*, as it now stands, can have, is what the ingenious editor of the Dauphin's Virgil has given; this is, to take *donec* for *quando*, on the authority of Horace's *donec gratus eram tibi;* but the learned doctor very well observes, that *donec*, though sometimes put for *quando* in the sense of *cùm*, is never put for it in the sense of *postquam.*

747. *Auraï simplicis ignem.* By *ignis* here we may understand the soul, which, according to the Platonists, was thought to be of a fiery quality,—*igneus est ollis vigor*, Ver. 730, as being a ray of the divine brightness,—*divinæ particulum auræ*, Hor. Serm. II. Sat. II. 79. So that *auraï simplicis ignem*

Sylvius, nomen Albanum, tua soboles postrema: quem uxor Lavinia in sylvis tardè pariet tibi seniori, *futurum* regem et patrem regum: à quo familia nostra regnabit Albæ longæ. Hic vicinus *huic*, *est* Procas, honor Trojanæ nationis: Deinde Capys, et Numitor, et Æneas Sylvius, qui referet te nomine; æqualiter illustris armis et pietate, si tandem *aliquando* accipiat regendam Albam. Qui juvenes vide quantum præ se ferant robur! At qui habent caput cinctum *coronâ* civili quercicâ: hi condent tibi in montibus Nomentum, et Gabios, et urbem Fidenam: hi arces Collatinas, Pometiam, et Castrum Inuï, et Bolam, et Coram. Hæc nomina tunc dabuntur *illis*, jam sunt terræ absque nomine. Quin etiam Romulus Martius, quem pariet mater Ilia *ex* stirpe Assaraci, adjiciet se socium avo. Videsne, ut duæ cristæ surgant *ex ejus* capite, et *ut* pater Deorum jam insigniat *eum* suo splendore? Ecce, ô fili, famosa illa Roma hujus ductu æquabit dominationem suam terris, et animos cœlo; et una cinget sibi muro septem montes. Fortunata sobole civium; qualis mater Berecynthia vehitur curru per urbes Phrygias, *coronata* turribus, gaudens proles eorum, amplexa centum nepotes, omnes incolas cœli, omnes obtinentes *spatia* alta *et* superiora. Huc, huc obverte geminos oculos: cerne hanc nationem,

Sylvius, Albanum nomen, tua postuma proles:
Quem tibi longævo serum Lavinia conjux
Educet sylvis regem, regumque parentem:
Unde genus longâ nostrum dominabitur Albâ.
Proximus ille, Procas, Trojanæ gloria gentis;
Et Capys, et Numitor: et qui te nomine reddet,
Sylvius Æneas; pariter pietate vel armis
Egregius, si unquam regnandam acceperit Albam.
Qui juvenes quantas ostentant, aspice, vires!
At qui umbrata gerunt civili tempora quercu;
Hi tibi Nomentum, et Gabios, urbemque Fidenam;
Hi Collatinas imponent montibus arces,
Pometios, Castrumque Inuï, Bolamque, Coramque.
Hæc tum nomina erunt, nunc sunt sine nomine terræ.
Quin et avo comitem sese Mavortius addet
Romulus, Assaraci quem sanguinis Ilia mater
Educet. Viden' ut geminæ stent vertice cristæ,
Et pater ipse suo superûm jam signet honore?
En hujus, nate, auspiciis illa inclyta Roma
Imperium terris, animos æquabit Olympo,
Septemque una sibi muro circumdabit arces,
Felix prole virûm: qualis Berecynthia mater
Invehitur curru Phrygias turrita per urbes,
Læta Deûm partu, centum complexa nepotes,
Omnes cœlicolas, omnes supera alta tenentes.
Huc, geminas huc flecte acies: hanc aspice gentem,

NOTES.

will signify the soul, that fiery active principle, in its simple uncorrupted purity; *aura* signifying not only air, but brightness, splendour, as *aura auri*, Æn. VI. 204.

763. *Postuma proles*, in this place, cannot signify what we call in English a posthumous child, as is plain from the next words, *quem tibi longævo educet*. Sometimes it is the same with *postremus*, and that must be the sense of it here.

767. *Proximus ille, Procas.* He appeared next in Elysium, not that he was about to succeed to Sylvius in actual life.

772. *Umbrata civili tempora quercu.* The civic crown was conferred on one who had saved a Roman citizen in battle. It was of oak, because, says Servius, by the fruit of that tree, in ancient times, human life was sustained.

777. *Avo comitem, &c.* That is, Romulus, the son of Mars and Ilia, shall join his grandfather Numitor, and reestablish him on the throne, of which he was dispossessed by his brother Amulius.

779. *Cristæ.* These crests were usually made of horsehair, so called from their resemblance to the comb of a cock.

780. *Pater ipse.* Meaning either Mars the father of Romulus, who made him partaker of the honour of himself and of the gods, or rather Jupiter, *pater superûm*, who adorned him with *his own* honour.

784. *Berecynthia mater.* A surname of Cybele, from mount Berecynthus in Phrygia, where she was particularly worshipped. See Æn. III. 111.

788. *Hanc aspice gentem.* "Here is a particular beauty which I do not know that any one has taken notice of. The list which Virgil has here drawn up was, in general, to do honour to the Roman name, but more particularly to compliment Augustus. For this reason Anchises, who shows Æneas the most of the rest of his descendants in the same order in which they make their appearance in the world, breaks his method for the sake of Augustus, whom he singles out immediately after having mentioned Romulus, as the most illustrious person who was to rise in that empire which the other had founded. He was impatient to describe his posterity raised to the utmost pitch of glory, and therefore passes over all the rest to come at this great man, whom

Romanosque tuos. Hic Cæsar, et omnis Iüli
Progenies, magnum cœli ventura sub axem.
Hic vir, hic est, tibi quem promitti sæpiùs audis,
Augustus Cæsar, Divûm genus, aurea condet
Sæcula qui rursùs Latio, regnata per arva
Saturno quondam: super et Garamantas et Indos
Proferet imperium: jacet extra sidera tellus,
Extra anni Solisque vias, ubi cœlifer Atlas
Axem humero torquet stellis ardentibus aptum.
Hujus in adventu jam nunc et Caspia regna
Responsis horrent Divûm; et Mæotica tellus,
Et septemgemini turbant trepida ostia Nili.
Nec verò Alcides tantum telluris obivit;
Fixerit æripedem cervam licèt, aut Erymanthi
Pacârit nemora, et Lernam tremefecerit arcu.
Nec qui pampineis victor juga flectit habenis
Liber, agens celso Nysæ de vertice tigres.

et Romanos tuos. Hic *est*
Cæsar, et omnis proles Iüli,
exitura sub magnum axem
cœli. Hic est ille vir, quem
sæpe audis promitti tibi, Augustus Cæsar, filius Deorum:
qui instaurabit iterum aurea
sæcula *per* Latium, per loca
olim gubernata à Saturno: et
propagabit imperium ultra
Garamantas atque Indos: sita est *illa* terra ultra sidera,
ultra iter Solis et anni, ubi
Atlas cœlifer versat humeris cœlum confixum stellis
ardentibus. In ejus expectatione jam nunc et regna
Caspia, et terra Mæotica,
trepidant *ob* oracula Deorum: et septem ostia Nili
stupefacta commoventur.
Nec certè Hercules peragravit tot terras: licèt occiderit cervam æneis pedibus, aut pacaverit sylvas Erymanthi, et arcu terruerit Lernam. Neque Bacchus, qui victor regit currum habenis pampino *vestitis*, impellens tigres ex alto cacumine Nysæ.

NOTES.

by this means he implicitly represents as making the most conspicuous figure among them. Thus is the reader hindered from drawing a parallel which would have been disadvantageous to him had he been placed after Pompey and Cæsar, who each of them eclipsed Augustus in military glory. *Guardian*, No. 138.

792. *Divûm genus.* This is to flatter the vanity of Augustus, who, from the time he deified Julius Cæsar, his father by adoption, assumed the title of the son of a god, *Divi filius*, as appears from ancient inscriptions.

792. *Aurea condet sæcula.* This refers to the universal peace which Augustus established in the empire, *A. U. C.* 725.

794. *Garamantas et Indos.* As these two people are joined together, it is probable that they are both to be understood of African nations, most of Africa having been subdued by Augustus; and that the Indians here are the Ethiopians, who were called Indians by some ancient writers, as Ruæus shows in his note on Geor. II. 171. This agrees best with the following description of their country.

795. *Jacet extra sidera tellus, &c. Sidera*, in this place, are not the stars or constellations in general, but the particular signs of the zodiac; as is explained in the next words, *extra anni solisque vias;* which description agrees with Africa, the country here spoken of which is extended beyond the tropic of Cancer to the north, and the tropic of Capricorn to the south.

796. *Cælifer Atlas.* A mountain in the north of Africa. The ancients, who knew little of the interior of Africa, supposed the mountain to extend itself the whole depth of the country.

798. *Caspia regna.* Meaning Asia itself, which includes the Caspian.

800. *Turbant* has, in this place, the signification of *turbantur*, as in Lucret. Lib. II. 125. Corpora quæ in solis radiis turbare videntur. So also Tacitus says, Si una alterave civitas turbat.

802. *Æripedem cervam*, a hind with brazen feet and golden horns, in Mænalus, a mountain of Arcadia, which Hercules is said to have outrun and taken, but not put to death, because it was sacred to Diana; though Virgil seems to intimate that he killed, at least pierced it with his spear or arrows, by using the word *fixerit*. But Servius, to reconcile Virgil to mythology, interprets *fixerit* by *statuerit*, stopped its career.

802. *Erymanthi pacârit nemora*, that is, subdued the wild boar, which infested the forests of Erymanthus; this fierce savage Hercules took alive, and carried to Eurystheus.

803. *Lernam*, the fens of Lerna, between Argos and Mycenæ, where he slew the famous hydra.

805. *Nysæ.* History mentions several places of this name, all of them sacred to Bacchus.

805. *Agens tigres.* Plutarch, in his Treatise of Superstition, writes, that the tigers are transported with fury at the sound of tabrets and drums, so as to be ready to tear one another; which is perhaps the reason why those animals were given to Bacchus, the god of fury and enthusiastic rage.

Et adhuc dubitamus æternare virtutem factis? aut timor impedit *nos* sedere in terrâ Italicâ? Quis verò procul ille spectabilis ramo olivæ, portans sacras *res?* agnosco capillos et barbam canam regis Romani: qui primus firmabit urbem legibus, missus in amplum regnum à parvis Curibus et terrâ paupere. Cui posteà succedet Tullus, qui turbabit pacem patriæ, et excitabit ad bella cives quietos et exercitum desuetum vincendi. Quem propè sequitur Ancus jactantior, et jam nunc nimis quærens favorem populi. Visne etiam videre reges Tarquinios, et animam gloriosam Bruti vindicis, et fasces recuperatos? Hic primus accipiet imperium Consulis et secures severas: et pro honestâ libertate pater adiget ad supplicium filios parantes

Et dubitamus adhuc virtutem extendere factis?
Aut metus Ausoniâ prohibet consistere terrâ?
Quis procul ille autem ramis insignis olivæ,
Sacra ferens? nosco crines incanaque menta
Regis Romani; primus qui legibus urbem
Fundabit, Curibus parvis et paupere terrâ
Missus in imperium magnum. Cui deinde subibit,
Otia qui rumpet patriæ, residesque movebit
Tullus in arma viros, et jam desueta triumphis
Agmina. Quem juxtà sequitur jactantior Ancus,
Nunc quoque jam nimiùm gaudens popularibus auris.
Vis et Tarquinios reges, animamque superbam
Ultoris Bruti, fascesque videre receptos?
Consulis imperium hic primus, sævasque secures
Accipiet; natosque pater, nova bella moventes,
Ad pœnam pulchrâ pro libertate vocabit.
Infelix: utcunque ferent ea facta minores,
Vincet amor patriæ laudumque immensa cupido.
Quin Decios, Drusosque procul, sævumque securi
Aspice Torquatum, et referentem signa Camillum.

novum bellum, miser: quomodocumque posteri accepturi sint hoc factum, amor patriæ superabit et immensum desiderium gloriæ. Prætereà vide longè Decios et Drusos, et Torquatum sævientem securi, et Camillum reportantem vexilla.

NOTES.

809. *Incanaque menta. In* here increases the signification of *cana*, and signifies exceedingly hoary. The person here designed is Numa Pompilius, who was a peaceful monarch, and therefore distinguished by the olive bough, a badge of peace; and his hoary hair denotes his great age, he having lived fourscore years, whereof he reigned forty-three.

818. *Ultoris Bruti*, the asserter of public liberty, and avenger of Lucretia's violated honour.

818. *Fascesque receptos.* By *fasces receptos*, Dr. Trapp understands the power of fasces taken from the kings, and transferred to the consuls; but this is straining the word *receptos*. It seems more proper to take it in its ordinary sense, signifying that the power was recovered, and again put into the hands of the people, from whom it had been extorted by tyranny and usurpation. History particularly informs us, that the consuls were obliged to bow their fasces to the assembly of the Roman people, as an acknowledgment that the sovereign power was theirs. Virgil, in this and some other parts of the book, declares his patriotism and republican principles as openly as he durst with safety, especially when we consider that this was one of the three books which he read before Augustus himself.

820. *Natosque pater, &c.* When the two sons of Brutus were found privately caballing against the public liberty, and using their interest to have the banished Tarquins recalled, the father, who was then consul, not only ordered them to be put to death, but himself looked on and saw the sentence put in execution. See Livy, Lib. II. 5.

822. *Infelix, &c.* This sentence is capable of a double meaning, according to the pointing. Most interpreters join *infelix* with the words that go before; others construe *infelix* with *utcunque ferent, &c.* which is the way St. Augustine explains them.

824. *Decios.* Three of the family of the Decii are famous for having devoted their lives for their country.

824. *Drusosque.* Drusus was the surname of the Livian family, of which was Livia Drusilla, the wife of Augustus. There were two of the name of Drusus who signalized themselves at Rome. The first defeated Hasdrubal, the brother of Hannibal. The second was the son of Livia, the wife of Augustus, and made war very successfully in Germany.

824. *Sævumque securi Torquatum.* This was Manlius Torquatus, who commanded his own son to be put to death, for fighting the enemy contrary to orders, notwithstanding his acquisition of the honours of victory.

825. *Referentem signa Camillum.* When the Gauls had destroyed the Roman legions, possessed themselves of the city, and laid siege to the capitol, Camillus, who was then in exile, came upon them unawares, and cut them all in pieces.

Illæ autem, paribus quas fulgere cernis in armis,
Concordes animæ nunc et dum nocte premuntur,
Heu quantum inter se bellum, si lumina vitæ
Attigerint, quantas acies stragemque ciebunt!
Aggeribus socer Alpinis, atque arce Monœci
Descendens; gener adversis instructus Eois.
Ne, pueri, ne tanta animis assuescite bella:
Neu patriæ validas in viscera vertite vires.
Tuque prior, tu parce, genus qui ducis Olympo:
Projice tela manu, sanguis meus.
Ille triumphatâ Capitolia ad alta Corintho
Victor aget currum, cæsis insignis Achivis.
Eruet ille Argos, Agamemnoniasque Mycenas,
Ipsumque Æaciden, genus armipotentis Achillei;
Ultus avos Trojæ, templa et temerata Minervæ.
Quis te, magne Cato, tacitum; aut te, Cosse, relinquat?
Quis Gracchi genus? aut geminos, duo fulmina belli,

826 Illæ autem animæ, quas vides splendere in armis æqualibus, concordes nunc, et dum teguntur *his* tenebris: heu! si pervenerint ad lucem vitæ, quantum bellum, quantas pugnas et clades inter se excitabunt! socer descendens è montibus Alpinis et rupe Monœci: gener adjutus orientalibus *populis* oppositis. O pueri, ne assuefacite animum tantis bellis: neve convertite in viscera patriæ firmum *ejus* robur. Et tu prior, tu abstine, qui trahis originem è cœlo: Projice arma è manibus, ô *qui* sanguis meus *es*. Ille subactâ Corintho victor impellet currum ad altum Capitolium, clarus ob interfectos Achivos. Ille destruet Argos, et Mycenas Agamemnonis, et ipsum nepotem Æaci, sobolem bellicosi Achillis: ultus avos *suos* Trojanos, et templum Minervæ violatum. Quis omittat te indictum, ô magne Cato: aut te, ô Cosse? Quis familiam Gracchorum? aut duo fulmina belli,

NOTES.

830. *Arce Monœci.* The town of Monaco, built on a promontory on the coast of Liguria, where the maritime Alps begin to rise. The place is well fortified by nature, and had formerly a temple to Hercules Monœcus, who is said to have reigned there.

831. *Gener adversis instructus Eois.* Pompey, whose auxiliary troops were chiefly Asiatics, situated to the east in respect of Rome.

833. *Neu patriæ, &c.* Nothing is more remarkable than the artful composition of this verse, which conveys to the ear the sound of tearing and rending it is designed to express.

834. *Tuque prior, &c.* Here Virgil shows the delicacy of his judgment in expressing his abhorrence of the civil war, and glancing a reproof to Cæsar, with such artful address, as leaves not the least room for Augustus to take offence.

836. *Ille triumphatâ, &c.* This refers to Mummius, who subdued and triumphed over Achaia, and by a decree of the senate razed the city of Corinth, for having offered violation to the Romans, in the sacred character of their ambassadors. See Liv. Epit. Lib. II.

838. *Eruet ille Argos, &c.* Aulus Gellius tells us, that Virgil was censured by Hyginus, for confounding events that were entirely different, and supposing the war with Achaia and that with Pyrrhus to have happened at the same period, and been carried on by one and the same person; whereas the war with Pyrrhus, here called Æacides, was conducted by M. Curius, and that with the Achaians many years after, by L. Mummius, Noct. Att. Lib. X. cap. 16. But this objection falls to the ground, only by making the *ille* here refer to a different person from the other, in the former verse.

838. *Argos Agamemnoniasque Mycenas.* The best interpreters understand by these words the power of Greece in general; and by

839. *Æaciden*, they understand, not Pyrrhus, to whom Hyginus and Gellius refer it; for the power of Greece, that is, the kingdom of Epirus, was not overthrown in his time; but Perses, or Perseus, king of Macedonia; who may likewise be called Æacides, being descended from Achilles, the grandson of Æacus, as in Propertius:

Et Persen proavi simulantem pectus Achillis.

He was routed and led in triumph by Paulus Æmilius, whereby the power of Greece was quite broken.

841. *Magne Cato*, M. Portius Cato, the censor.

841. *Cosse.* A. Cornelius Cossus, the dictator, who slew Volumnius, the king of the Veientes, and consecrated his spoils, the second *spolia opima* since the founding of Rome, to Jupiter Feretrius.

842. *Gracchi genus.* Tiberius Sempronius Gracchus, who triumphed over the Celtiberi, having destroyed three hundred of their cities. He married Cornelia, the daughter of Scipio Africanus, by whom, among other children, he had the two famous brothers Tiberius and Caius Gracchus.

duos Scipiones destructores Libyæ? aut pauperta-te gloriosum Fabricium? aut te seminantem *in* sulco, ô Serrane? Quò *me* abripitis fatigatum, ô Fabii? tu es ille *Fabius* Maximus, qui solus nobis reparas rempublicam cunctando. Alii, opinor equidem, conflabunt solertiùs æra *quasi* animata: excident è marmore vivos vultus; meliùs agitabunt causas, et distinguent virgâ circuitus cœli, et explicabunt ortum astrorum: tu, Romane, memineris gubernare gentes *cum* auctoritate: hæ erunt artes tuæ: et statuere conditiones pacis, et ignoscere submissis, et domare superbos. Sic *ait* Anchises: et hæc adjicit mirantibus: Vide quomodo Marcellus incedit, notabilis ob spolia opima, et victor assurgit super omnes viros. Hic magno tumultu furente firmabit rem Romanam equitatu: vincet Carthaginenses et Gallum rebellantem: et dicabit patri Quirino tertia spolia direpta.

Scipiadas, cladem Libyæ? parvoque potentem
Fabricium? vel te sulco, Serrane, serentem?
Quò fessum rapitis, Fabii? Tu Maximus ille es, 843
Unus qui nobis cunctando restituis rem.
Excudent alii spirantia molliùs æra,
Credo equidem: vivos ducent de marmore vultus;
Orabunt causas meliùs; cœlique meatus
Describent radio, et surgentia sidera dicent: 850
Tu regere imperio populos, Romane, memento:
Hæ tibi erunt artes; pacisque imponere morem,
Parcere subjectis, et debellare superbos.
Sic pater Anchises; atque hæc mirantibus addit:
Aspice, ut insignis spoliis Marcellus opimis 855
Ingreditur, victorque viros supereminet omnes.
Hic rem Romanam magno turbante tumultu
Sistet eques: sternet Pœnos, Gallumque rebellem:
Tertiaque arma patri suspendet capta Quirino.

NOTES.

843. *Scipiadas.* Scipio Africanus Major, and Scipio Africanus Minor, the grandson of the former, who was adopted by P. Æmilius, thence distinguished by the name of Æmilianus. They are famous in the Roman history, for subduing the power of Africa, and destroying Carthage, whence they had the surname of Africanus. This epithet, *fulmina belli*, thunderbolts of war, is given to them, both by Lucretius and Cicero.

843. *Parvoque potentem Fabricium.* Fabricius, who was raised from a low obscure fortune, to command the Roman legions. The Samnites, against whom he was at war, knowing how poor he was, hoped to corrupt him with their money; but he rejected the offer with the utmost indignation, giving them to know, that a Roman was not ambitious to possess great sums of gold, but gloried in commanding those to whom that gold belonged.

844. *Serrane.* Quinctus Cincinnatus, whom Florus calls *Dictator ab aratro*, because he was twice brought from his small farm of four acres of ground, which he is said to have sown and cultivated with his own hands, and promoted to the dictatorship, whence he had the name of *Serranus* from *sero, to sow.*

846. *Cunctando restituis rem.* When Annibal had brought the Roman state to the very brink of ruin, by two signal victories at Trebia and Trasimenus, Q. Fabius was chosen to make head against him, who, by delaying to give Annibal battle, broke his army by degrees; by which prudent conduct he saved his country from ruin, and was honoured from that time with the surname of Maximus.

848. *De marmore vultus.* The Grecians undoubtedly far excelled the Romans in statuary, painting, poetry, and indeed in all the fine arts. The eloquence of Demosthenes moreover was superior to that of Tully. The secret reason, however, why Virgil gives the superiority of eloquence to the Greeks might be that Tully was odious to Mæcenas and Augustus.

855. *Insignis spoliis Marcellus opimis.* The *spolia opima* were those spoils of which a Roman commander stripped the enemy's general, whom he had slain with his own hand in the field of battle: such spoils M. Claudius Marcellus won from Viridomarus, the general of the Gauls.

859. *Tertiaque arma, &c.* He was the third who consecrated the *spolia opima;* Romulus having been the first; Cornelius Cossus, mentioned verse 841, the second. These spoils were dedicated in the temple of Jupiter Feretrius, whom Ruæus thinks here called Quirinus, for the same reason that Janus is styled Quirinus, by Suetonius in August. XXII. and Horace IV. Ode XV. 9, because he presided over war, and because his temple was built by Romulus Quirinus. Servius, however, explains *capta Quirino* by *qualia et Quirinus ceperat*, he dedicated to Jupiter Feretrius the third *spolia opima*, such as Quirinus had first won from the enemy's general.

Atque hìc Æneas (unà namque ire videbat
Egregium formâ juvenem et fulgentibus armis;
Sed frons læta parùm, et dejecto lumina vultu)
Quis, pater, ille virum qui sic comitatur euntem?
Filius? anne aliquis magnâ de stirpe nepotum?
Quis strepitus circà comitum! quantum instar in ipso est!
Sed nox atra caput tristi circumvolat umbrâ.
Tum pater Anchises lachrymis ingressus obortis:
O nate, ingentem luctum ne quære tuorum:
Ostendent terris hunc tantùm fata, neque ultrà
Esse sinent. Nimiùm vobis Romana propago
Visa potens, superi, propria hæc si dona fuissent.
Quantos ille virûm magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tyberine, videbis
Funera, cùm tumulum præterlabêre recentem!
Nec puer Iliacâ quisquam de gente Latinos
In tantum spe tollet avos: nec Romula quondam
Ullo se tantùm tellus jactabit alumno.
Heu pietas! heu prisca fides! invictaque bello
Dextera! non illi quisquam se impunè tulisset
Obvius armato: seu cùm pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu miserande puer! si quâ fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis:

Hìc verò Æneas *ait* (nam videbat simul incedere juvenem insignem pulchritudine et armis splendentibus; sed frons parùm erat hilaris, et oculi demissi è vultu) O pater, quis ille, qui sic comitatur virum incedentem? *An* filius *est ejus?* an verò aliquis è magnâ serie posterorum? Quis strepitus sociorum est circa *illum!* quanta similitudo *Marcelli* est in illo! sed nigra nox cingit caput *illius* mœstis tenebris. Tunc pater Anchises erumpentibus lachrymis cœpit *loqui:* O fili, ne petas *à me* magnum dolorem tuorum. Fata monstrabunt duntaxat illum terris, nec permittent diutiùs vivere. O Dii, Romana gens visa *est* vobis nimis potens *futura*, si hoc munus fuisset ipsi perpetuum. Ille campus, *qui est* prope magnam urbem Martis, quantos emittet gemitus hominum! vel, ô Tyberine, quale aspicies funus, quando præterflues sepulchrum ejus novum! neque ullus puer è Trojanâ stirpe eriget avos Latinos in tantam spem: neque terra Romulea olim adeò se efferet ullo filio. Heu pietas! heu fides antiqua, et manus insuperabilis bello! non ullus adversus impunè opposuisset se illi armato: sive quando pedibus irrupisset in hostem, sive percussisset calcaribus membra spumantis equi. Heu puer deplorande! *si* aliquo modo evites dura fata, tu eris Marcellus. Date lilia plenis manibus:

NOTES.

861. *Egregium formâ juvenem, &c.* Here Virgil comes to the noble encomium on young Marcellus, the son of Octavia, Augustus' sister, and of Caius Marcellus, whom Augustus had adopted, and designed for his successor in the empire; but he died in the bloom of youth. This is reckoned one of the finest passages of the whole Æneid. Augustus was so pleased with it at the time when he heard Virgil pronounce it with the rest of this book, that he ordered him a present of ten *sestertia* for every line, *i. e.* about seventy-eight pounds of our money.

872. *Mavortis ad urbem.* Rome, sacred to Mars, the father of Romulus and Remus.

874. *Tumulum præterlabêre recentem.* It was the ancient custom to raise sepulchral monuments on the banks of rivers. Thus Æn. III. 312.

Ante urbem in luco falsi Simoëntis ad undam
Libabat cineri Andromache, &c.

The word præterlabere has the most slow and melancholy air imaginable. Pitt has endeavoured to imitate it:

How shall old Tiber, from his oozy bed
In that sad moment rear his reverend head,
The lengthening pomp and funeral to survey,
When by the mighty tomb he takes his mournful way.

878. *Heu pietas! heu prisca fides!* He deplores the loss that virtue, and integrity, and valour, sustained by his death; agreeable to which is the character given of him by Velleius Paterculus: Sane, ut aiunt, ingenuarum virtutum, lætusque animi et ingenii, fortunæque in quam alebatur capax. And Seneca calls him, Adolescentem animo alacrem, ingenii potentem; sed et frugalitatis continentiæque, in illis aut annis, aut opibus, non mediocriter admirandum; patientem laboris, voluptatibus alienum; quantumcunque imponere illi avunculus, et, ut ita dicam, inædificare voluisset, laturum.

883. *Tu Marcellus, &c.* At hearing this line Octavia is said to have swooned away. Virgil, whose great talent lies in moving the soft and tender passions, artfully forbears mentioning the name of Marcellus till the very last.

ut injiciam rubicundos flores, et saltem ornem his muneribus umbram nepotis, et persolvam hoc vanum officium. Ita discurrunt ubique totâ regione in vastis spatiis aëris, et circumspiciunt omnia. Postquam Anchises duxit filium per hæc omnia, et inflammavit animum *ejus* cupiditate gloriæ futuræ: deinde monstrat illi bella quæ posteà facienda *sunt;* et declarat illi Laurentem gentem, et urbem Latini; et quâ ratione toleraturus sit aut evitaturus unumquemque laborem. Duæ sunt januæ Somni: quarum una dicitur *esse* cornea, *per* quam

Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere. Sic totâ passim regione vagantur
Aëris in campis latis, atque omnia lustrant.
Quæ postquam Anchises natum per singula duxit,
Incenditque animum famæ venientis amore:
Exin bella viro memorat quæ deinde gerenda;
Laurentesque docet populos, urbemque Latini;
Et quo quemque modo fugiatque feratque laborem.
Sunt geminæ Somni portæ: quarum altera fertur
Cornea, quâ veris facilis datur exitus umbris:
Altera, candenti perfecta nitens elephanto;
Sed falsa ad cœlum mittunt insomnia manes.
His ubi tum natum Anchises unàque Sibyllam
Prosequitur dictis, portâque emittit eburnâ.

permittitur liber egressus veris figuris: altera fulgens, *quia* facta è candido ebore; sed Dii inferi mittunt *per* hanc falsa somnia in mundum. Illîc tunc Anchises alloquitur his verbis Æneam et simul Sibyllam, et demittit per januam eburneam.

NOTES.

893. *Sunt geminæ Somni portæ.* This fiction is borrowed from the nineteenth book of Homer's Odyssey, where Euryclea recounts to Ulysses in disguise a vision she had of his speedy return home; but she is apprehensive that it may be false, because there are many delusive dreams as well as true ones; which she thus expresses in poetical language, according to Mr. Pope's translation:

Immur'd within the silent bow'r of sleep,
Two portals firm the various phantoms keep:
Of iv'ry one; whence flit, to mock the brain,
Of winged lies a light fantastic train:
The gate oppos'd, pellucid valves adorn,
And columns fair encas'd with polish'd horn;
Where images of truth for passage wait,
With visions manifest of future fate.
Odyss. XIX. 657.

894. *Cornea, quâ veris, &c.* Among the several reasons given why true dreams are made to pass through the horn gate, and false ones through the ivory one, what appears the most solid is, that horn is a fit emblem of truth, as being transparent, and pervious to the sight, whereas ivory is impenetrable.

898. *Portâque emittit eburnâ.* Here Servius tells us that Virgil, by sending out Æneas by the ivory gate, would have us understand that the whole of this episode concerning the infernal regions is mere fiction: *Vult autem intelligi falsa esse omnia quæ dixit.* But is it to be imagined that so judicious a poet would thus with one dash of his pen destroy all the fine compliments he had paid to Augustus, and the whole body of the Roman nation, by telling them that all was fictitious? Besides, he could never pronounce the whole vision false, since he has interwoven into it a prophecy of the principal events and most indisputable facts of the Roman history: so that, however it may be accounted a dream, it can never be reckoned a false one, since here is a mixture of something real and something visionary, which is the very nature of a true dream. Ruæus is somewhat more modest, and alleges that Virgil only signifies by this allegorical circumstance, that what he had said concerning the infernal regions was to be deemed fabulous. But what necessity was there for that hint? Who was in danger of being deceived, or taking his system for true doctrine? It is certain, that neither Virgil himself, nor any reader of common sense, even among the Romans, believed one word of the matter, as we may infer particularly from Cicero: Dic, quæso, num te illa terrent: triceps apud inferos Cerberus, Cocyti fremitus, transvectio Acherontis, mente summam aquam attingens siti enectus Tantalus, &c. The other exclaims in reply, Adeone me delirare censes, et ista esse credam? And in another place:

Quæ est anus tam delira, quæ timeat ista?
Acherontia templa, alta Orci, pallida
Leti obnubila, obsita tenebris, loca.

But, how little soever the poet believes of what he writes, it is still his business to deliver his fictions and allegories with all the air and assurance of truth, and endeavour to impose the belief of them upon his reader; and to go about to undeceive him, by taking off the mask, and intimating, that some parts of his narration are mere fable, which he himself disbelieves, is quite bungling and unpoetical. Those interpreters would therefore have done much better to

Ille viam secat ad naves, sociosque revisit.
Tum se ad Caietæ recto fert litore portum.
Anchora de prorâ jacitur, stant litore puppes.

Ille corripit viam ad naves, et repetit socios. Tunc *radens* rectum litus tendit ad portum Caïetæ. Anchora demittitur è prorâ, et puppes tegunt litus.

NOTES.

acknowledge their ignorance of the poet's meaning, than to father upon him such impertinence and absurdity. We shall only offer, by way of conjecture, that as Virgil in this whole episode seems to have had an eye to the Platonic philosophy; by sending his hero through the ivory gate, by which lying dreams ascend to this earth, he might possibly mean, that thus far Æneas had been admitted to see the naked truth, had the true system of nature laid open to his view, and the secrets of futurity unveiled; but henceforth he was returning to his former state of darkness, ignorance, and error: and therefore is dismissed from those regions of light and truth, by the ivory gate, in company with deluding dreams and mere shadows, which are to attend him, with the rest of mankind, in their progress through life.

901. *Stant litore puppes.* Virgil is deservedly admired for the happy periods to which each book is brought. Each seems complete, and yet the thread of the narration continues unbroken:

There all the fleet their crooked anchors moor,
And the tall ships stand rang'd along the shore.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER VII.

INTERPRETATIO. Tu etiam, ô Caïeta, nutrix Æneæ, tribuisti moriens famam immortalem nostris litoribus: et nunc memoria tua custodit locum; et nomen *tuum* indicat sepulchrum *tuum* in magnâ Italiâ, si aliquis est hic honor. At pius Æneas factis exequiis *juxta* consuetudinem, extructâ mole sepulchri, postquam tumida maria pacata sunt, continuat navigationem velis et deserit portum. Venti favent circa noctem: et Luna splendida non obstat cursui: mare fulget sub *ejus* luce tremulâ. Leguntur litora vicina terræ Circææ: ubi filia Solis opulenta sonat continuo cantu

TU quoque litoribus nostris, Æneïa nutrix,
Æternam moriens famam, Caieta, dedisti:
Et nunc servat honos sedem tuus; ossaque nomen
Hesperiâ in magnâ, si qua est ea gloria, signat.
At pius exequiis Æneas ritè solutis,
Aggere composito tumuli, postquam alta quiêrunt
Æquora, tendit iter velis, portumque relinquit.
Aspirant auræ in noctem: nec candida cursum
Luna negat: splendet tremulo sub lumine pontus.
Proxima Circææ raduntur litora terræ:
Dives inaccessos ubi Solis filia lucos

NOTES.

Latinus entertains Æneas, and promises him his only daughter, Lavinia, the heiress of his crown. Turnus, who was her lover, favoured by her mother, and stirred up by Juno and Alecto, breaks the treaty which was made, and engages in his quarrel Mezentius, Camilla, Messapus, and other neighbouring princes; whose forces, and the names of their commanders, are particularly related.

1. *Tu quoque.* This refers to what the poet had told us before of Misenus having a sepulchral monument raised to his honour on the coasts of Italy, in those lines of the former book that immediately precede the description of the infernal regions, verse 232.

At pius Æneas ingenti mole sepulchrum
Imponit, suaque arma viro, remumque, tubamque,
Monte sub aërio, qui nunc Misenus ab illo
Dicitur, æternumque tenet per sæcula nomen:

In connexion with which these verses follow:

Tu quoque litoribus nostris, Æneïa nutrix,
Æternam moriens famam, Caïeta, dedisti.

2. *Caïeta,* now Gaeta.

3. *Servat honos sedem tuus.* Some make this an hypallage for *sedes servat honorem tuum.* Perhaps it means, that Caïeta's name honoured, preserved, and protected the place.

4. *Hesperiâ in magnâ.* Italy was called *Hesperia magna,* or the Great, in contradistinction to Spain, which was denominated Hesperia the Less.

6. *Aggere composito tumuli.* The earth, raised up into a heap over the corpse or ashes, is called *agger tumuli, agger* signifying any eminence; as *agger viæ,* Æn. v. 273. and *agger ripæ,* Æn. VI. 106.

8. *Candida Luna,* the silver moon. As the sun from his flaming brightness is called *aureus,* so the moon from her paler light derives the epithet of *candida,* or *argentea.*

11. *Inaccessos lucos,* i. e. very difficult of access.

Assiduo resonat cantu, tectisque superbis
Urit odoratam nocturna in lumina cedrum,
Arguto tenues percurrens pectine telas.
Hinc exaudiri gemitus, iræque leonum
Vincla recusantûm et serâ sub nocte rudentûm:
Setigerique sues, atque in præsepibus ursi
Sævire, ac formæ magnorum ululare luporum:
Quos hominum ex facie Dea sæva potentibus herbis
Induerat Circe in vultus ac terga ferarum.
Quæ ne monstra pii paterentur talia Troës
Delati in portus, neu litora dira subirent;
Neptunus ventis implevit vela secundis,
Atque fugam dedit, et præter vada fervida vexit.
Jamque rubescebat radiis mare, et æthere ab alto
Aurora in roseis fulgebat lutea bigis:
Cùm venti posuere, omnisque repentè resedit
Flatus, et in lento luctantur marmore tonsæ.
Atque hìc Æneas ingentem ex æquore lucum
Prospicit: hunc inter fluvio Tyberinus amœno,
Vorticibus rapidis et multâ flavus arenâ,
In mare prorumpit: variæ circùmque supràque

per sylvas invias; et *in* domo magnificâ accendit cedrum odoriferam ad lucem nocturnam, addensans acuto pectine telas subtiles. Hinc *cæperunt* audiri voces, et furores leonum exeuntium vinculis et rudentium per mediam noctem: et setosi porci, et ursi *cæperunt* frendere in stabulis, et species magnorum luporum ululare: quos Circe, crudelis Dea, mutaverat efficacibus herbis ex figurâ hominum in vultus et pellem ferarum. Quæ talia portenta ne paterentur pii Trojani, provecti in portum *illum*, et ne appellerent ad funesta litora; Neptunus inflavit vela prosperis ventis, et acceleravit cursum, et impulit *naves* ultra spumosum *hoc* mare. Et jam mare rubescebat luce, et ab alto cœlo Aurora crocea splendebat in equis duobus roseis: quando venti quieverunt, et omnis flatus subito cessavit, et remi laborant in mari immoto. Tunc autem Æneas vidit e mari magnam sylvam: per illam Tybris, grato fluvio, celeri impetu, et flavus plurimis arenis, prorùit in mare: diversæ aves, assuetæ litoribus et alveo fluvii, circùm et suprà

NOTES.

12. *Resonat. Facit vel docet resonare;* a neuter verb for an active one.

16. *Rudentûm.* It is properly the province of asses to bray, *rudere;* and of the lion, to roar, *rugire;* but the later Latin writers used *rudere* in the same sense with *rugire.*

17. *Ursi.* This whole description is borrowed from Homer, Odyssey 10. and, as Scaliger observes, highly improved. It must, says Pope, be confessed, that *iræ leonum, vincla recusantûm,* and the epithets and short descriptions applied to the nature of each savage, are beautiful additions. Virgil likewise differs from Homer in the manner of description. Homer draws the beasts with the gentleness of nature, Virgil paints them with the fierceness of savages. The reason of Homer's conduct is, because they still retain the sentiments of men in the form of beasts, and consequently their native tenderness. To this remark Pitt subjoins, that Virgil heightens the allegory by representing these lovers of sensual pleasure not only disguised in the shape of beasts, but endued likewise with profligate and savage dispositions; not to mention that the hearing of their roarings at a distance, a circumstance not found in Homer, is very affecting to the imagination. Milton, in his Comus, had an eye to this passage:

——— Whence night by night
He, and his monstrous routes, are heard to howl
Like stabled wolves, or tigers at their prey,
Doing abhorred rites to Hecate,
In their obscured haunts of inmost bow'rs.

Spenser has a like allusion:

Ere long they heard a hideous bellowing
Of many beasts that roar'd outrageously.

19. *Quos hominum ex facie.* Circe is said to have transformed men into wild beasts, by means of certain herbs, and a magical wand, with which she touched them. The fable is taken from Homer, Odyss. X. 135. and the moral sense of it is given by Horace, 1 Ep. I. 23.

27. *Venti posuere,* i. e. *Posuere se.*

28. *Lento marmore.* Ruæus interprets *lento* by *immoto;* Dr. Trapp renders it *yielding,* which clashes with the idea of *luctantur.* Davidson takes it in the common sense of *segnis* or *tardus,* as we say in English, the *sleepy main,* when it is quite calm, seems to be indolent, and loves not to stir, or be put into motion, as appears to have been the case here.

28. *Tonsæ.* The oars are so called, because made of planed or shaven wood.

30. *Tyberinus.* The river or the god of the river.

32. *Variæ circùmque, &c.* This marks the time of Æneas' arrival in Italy to have been about the beginning or middle of spring, in which season the birds are all life and motion, fluttering about to court their mates, and celebrate their little loves.

recreabant cantu cœlum, et per sylvam volabant. Jubet socios detorquere cursum, et appellere proras litori: et gaudens subit amnem umbrosum. Age modò, ô Erato, explicabo, qui reges, quæ tempora rerum, quis status fuerit veteris Latii; quando peregrinus exercitus primò applicuit classem Italico litori: et revolvam initia primi belli. Tu Dea, tu doce poëtam. Narrabo bella horrida: narrabo exercitus, et reges irâ impulsos in cædem, et turmas Tyrrhenas, et Italiam universam consociatam ad arma. Oritur mihi gravior series rerum, suscipio opus difficilius, *quàm prius*. Rex Latinus, jam grandævus, gubernabat agros et urbes quietas in pace diuturnâ. Audimus hunc natum Fauno et Maricâ Nymphâ Laurente. Picus *fuerat* pater Fauni: et *Picus* te patrem habebat, ô Saturne; tu primum caput *ejus* familiæ. Filius Latino et soboles mascula nulla erat,

Assuetæ ripis volucres et fluminis alveo,
Æthera mulcebant cantu, lucoque volabant.
Flectere iter sociis, terræque advertere proras
Imperat: et lætus fluvio succedit opaco.
Nunc age, qui reges, Erato, quæ tempora rerum,
Quis Latio antiquo fuerit status, advena classem
Cùm primùm Ausoniis exercitus appulit oris,
Expediam: et primæ revocabo exordia pugnæ.
Tu vatem, tu Diva mone: dicam horrida bella,
Dicam acies, actosque animis in funera reges,
Tyrrhenamque manum, totamq; sub arma coactam
Hesperiam. Major rerum mihi nascitur ordo,
Majus opus moveo. Rex arva Latinus et urbes
Jam senior longâ placidas in pace regebat.
Hunc Fauno et Nymphâ genitum Laurente Maricâ
Accipimus. Fauno Picus pater: ipse parentem
Te, Saturne, refert; tu sanguinis ultimus auctor.
Filius huic, fato Divûm, prolesque virilis
Nulla fuit: primâque oriens erepta juventâ est.
Sola domum et tantas servabat filia sedes;
Jam matura viro, jam plenis nubilis annis.
Multi illam magno è Latio totâque petebant
Ausoniâ. Petit ante alios pulcherrimus omnes
Turnus, avis atavisque potens: quem regia conjux

Deorum voluntate: et nascens mortua fuerat *in* primâ infantiâ. Filia unica tenebat domum et totam regionem: jam apta marito, jam nubilis ob adultam ætatem. Plurimi è magno Latio et totâ Italiâ illam ambiebant. Ambit præ cæteris omnibus formosissimus Turnus, potens avis et atavis, quem assumi generum uxor regis

NOTES.

34. *Æthera mulcebant.* The air, calm, soft and serene, is considered poetically as listening to the warbling of the birds.

37. *Erato.* He invokes Erato, the muse who presides over love, because the source of the following war is from the love of Turnus and Æneas to Lavinia. This muse presided also over lyric, tender, and amorous poetry. She is represented as crowned with roses and myrtle; holding in her right hand a lyre, and a lute in her left, musical instruments of which, by some, she is said to be the inventress. Love is often placed by her side holding a lighted flambeau, while herself appears with sometimes a thoughtful, at others with a gay and animated countenance. She was invoked by lovers, especially in the spring, the very period of the year Virgil is describing.

37. *Quæ tempora rerum.* All the interpreters join *tempora* in construction with *rerum*, which, though it may perhaps be admitted, yet sounds harshly; whereas *status rerum* is easy and natural.

45. *Rex Latinus, &c.* Dionysius of Halicarnassus agrees with Virgil, that Latinus reigned over the ancient inhabitants of Latium, and had no male issue, but had one daughter, whom Æneas married. As to his genealogy, Virgil speaks doubtfully of it; and others accordingly give him a different one.

47. *Fauno.* Faunus was a son of Picus who is said to have reigned in Italy 1300 years before Christ. For his bravery he was called the son of Mars. He raised a temple in honour of the god Pan called by the Latins Lupercus, at the foot of the Palatine hill, and was renowned for kindness to strangers.

47. *Maricâ.* Marica was a nymph of the river Liris. She married Faunus, by whom she had Latinus. She was afterwards called Fauna and Fatua, and honoured as a goddess. A city of Campania bore her name.

49. *Ultimus auctor,* the remotest founder. It may be translated *first founder;* for *primus* in descending is *ultimus* in ascending.

52. *Filia. Lavinia,* the daughter of king Latinus and Amata. She was betrothed to her relation king Turnus. But because the oracle ordered her father to marry her to a foreign prince, she was given to Æneas.

53. *Jam matura viro, jam plenis nubilis annis.* The former expression, according to Servius, refers to her strength and growth of body; the latter to her age.

56. *Avis atavisque potens.* Literally, powerful in grandfathers, and great-great-grandfathers.

56. *Regia conjux.* Amata, sister of Venilia.

Adjungi generum miro properabat amore:
Sed variis portenta Deûm terroribus obstant.
Laurus erat tecti medio, in penetralibus altis,
Sacra comam, multosque metu servata per annos:
Quam pater inventam, primas cùm conderet arces,
Ipse ferebatur Phœbo sacrâsse Latinus;
Laurentisque ab eâ nomen posuisse colonis.
Hujus apes summum densæ, mirabile dictu,
Stridore ingenti liquidum trans æthera vectæ,
Obsedêre apicem: et pedibus per mutua nexis,
Examen subitum ramo frondente pependit.
Continuò vates: Externum cernimus, inquit,
Adventare virum; et partes petere agmen easdem
Partibus ex iisdem, et summâ dominarier arce.
Prætereà castis adolet dum altaria tædis,
Et juxta genitorem adstat Lavinia virgo:
Visa nefas, longis comprêndere crinibus ignem,
Atque omnem ornatum flammâ crepitante cremari:
Regalesque accensa comas, accensa coronam
Insignem gemmis: tum fumida lumine fulvo
Involvi, ac totis Vulcanum spargere tectis.
Id verò horrendum ac visu mirabile ferri.
Namque fore illustrem famâ fatisque canebant
Ipsam, sed populo magnum portendere bellum.
At rex sollicitus monstris oracula Fauni
Fatidici genitoris adit: lucosque sub altâ
Consulit Albuneâ; nemorum quæ maxima sacro
Fonte sonat, sævamque exhalat opaca Mephitim.
Hinc Italæ gentes omnisque Oenotria tellus

mirifico studio instabat: sed prodigia Deorum obsistunt per varios terrores. Laurus erat in medio domûs, in intimis recessibus, sacra *secundùm* frondes, et ob religionem servata per multos annos. Pater Latinus dicebatur dicâsse illam Phœbo, repertam cùm fundaret prima mœnia; et ab illâ dedisse nomen Laurentibus incolis. Apes densæ, *res* mira dictu, trans levem aërem volantes magno stridore insederunt supremum illius cacumen: et pedibus invicem conjunctis, examen repentinum pependit è frondoso ramo. Statim vates dixit: Videmus appropinquare hominem peregrinum: et exercitum ex eâdem regione quærere *hanc* eandem regionem, et regnare in *hâc* supremâ arce. Prætereà dum Lavinia virgo accendit altaria sacris facibus, et stat prope patrem: (res horrida) visa est corripere ignem longis capillis et comburi flammâ sonante *secundùm* omnia ornamenta: et *visa est* accensa *secundùm* regias comas, accensa *secundùm* coronam spectabilem gemmis: deinde fumans *visa est* cingi rutilanti luce, et jactare ignem totâ domo. Hoc autem *cæpit* haberi terribile et visu admirabile. Etenim dicebant ipsam illustrem famâ et fortunâ futuram *esse*, sed minari genti magnum bellum. At rex territus his prodigiis vadit ad oracula fatidici Fauni patris *sui* et consulit sylvas *sitas* sub altâ Albuneâ: quæ *Albunea sylva* maxima sylvarum resonat sacro fonte, et umbrosa emittit densam Mephitim. Italæ nationes et omnis terra Oenotria accipiunt

NOTES.

60. *Metu.* By a religion, which originated in dread. *Primus in orbe Deos fecit timor.*

62. *Phœbo sacrâsse.* Because the laurel was sacred to Phœbus.

70. *Dominarier;* for *dominari.*

71. *Adolet altaria.* Frankincense was burned on the altars of the domestic gods. Æn. I. 708 *Flammis adolere Penates.*

72. *Et juxta.* Pierius informs us that some good manuscripts read *ut juxta*; according to which reading Latinus himself, not his daughter, performed the sacrifice.

75. *Coronam.* Father Hardouin attempts to prove from this passage, that the Æneid was the work of modern impostors; but at the same time greatly betrays his own ignorance of ancient customs. How can a king's daughter, says he, be represented with a crown upon her head, before that ensign was ever made use of. Besides, says he, no woman is seen with a crown, on coins, till the thirteenth century; and thence concludes, that the Æneid was composed after that time. But it is notorious that those who sacrifice, whether kings or private persons, *always* performed the ceremony with a crown upon their heads. La Cerda thinks that Lavinia is here crowned according to the ancient custom of virgins when about to marry.

77. *Vulcanum.* The god of fire for the fire itself. This second prodigy, a lambent flame, is taken from the history of Servius Tullius. The reader who would wish to acquaint himself with the fact, and its interpretation, may consult Cic. de divin. l. 1. Valer. Max. 1. 6. Livius 1. 39. Florus 1. 6. 1.

84. *Mephitim. Mephitis,* says Servius, is properly the stench of sulphureous waters, especially in groves, where the density of the trees confines the stench, and renders it more noisome. That *Mephitis* signifies such a kind of smell, appears also from the epithet given to it by Persius, Sat. III. 99.

Turgidus hic epulis, atque albo ventre, lavatur,
Gutture sulphureas lentè exhalante mephites.

85. *Oenotria.* Italy was first called Hesperia, then Ausonia, and afterwards Oenotria, from Oenotrus, a son of Lycaon, the Arcadian.

inde responsa in *rebus* incertis. Sacerdos cùm obtulit illic dona, et per noctem tacitam jacuit *super* pelles suppositas ovium immolatarum, et quæsivit *illic* somnum; videt multas figuras vagantes mirabilibus modis, et audit voces multiplices, et fruitur sermone Deorum, et alloquitur Acheronta. è profundo Averno. Tunc etiam ipse pater Latinus, poscens responsa, illic sacrificabat *de* more centum oves lanigeras: et jacebat extensus super earum pelle et stratis velleribus. Vox repentina emissa est ex intimâ sylvâ: O mea proles, ne quære jungere filiam *tuam* conjugio Latino; neve confide lectis præparatis. Venit gener peregrinus: qui progenie *suâ* extollet nostrum nomen ad sidera; et cujus de stirpe posteri videbunt omnia versari et regi *sub* pedibus *suis*, quâcumque Sol revertens aspicit geminum Oceanum. Latinus ipse non continet *in* ore suo hæc responsa Fauni patris, et hæc monita data *per* noctem tacitam; sed jam fama circumundique volans sparserat *ea* per urbes Italicas: cùm juventus Trojana applicuit naves ad crepidinem herbosam litoris. Æneas, et

In dubiis responsa petunt: huc dona sacerdos
Cùm tulit, et cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit:
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque Deorum
Colloquio, atque imis Acheronta affatur Avernis.
Hìc et tum pater ipse petens responsa Latinus,
Centum lanigeras mactabat ritè bidentes;
Atque harum effultus tergo stratisque jacebat
Velleribus. Subita ex alto vox reddita luco est:
Ne pete connubiis natam sociare Latinis,
O mea progenies; thalamis neu crede paratis.
Externi veniunt generi, qui sanguine nostrum
Nomen in astra ferant; quorumque à stirpe nepotes,
Omnia sub pedibus, quà Sol utrumque recurrens
Aspicit Oceanum, vertique regique videbunt.
Hæc responsa patris Fauni monitusque silenti
Nocte datos, non ipse suo premit ore Latinus;
Sed circùm latè volitans jam fama per urbes
Ausonias tulerat: cùm Laomedontia pubes
Gramineo ripæ religavit ab aggere classem.
Æneas, primique duces, et pulcher Iülus,
Corpora sub ramis deponunt arboris altæ:
Instituuntque dapes, et adorea liba per herbam
Subjiciunt epulis (sic Jupiter ille monebat)
Et Cereale solum pomis agrestibus augent.
Consumptis hìc fortè aliis, ut vertere morsus
Exiguam in Cererem penuria adegit edendi;
Et violare manu malisque audacibus orbem
Fatalis crusti, patulis nec parcere quadris:

præcipui duces, et formosus Ascanius, sternunt corpora *sua* sub ramis arboris altæ: et inchoant epulas, et in gramine supponunt cibis placentas è frumento, sicut ipse Jupiter suggerebat, et onerant *illud* solum panis fructibus sylvestribus. Illìc cæteris absumptis, cùm inopia ciborum coegeret *eos* vertere morsus in panem exiguum: et frangere manu ac dentibus audacibus orbem fatalis crustæ, nec abstinere *à* planis quadris: Ascanius jocans, dixit:

NOTES.

91. *Acheronta.* Acheron was one of the rivers in hell, often hell itself: here it represents the infernal powers.

92. *Pater Latinus.* The attentive reader must have observed that *Pater* in Virgil is a title of the highest dignity; it implies authority and power, conducted with equity and goodness, whether that power be vested in a father, or a sovereign, who is the father of his people. Hence it is ascribed not only to kings, but to the gods, and especially to Jove, the common parent of the universe. And Virgil all along honours his hero with this appellation.

96. *Latinis.* A name taken from Latium, and including the Aborigines, the Rutulians, the Laurentians, the Volscians, &c.

100. *Utrumque recurrens.* From the east to the west.

111. *Cereale solum.* Whatever is placed under any thing to support it is called *solum;* as the sea to a ship, the air to a bird on the wing. Though this circumstance of their eating their trenchers be but low in itself, yet by help of happy metaphors the poet has found a way to give a dignity to this simple story; instead of the common expression for bread, using Cereale solum, exiguam Cererem, orbem fatalis crusti, patulis quadris.

113. *Cererem.* The goddess Ceres, by a metonymy, for the bread she supplies. Founders of colonies, says Catrou, ought to accustom themselves to live upon a little.

114. *Et violare manu.* The expression *violare* shows that the eating tables were reckoned sacred among the ancient Pagans. They were a kind of altars, on which libations were performed to the gods both before and after meals.

115. *Fatalis.* Not what we commonly call *fatal* in English, but on which some great event of fate depends, or which is a pledge of fate.

115. *Patulis quadris.* How comes it that the poet here calls them squares, when at

Heus! etiam mensas consumimus, inquit Iülus.
Nec plura, alludens. Ea vox audita laborum
Prima tulit finem: primamque loquentis ab ore
Eripuit pater, ac stupefactus numine pressit.
Continuò: Salve fatis mihi debita tellus;
Vosque, ait, ô fidi Trojæ salvete Penates.
Hìc domus, hæc patria est. Genitor mihi talia (namq;
Nunc repeto) Anchises fatorum arcana reliquit:
Cùm te, nate, fames ignota ad litora vectum
Accisis coget dapibus consumere mensas;
Tum sperare domos defessus, ibique memento
Prima locare manu molirique aggere tecta.
Hæc erat illa fames: hæc nos suprema manebant,
Exitiis positura modum.
Quare agite: et primo læti cum lumine Solis,
Quæ loca, quive habeant homines, ubi mœnia gentis,

Heus! etiam comedimus mensas! Nec *dixit* plura. Vox illa audita indicavit prima terminum laborum: et pater excepit *eam* primus ab ore loquentis, et *secum* expendit admiratus oraculum. Statimque dixit; Salve terra debita mihi per fatum; et vos salvete, ô Penates Trojani. Hìc *est* domus, hæc est patria. Etenim nunc reminiscor, pater Anchises deposuit apud me talia secreta fatorum: Fili, *aiebat*, quando fames coget te appulsum incognitis litoribus comedere mensas, cibis deficientibus, tunc fatigatus memento sperare sedem *certam*, et manu statuere illic ac cingere mœnibus primam urbem. Illa fames erat *ista;* hi *casus* extremi erant destinati nobis allaturi finem miseriis. Agite igitur: et sub primam lucem Solis inquiramus læti, quænam *sint hæ* regiones, aut quinam homines occupent *eas*, ubi *sint* urbes *illius* nationis;

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the same time he mentions their circular form, *orbem fatalis crusti?* The antiquaries reconcile this, by telling us they were a kind of circles divided into quadrants by two lines drawn through the centre at right angles; in confirmation of which Cerda quotes Moretus:

Format opus, palmaque suum dilatat in orbem,
Et notat expressis æquo discrimine quadris.

Of these quadrants of the circle each was called *quadra*, as being the fourth part of the whole cake. This explains Horace, 1 Ep. XVII. 49.

Et mihi dividuo fundetur munere quadra,

and other passages in the Roman authors. See Mart. Epig. LXXVI. Lib. III. and Epig. XLV. Lib. IX.

117. *Alludens.* The poet, says Mr. Addison, took matters of fact as they came down to him, and circumstanced them after his own manner, to make them the more natural, agreeable, or surprising. I believe, he adds, very many readers have been shocked at the ludicrous prophecy which one of the Harpies, in the third book announced to the Trojans, namely that they should build the intended city, and be reduced by hunger to eat their very tables. But when they hear that this was one of the circumstances that had been transmitted to the Romans in the history of Æneas, they will think the poet did well in taking notice of it. Dionysius Halicarnassus acquaints us that a prophetess had foretold Æneas that he should take his voyage westward until his companions should eat their tables, and that accordingly upon his landing in Italy, they were eating their flesh upon cakes of bread for want of other conveniences. They afterwards fed upon the cakes, upon which one of the company said merrily, we are eating our tables. They immediately, says the historian, took the hint, and concluded the prophecy to be fulfilled. As Virgil did not think proper to omit so material a particular in the history of Æneas, it may be worth while to consider with how much judgment he has qualified it. *The prophetess who foretels it is a hungry harpy.* The person *who discovers it the young Ascanius:*

Heus, etiam mensas consumimus, inquit Iulus,
Nec plùra, alludens.

Such an observation, which is beautiful in the mouth of a boy, would have been ridiculous in any of the rest of the company. The *violare manu* informs us that the ancients looked upon their tables as sacred things. Ruæus thinks the evil of eating their tables may be considered as foretold by Anchises. Æn. 6. 890. Certainly Æneas had received such intelligence from his father:

Cum te, nate, fames, ignota ad litora vectum
Accisis coget dapibus consumere mensas,
Tum sperare domos, &c.

117. *Laborum,* i. e. their toils by sea, their toils before their arrival in the promised land.

119. *Pressit.* Servius explains it *pressit vocem Ascanii:* but, because this is implied in the preceding words, *eripuit primam vocem ab ore loquentis,* we are rather inclined to understand it *pressit suam vocem;* He kept silence, and mused awhile on the accomplishment of the mysterious oracle.

129. *Exitiis positura modum,* their woes or disasters by sea, as is said above. Æneas knew that calamities still more severe awaited him by land.

Sed terrâ graviora manent.

et abeamus *in loca* remota à portu. Nunc effundite pateras *in honorem* Jovis, et precibus invocate patrem Anchisen, et rursùs afferte vinum *in* mensas. Sic locutus, posteà cingit caput ramo viridi, orat Genium *hujus* loci, et Terram primam Deorum, et Nymphas, et Deos fluviorum adhuc incognitos: deinde Noctem, et sidera surgentia per noctem, et Jovem Idæum, et matrem Phrygiam per ordinem invocat, et geminos parentes *è* cœlo et *ex* inferis. Tunc Jupiter omnipotens intonuit ter serenus è supremo cœlo, et monstravit è cœlo nubem coruscantem auro et radiis luminis, ipse commovens *eam* manu. Tunc statim rumor spargitur per exercitum Trojanum, venisse diem quo ædificent urbem destinatam. Certatim renovant epulas, et gaudentes magnis præsagiis disponunt pocula, et coronant vina. Quando dies postera nascens cinxit terras luce; separati inquirunt urbem, et terminos, et litora *hujus* nationis: *discunt*, hæc *esse* stagna fontis Numici, hoc esse flumen Tybrim, hìc manere generosos Latinos. Tunc filius Anchisæ imperat centum oratores electos ex omni ordine ire ad magnificam urbem regis, omnes coronatos ramis Minervæ: et portare *illi* viro munera, et petere pacem *pro* Trojanis. Non *est* mora; jussi properant, et vadunt celeribus passibus: *Æneas* ipse describit muros depressâ fossâ, et inchoat urbem, et in litore cingit primam habitationem vallo et pinnis in formam castrorum. Et jam juvenes perfuncti itinere videbant turres et domos altas Latinorum,

Vestigemus; et à portu diversa petamus.
Nunc pateras libate Jovi, precibusque vocate
Anchisen genitorem, et vina reponite mensis.
Sic deinde effatus, frondenti tempora ramo
Implicat, et, Geniumque loci, primamque Deorum
Tellurem, Nymphasque et adhuc ignota precatur
Flumina: tum Noctem, noctisque orientia signa,
Idæumq; Jovem, Phrygiamque ex ordine matrem
Invocat, et duplices cœloque Ereboque parentes.
Hìc pater omnipotens ter cœlo clarus ab alto
Intonuit, radiisque ardentem lucis et auro
Ipse manu quatiens ostendit ab æthere nubem.
Diditur hìc subitò Trojana per agmina rumor,
Advenisse diem quo debita mœnia condant.
Certatim instaurant epulas, atque omine magno
Crateras læti statuunt, et vina coronant.
Postera cùm primâ lustrabat lampade terras
Orta dies; urbem, et fines, et litora gentis
Diversi explorant: hæc fontis stagna Numici,
Hunc Tybrim fluvium, hìc fortes habitare Latinos.
Tum satus Anchisâ delectos ordine ab omni
Centum oratores augusta ad mœnia regis
Ire jubet, ramis velatos Palladis omnes:
Donaque ferre viro, pacemque exposcere Teucris.
Haud mora: festinant jussi, rapidisque feruntur
Passibus: ipse humili designat mœnia fossâ,
Moliturque locum, primasque in litore sedes
Castrorum in morem pinnis atque aggere cingit.
Jamque iter emensi, turres ac tecta Latinorum

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132. *A portu diversa.* Ruæus renders *diversa* here by *remota;* but the meaning plainly is, that they were to take different routes, in order to explore the several quarters of the country; as it is explained, verse 150. *Urbem et fines diversi explorant.*

133. *Pateras.* The bowls are here put for the wine in the bowls; a figure common in all languages.

134. *Reponite.* Servius explains it two ways; Aut timore Ascanii interrupta renovate; aut reponite, frequenter ponite, *i. e.* crebro libate, crebro bibite.

139. *Idæumque Jovem.* Jupiter was born on Ida, a mountain of Crete, and educated in the Dictæan cave.

141. *Clarus* may either signify *loud*, or in a clear serene sky.

142. *Intonuit.* Thunder occurring when the sky is clear, was sometimes considered as auspicious and sometimes otherwise. Georg. 1. 487.

142. *Radiisque lucis et auro*, is the same as *radiis aureæ lucis*, by a figure frequent in Virgil.

144. *Diditur;* not *deditur*. The first is from *dido*, I distribute; the last from *dedo*, I deliver up. So Horace, Sat. 1. 2. 2. 66.

Servis ——— munia *didit.*

So also Lucretius, lib. 5.

de fulmine
Inde omnis flammarum *diditur* ardor.

150. *Numici.* The Numicus was a small river of Latium near Lavinium, where the dead body of Æneas was found, and where Anna, Dido's sister, drowned herself.

154. *Ramis Palladis.* The olive, a badge of peace, was sacred to Pallas.

159. *Pinnis.* The *pinnæ* in the original signification were the tufts or crests on the soldiers' helmets, as Varro, speaking of them, says, *de Ling. Lat.* Lib. IV. Ab his quas insigniti milites habere in galeis solent, et in gladiatoribus Samnites. Hence

Ardua cernebant juvenes, muroque subibant.
Ante urbem pueri et primævo flore juventus
Exercentur equis, domitantque in pulvere currus:
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent, cursuque ictuque lacessunt.
Cùm provectus equo longævi regis ad aures
Nuntius ingentes ignotâ in veste reportat
Advenisse viros. Ille intra tecta vocari
Imperat, et solio medius consedit avito.
Tectum augustum, ingens, centum sublime columnis,
Urbe fuit summâ, Laurentis regia Pici,
Horrendum sylvis et relligione parentum.
Hinc sceptra accipere, et primos attollere fasces
Regibus omen erat: hoc illis curia templum,
Hæc sacris sedes epulis: hìc ariete cæso
Perpetuis soliti patres considere mensis,
Quin etiam veterum effigies ex ordine avorum
Antiquâ è cedro, Italusque, paterque Sabinus
Vitisator, curvam servans sub imagine falcem;

et appropinquabant muro. Ante urbem pueri et juvenes *in* primâ pubertate exercentur equis, et regunt currus in arenâ: aut intendunt difficiles arcus, aut vibrant brachiis spicula flexibilia, et provocant *se* cursu atque jactu *telorum*. Tunc nuncius vectus equo refert ad aures grandævi regis venisse magnos homines in habitu incognito. Ille jubet *eos* adduci intra domum, et sedet in avito solio, in medio *suorum*. Fuit in altissimâ *parte* urbis domus magna, magnifica, educta centum columnis, palatium Laurentis Pici, tremenda *ob* sylvas et religionem majorum. Initium erat regibus, inde sumere sceptra, et erigere primos fasces: hæc curia *erat* illis templum, hic locus *destinatus* sacris conviviis: hìc mactato ariete patres solebant sedere *ad* mensas longas. Imò prætereà stabant in vestibulo per ordinem imagines veterum patrum ex antiquâ cedro, et Italus, et pater Sabinus plantator vitis, tenens in imagine falcem curvatam;

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they were applied to the turrets and battlements in fortification, and here seem to signify the parapet or defence on the outside of the rampart.

163. *Domitantque in pulvere currus. Currus* here must mean the horses yoked in the chariot.

164. *Lenta*, pliant, or easily shaken.

165. *Cursuque ictuque lacessunt.* La Cerda understands, by *cursu*, the throwing of the javelin, which they darted in running forward, and by *ictu*, the shooting of the arrow. But *cursu* refers to one sort of exercise mentioned before, *viz.* the horse or chariot races; and *ictu* comprehends the other, namely, the shooting and darting.

172. *Relligione.* By this we understand all the religious monuments, images, groves, &c. that had been consecrated by the founders of the Laurentine family, together with the religious ceremonies that had been there performed, some of which he mentions afterwards.

174. *Omen erat.* This Ruæus, Dr. Trapp, and others, will have to be for *initium erat*, because *auspicium*, a word of the same import with *omen*, sometimes occurs in the sense of *initium*. But by these metonymies and substitutions they obscure and often explain away the spirit of the original. *Omen erat* may rather signify it was an omen, or a practice on which they laid the stress of religion, and on which they imagined their king's prosperity in some measure depended; so that they would have thought their consecration deficient, unless it had been performed in that particular place.

174. *Curia.* The *curia* was a place where public concerns, *curantur*, were attended to, whether divine, as sacrifices; or human, as judgments, counsels and the like.

176. *Perpetuis considere mensis.* The most ancient table-posture was that of sitting; luxury afterwards introduced that of lying on couches. The *mensæ perpetuæ* here mentioned were tables extended from one end of the hall to the other, which are still used in countries where artless simplicity prevails.

178. *Antiquâ*, may signify durable, it being the quality of cedar not to corrupt.

178. *Italus.* This Italus was an Arcadian prince who came to Italy. It is supposed he received divine honours after his death. The statues of the first old kings of Latium must have been peculiarly affecting to their posterity, the Roman people.

178. *Paterque Sabinus*, the second king of Italy, founder of the Sabines, to whose country he gave his name. La Cerda makes a stop at Sabinus, and construes *vitisator, curvam, &c.* with *Saturnusque senex*, the sithe being the constant symbol of that god; and to him the plantation of the vine in Italy is ascribed by Ovid and other authors.

179. *Sub imagine.* Servius explains it *sub oculis.* Dr. Trapp translates it very oddly *in imagery*, as if the poet had been apprehensive that it might be taken for a real sithe, and therefore would tell his reader it was but the image or appearance of one. The meaning, no doubt, is, that the sithe hung down in his hand, and the statue was in a stooping posture looking at it.

et senex Saturnus, et effigies Jani bifrontis; et alii reges à *primâ* origine, qui certando pro patria tulerant vulnera bellica. Et prætereà pendent circa sacra limina arma plurima, capti currus, et curvæ secures, et cristæ capitum, et magna claustra portarum, et spicula, et scuta, et rostra avulsa navibus. Ipse Picus, domitor equorum, sedebat *cum* baculo Quirinali, et vestitus parvâ trabeâ; et sinistrâ manu ferebat scutulum; *Picus*, quem amatrix Circe, correpta *nimiâ* cupiditate percussum aureâ virgâ et transformatum venenis fecit avem; et variavit coloribus *ejus* alas. Latinus sedens intra tale templum Deorum et avitam domum, accersivit Trojanos ad se sub tecta: et prior dixit hæc ore tranquillo *iis* ingressis: O Trojani (neque enim ignoramus et urbem et genus *vestrum*, et cogniti direxistis *huc* mari navigationem) dicite quid petitis? quæ causa tulit per tot maria cœrulea ad litus Italicum naves *vestras*, aut cujus *rei* indigentes? Sive pulsi errore viarum, sive procellis (qualia multa navigantes tolerant per altum mare) ingressi estis ripas fluvii *nostri*, et statis in portu; ne fugiatis *hoc* hospitium: et ne nesciatis Latinos *esse* populum Saturni, non justum per vincula legum, *sed* sponte suâ, et continentem se *in* consuetudine *illius* antiqui Dei. Et sanè recordor (*quanquam* fama *illa* minùs nota *est* ob vetustatem)

Saturnúsque senex, Janique bifrontis imago,
Vestibulo astabant: aliique ab origine reges,
Martia qui ob patriam pugnando vulnera passi.
Multaque prætereà sacris in postibus arma,
Captivi pendent currus, curvæque secures,
Et cristæ capitum, et portarum ingentia claustra,
Spiculaque, clypeique, ereptaque rostra carinis.
Ipse Quirinali lituo parvâque sedebat
Succinctus trabeâ, lævâque ancile gerebat
Picus, equûm domitor: quem capta cupidine conjux
Aureâ percussum virgâ, versumque venenis,
Fecit avem Circe, sparsitque coloribus alas.
Tali intus templo Divûm, patriâque Latinus
Sede sedens, Teucros ad sese in tecta vocavit:
Atque hæc ingressis placido prior edidit ore:
Dicite Dardanidæ (neque enim nescimus et urbem
Et genus, auditique advertitis æquore cursum)
Quid petitis? quæ causa rates, aut cujus egentes
Litus ad Ausonium tot per vada cœrula vexit?
Sive errore viæ, seu tempestatibus acti,
(Qualia multa mari nautæ patiuntur in alto)
Fluminis intrâstis ripas, portuque sedetis;
Ne fugite hospitium: neve ignorate Latinos
Saturni gentem, haud vinclo nec legibus æquam,
Sponte suâ, veterisque Dei se more tenentem.
Atque equidem memini (fama est obscurior annis)

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187. *Quirinali lituo*, an augural wand, such as Romulus used to wield, being skilled in augury, as we learn from Plutarch. It is therefore called *quirinalis lituus*, the wand of Romulus, by anticipation.

188. *Succinctus trabeâ.* *Trabea* was the augur's robe; broad trimmings of purple ran across it like beams, whence it had the name. It was short and narrow: for which reason Picus is said to be *succinctus parvâ trabeâ.*

188. *Ancile.* This was a small shield and perfectly round, such as was said to have fallen from heaven in the reign of Numa. Ovid describes such a one:

Idque ancile vocant quòd ab omni parte recisum est,
Quemque notes oculis, angulus omnis abest.

189. *Conjux.* Circe is called his wife, because she aspired to that relation, in the same manner as Corœbus is called Priam's son-in-law, though he was never married to his daughter Cassandra, but only promised. So in the Eclogues Nisa's mistress is called *conjux*, and Dido's lovers *maritos*, Æn. IV.

190. *Aureâ percussum virgâ.* The *aurea* here is to be read as if it were *aura.* Some read *aurea* in the nominative case, as referring to Circe. So Venus, Æn. X. 16. is called *Venus aurea.* Others understand it as in the ablative *aureâ virgâ*, as Æn. I. 172. *aureâ spondâ.*

192. *Intus templo*, i. e. *Intus* in *templo.*

198. *Vada cærula.* *Vada* are shallows, places in the sea, or rivers where one may walk through, *vadere.* Here and elsewhere the word is put for the sea in general, unless you choose rather to understand it of the dangers of the main.

205. *Obscurior annis.* Scaliger explains it thus: Haud ita multi sunt anni, sed fama pervagata non est; the fact is more obscure than might be expected, considering how few years have since elapsed. But Virgil mentions it as a thing that had happened long ago, a tradition delivered down from the old Aurunci, who were the most ancient inhabitants of Italy; and several kings had actually reigned at Troy since Dardanus; so that his departure from Italy was both ancient and obscure.

Auruncos ita ferre senes: his ortus ut agris
Dardanus Idæas Phrygiæ penetravit ad urbes,
Threïciamq; Samum, quæ nunc Samothracia fertur.
Hinc illum Corythi Tyrrhenâ ab sede profectum
Aurea nunc solio stellantis regia cœli
Accipit, et numerum Divorum altaribus auget.
Dixerat: et dicta Ilioneus sic voce secutus:
Rex, genus egregium Fauni: nec fluctibus actos
Atra subegit hyems vestris succedere terris;
Nec sidus regione viæ, litusve fefellit.
Consilio hanc omnes animisque volentibus urbem
Afferimur: pulsi regnis, quæ maxima quondam
Extremo veniens Sol aspiciebat Olympo.
Ab Jove principium generis, Jove Dardana pubes
Gaudet avo: rex ipse Jovis de gente supremâ,
Troïus Æneas tua nos ad limina misit.
Quanta per Idæos sævis effusa Mycenis
Tempestas ierit campos; quibus actus uterque
Europæ atque Asiæ fatis concurrerit orbis:
Audiit, et si quem tellus extrema refuso
Submovet Oceano, et si quem extenta plagarum
Quatuor in medio dirimit plaga solis iniqui.
Diluvio ex illo tot vasta per æquora vecti,
Diis sedem exiguam patriis litusque rogamus
Innocuum, et cunctis undamq; auramq; patentem.
Non erimus regno indecores: nec vestra feretur
Fama levis, tantique abolescet gratia facti:
Nec Trojam Ausonios gremio excepisse pigebit.
Fata per Æneæ juro, dextramque potentem,
Sive fide, seu quis bello est expertus et armis:
Multi nos populi, multæ (ne temne, quòd ultrò
Præferimus manibus vittas ac verba precantûm)

206 Aruncos senes ita narrare: quomodo Dardanus, natus *in* his arvis, pervenit ad Idæas urbes Phrygiæ, et *ad* Samum Thraciam, quæ
210 nunc vocatur Samothracia. Nunc palatium aureum cœli siderei excipit solio illum hinc profectum è Tyrrhenâ urbe Corythi, et *donatus* aris auget numerum divorum. Dixerat: et Ilioneus
215 sic respondit voce verbis ejus: Rex, eximia proles Fauni: nec nigra tempestas coëgit nos agitatos mari intrare *in* regnum vestrum; nec astrum, aut litus abduxit
220 *nos* à *rectâ* regione viæ. Omnes consultò et animis libentibus appellimur ad hanc urbem: ejecti regnis, quæ Sol oriens ex ultimo cœlo spectabat olim amplissima. Initium nostræ stirpis
225 *est* à Jove, Trojana juventus gloriatur Jove parente: rex Æneas Trojanus ipse è summâ familia Jovis, misit nos ad tuam domum. Si terra ultima celat aliquem interfuso oceano; si zona Solis torridi, porrecta in medio
231 quatuor zonarum separat aliquem à *cæteris hominibus; is* quoque audivit, quanta procella *belli*, erumpens è crudelibus Mycenis, pererraverit agros Idæos; et quo
235 fato geminus orbis Europæ atque Asiæ commissus sit. Ab illo excidio, jactati per tot maria immensa, poscimus *pro* Diis domesticis sedem angustam, et litus securum, et aquam atque aërem communem omnibus. Non erimus dedecori regno *tuo*, nec levis fama vestra *inde* habebitur, nec delebitur gratia tanti beneficii, nec pœnitebit Italos admisisse sinu *suo* Trojam. Juro per fata Æneæ; et *per* dextram *ejus* potentem, seu fide, seu bello et armis, si ullus expertus est *eam:* multi populi, multæ nationes,

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208. *Samum.* Ruæus says, there were three places of this name. The principal in the west of the Corinthian bay, in the sea of Ionia, now Cephalonia. 2. An inferior Samos, in the west of Ionia, in the Icarian sea; and the smallest of all in the middle of Thrace opposite to the mouths of the river Hebrus. The first of these is alluded to, Æn. III. 271. the second Æn. I. 20. and the last in this passage.

212. *Dicta Ilioneus sic voce secutus.* Literally, *Ilioneus thus followed his words with his voice.* The idiom of the language will not admit a bare literal translation of these and the like poetical circumlocutions.

212. *Ilioneus* is every where introduced as the speaker. In the first book, where he addresses Dido, he is styled *Maximus Ilioneus.* This address on the arrival of the Trojans shows him, says Catrou, to be the complete orator. It is not Æneas: it is *Dardanus (Dardana pubes)* himself who is returned to his country. It is he whom the oracles directed to search out the Tiber. It is *Dardanus* that offers these presents to Latinus.

225. *Refuso Oceano.* Some take *refuso* for refluent, that ebbs and flows; but as the word signifies overflowing, expanded, or widely diffused, in other places of Virgil, that sense is to be preferred.

225. *Si quem.* Even the inhabitants of the frigid zone have heard, if such exist.

237. *Vittas.* The olive boughs mentioned above, that were wrapped about with fillets.

et petierunt, et voluerunt nos sociare sibi: ne spernè *nos*, quia sponte portamus manibus tænias et verba supplicantium. Sed voluntas Deorum coëgit nos jussis suis quærere regionem vestram. Dardanus hinc ortus *est*, huc revertitur: et Apollo magnis oraculis impellit nos ad Tybrim Tyrrhenum, et *ad* fluenta sacra fontis Numici. Præterea Æneas offert tibi exigua dona præteritæ fortunæ, reliquias servatas è Trojâ incensâ. Anchises pater *ejus* libabat hâc *paterâ* aureâ ante altaria: hic erat ornatus Priami, quando *juxta* consuetudinem reddebat jus populis convocatis, et sceptrum, et sacra tiara, et vestes, opus Trojanarum *mulierum*. *Inter* talia verba Ilionei, Latinus tenet vultum defixum intuendo, et stat immotus loco, volvens oculos attentos: nec purpura colorata, nec sceptrum Priami tam movet regem, quàm attendit ad conjugium et nuptias filiæ, et meditatur in animo oraculum antiqui Fauni. Hunc *esse* illum generum, profectum è peregrinâ regione, destinatum fatis; et *hunc* vocari in regnum æquâ potestate: hinc oriturum sobolem illustrem virtutibus, et quæ potentiâ subjiciat totum orbem. Denique lætus ait: Dii prospera reddant nostra consilia, et sua auguria. *Vir* Trojane, concedetur *tibi* quod cupis.

Et petiere sibi et voluere adjungere gentes.
Sed nos fata Deûm vestras exquirere terras
Imperiis egêre suis. Hinc Dardanus ortus,
Huc repetit: jussisque ingentibus urget Apollo
Tyrrhenum ad Tybrim, et fontis vada sacra Numici.
Dat tibi prætereà fortunæ parva prioris
Munera, relliquias Trojâ ex ardente receptas.
Hoc pater Anchises auro libabat ad aras:
Hoc Priami gestamen erat, cùm jura vocatis
More daret populis, sceptrumque, sacerque tiaras,
Iliadumque labor, vestes.
Talibus Ilionei dictis, defixa Latinus
Obtutu tenet ora, soloque immobilis hæret
Intentos volvens oculos: nec purpura regem
Picta movet, nec sceptra movent Priameïa tantùm,
Quantùm in connubio natæ thalamoque moratur,
Et veteris Fauni volvit sub pectore sortem.
Hunc illum fatis externâ à sede profectum
Portendi generum, paribusque in regna vocari
Auspiciis: hinc progeniem virtute futuram
Egregiam, et totum quæ viribus occupet orbem.
Tandem lætus ait: Dii nostra incepta secundent,
Auguriumque suum. Dabitur, Trojane, quod optas.
Munera nec sperno: non vobis, rege Latino,
Divitis uber agri, Trojæve opulentia deerit.
Ipse modò Æneas (nostrî si tanta cupido est,
Si jungi hospitio properat, sociusque vocari)
Adveniat; vultus neve exhorrescat amicos.
Pars mihi pacis erit dextram tetigisse tyranni.
Vos contrà regi mea nunc mandata referte.
Est mihi nata, viro gentis quam jungere nostræ,
Non patrio ex adyto sortes, non plurima cœlo
Monstra sinunt: generos externis affore ab oris,
Hoc Latio restare canunt, qui sanguine nostrum
Nomen in astra ferant. Hunc illum poscere fata

Nec contemno dona *vestra:* regnante Latino, non deficiet vobis fœcunditas divitis agri, aut abundantia Trojæ. Tantummodo veniat ipse Æneas: si tantum est *ipsi* desiderium nostrî, si properat conjungi *mecum jure* hospitii, et appellari socius: et ne timeat vultus benevolos. Erit mihi pars fœderis, tetigisse dextram regis. Vos verò jam reportate regi mea dicta. Est mihi filia, quam non oracula ex patrio sacrario, non multa prodigia è cœlo *missa* permittunt me sociare marito nationis nostræ. Edicunt hoc superesse Latio: *nempe* venturum *esse* generum è peregrinis regionibus, qui posteritate *suâ* extollat ad sidera nostrum nomen. Et opinor hunc illum *esse*, quem fata petunt;

NOTES.

241. *Repetit*, not *revertitur*, as in Ruæus, but *revocat* or *reposcit*, as the connexion plainly shows, this being mentioned as one of the reasons which determined them to settle in Italy. However, the sense is the same; for Ilioneus, like an orator, considers Dardanus as coming himself in person to redemand, or again possess himself of Italy, his native country.

257. *Auspiciis*. The characteristic of Latinus is piety and a religious observance of oracles, of which he here discovers a most striking instance. He does not regard the gifts nor story of the Trojans so much as he is transported at the thoughts of marrying his daughter according to the direction of the gods.

262. *Uber agri*, the same as *ubertas agri*. It is a metaphor taken from the breasts, which are the conduits of nourishment.

262. *Trojæ opulentia*, i. e. plenty and opulence, such as you enjoyed in Troy.

266. *Tyranni*. Plato, Isocrates, and the Greek tragic poets used the word *tyrannus* for a good king.

272. *Hunc poscere*. They call for him to execute their counsels.

Et reor, et (si quid veri mens augurat) opto.
Hæc effatus, equos numero pater eligit omni.
Stabant tercentum nitidi in præsepibus altis.
Omnibus extemplò Teucris jubet ordine duci
Instratos ostro alipedes pictisque tapetis.
Aurea pectoribus demissa monilia pendent:
Tecti auro fulvum mandunt sub dentibus aurum.
Absenti Æneæ currum geminosque jugales,
Semine ab æthereo, spirantes naribus ignem:
Illorum de gente, patri quos Dædala Circe
Supposità de matre nothos furata creavit.
Talibus Æneadæ donis dictisque Latini
Sublimes in equis redeunt, pacemque reportant.
Ecce autem Inachiis sese referebat ab Argis
Sæva Jovis conjux, aurasque invecta tenebat:
Et lætum Æneam, classemque ex æthere longè
Dardaniam Siculo prospexit ab usque Pachyno.
Moliri jam tecta videt, jam fidere terræ,
Deseruisse rates: stetit acri fixa dolore:
Tum quassans caput, hæc effudit pectore dicta:
Heu stirpem invisam, et fatis contraria nostris
Fata Phrygum! num Sigeïs occumbere campis?
Num capti potuere capi? num incensa cremavit
Troja viros? medias acies, mediosque per ignes
Invenere viam. At, credo, mea numina tandem
Fessa jacent: odiis aut exsaturata quievi.

et *id* cupio, si *mea mens* conjecit aliquid veri. Hæc locutus pater, elegit equos ex omni multitudine. Trecenti *benè* curati erant in altis stabulis. Statim imperat equos, coopertos purpurâ et variis stragulis, dari singulis Trojanis *per* ordinem: aureæ phaleræ pendent demissæ in pectora: tecti auro mordent sub dentibus aurum rutilum. *Imperat* dari Æneæ absenti currum et geminos *equos* jugales, ex origine cœlesti, exhalantes ignem naribus; de stirpe illorum, quos ingeniosa Circe, suffurata patri *suo* Soli, creaverat nothos è matre supposità. Trojani *post* talia munera et verba Latini revertuntur excelsi in equis, et referunt pacem. Ecce autem aspera uxor Jovis referebat se ab Argis Inachiis, et ibat elata per aërem, et procul ab usque Pachyno Siculo videt ex aëre lætum Æneam et classem Trojanam. Videt *Trojanos* jam struere domos, jam confidere regioni, reliquisse naves: stetit affixa *illic, præ* gravi dolore: deinde movens caput, emisit è pectore hæc verba: Vah gentem odiosam, et fata Trojanorum opposita voluntati meæ! An *potuerunt* perire in campis Sigeis? an capti potuerunt capi? an Troja combusta combussit homines? *Ergo* repererunt iter per medios exercitus et medias flammas? At opinor, mea potestas denique jacet lassa: aut satiata deposui odium.

NOTES.

275. *In præsepibus altis.* Virgil hardly ever mentions a horse, but he takes occasion to dwell for some time on the beauty, furniture or other circumstances belonging to this noble animal. The joy of Turnus at seeing his horses approach is shared by the poet himself, and will be by every reader of taste. Virgil has done justice to an animal for which it is plain he had a particular love and esteem.

282. *Dædala;* ingenious, crafty, as was Dædalus. Lucretius says l. 1. of Venus,

Tibi sua vis *Dædala.*

The word seems derived from δαιδαλλω, I act skilfully.

285. *Pacemque reportant.* Though *reportant* may signify *report,* as Dr. Trapp has translated it, yet it appears to be a finer idea, to consider peace as a person whom they bring along with them as one of their train.

286. *Inachiis Argis.* There were several cities in Greece named Argos: this is distinguished from the rest by the epithet *Inachiis,* the city where Inachus reigned: it was in the Peloponnesus, near Mycenæ.

294. *Num Sigeïs, &c.* Literally, Were they capable of being overthrown in the plains of Sigeum? Juno speaks as if nothing less than the miraculous protection of the gods, who were opposed to her, could have saved them amidst such havoc and desolation of fire and sword. Dr. Trapp has succeeded very well in translating this passage:

Could even the conquer'd fall
In Phrygian fields? Could even th' enslav'd be slaves,
And Troy, consum'd in flames, the Trojans burn?

295. *Capti potuere capi?* An imitation of a low passage in Ennius:

Nec cum capta capi, nec cum combusta cremari.

This playing upon words is much like that of Milton,

——— and unfrequented left
His righteous altar, *bowing lowly down*
To bestial gods, for which their heads as *low*
Bow'd down in battle.

298. *Odiis aut exsaturata quievi.* The construction may either be *exsaturata odiis,* glutted with spite, cloyed with resentment, I have now at length given over; or *quievi odiis,* i. e. *cessavi ab odiis.*

Imò etiam ausa *sum* persequi inter aquas *eos* expulsos patriâ et toto mari me objicere *iis* exulibus. Vires cœli et maris consumptæ *sunt* contra Trojanos. Quid profuerunt mihi Syrtes, aut Scylla, aut magna Charybdis? teguntur alveo desiderato Tybridis, tuti à mari atque à me. Mars potuit evertere crudelem nationem Lapitharum: ipse pater Deorum permisit furori Dianæ veterem Calydona: quam tantam *pœnam* sceleris merentibus Lapithis aut Calydone? Sed ego, magna uxor Jovis, quæ potui nihil omittere intentatum, quæ converti me in omnia, superor ab Æneâ. Quòd si mea divinitas non est satis potens; non sanè dubitabo invocare quicquid usquam est: si non possum flectere superos, commovebo inferos. Sit *ita*, non permittetur *mihi* arcere eos ab regno Latini; et Lavinia fatis destinatur *Æneæ* uxor certissima: sed licet differre, et adhibere moras tantis rebus; sed licet evertere populos utriusque regis. Gener et socer faciant *fœdus* hoc præmio suorum. Puella *habebis* pro dote sanguinem Trojanum et Rutulum: et Bellona destinatur tibi pronuba.

Quin etiam patriâ excussos infesta per undas
Ausa sequi, et profugis toto me opponere ponto.
Absumptæ in Teucros vires cœlique marisque.
Quid Syrtes, aut Scylla mihi, quid vasta Charybdis
Profuit? optato conduntur Tybridis alveo,
Securi pelagi atque mei. Mars perdere gentem
Immanem Lapithûm valuit: concessit in iras
Ipse Deûm antiquam genitor Calydona Dianæ:
Quod scelus, aut Lapithis tantum, aut Calydone merente?
Ast ego, magna Jovis conjux, nil linquere inausum
Quæ potui infelix, quæ memet in omnia verti;
Vincor ab Æneâ. Quòd si mea numina non sunt
Magna satis, dubitem haud equidem implorare quod usquam est:
Flectere si nequeo superos, Acheronta movebo.
Non dabitur regnis (esto) prohibere Latinis,
Atque immota manet fatis Lavinia conjux:
At trahere, atque moras tantis licet addere rebus;
At licet amborum populos exscindere regum.
Hâc gener atque socer coëant mercede suorum.
Sanguine Trojano et Rutulo dotabere, virgo:
Et Bellona manet te pronuba. Nec face tantùm

NOTES.

299. *Quin etiam.* This is by way of answer to what goes before. To prove (says she) that my power is not quite baffled, *ausa sum sequi et opponere me;* and to show that my resentment was not glutted, that I wanted not good will to ruin them, I pursued them *infesta*, with a hostile mind.

299. *Excussos.* This is a metaphor taken from a person's being tossed or thrown out of a chariot.

304. *Mars perdere valuit.* All the gods had been invited to the marriage of Pirithous king of the Lapithæ, except Mars. He, in revenge for such an indignity, stirred up the Centaurs against them, who ravaged their country.

305. *Immanem.* This word signifies either brutal, or of monstrous size. Both these epithets agree to the people here mentioned, but the latter of them suits best with the design of the speech, which is to magnify the power of Mars in destroying so powerful an enemy.

306. *Antiquam.* This adjective seems here, and in some other places, to signify dear, favourite.

306. *Calydona.* Oeneus king of Calydon, in Ætolia, having paid his homage to all the deities, except Diana, the goddess, provoked by his neglect, sent a wild boar, which laid waste his whole country, till by his son Meleager the savage was slain.

307. *Quod scelus, &c. Scelus* here is put for *pœna sceleris.* Other copies read the verse thus:

Quod scelus, aut Lapithas, tantum, aut Calydona merentem?

In the accusative, to be governed by *concessit.*

308. *Nil linquere inausum potui.* This, we think, is equivalent to *potui omnia tentare*, or *audere.* Servius and other critics make much ado about the force of the verb *potui* in this place, and conclude that it is of the same import with *reliqui nil inausum.*

311. *Quod usquam est*, i. e. *Quod*, or *quicquid numinum usquam est.*

312. *Movebo* may signify, I will prevail on, or persuade.

319. *Bellona manet te pronuba*, i. e. Bellona will conduct you to the husband whom they design for you. What gives a particular emphasis to this expression is, that Juno herself was the *Pronuba*, the goddess who presided over marriage. It may be proper to add, that Bellona was the goddess of war. She was called by the Greeks Enyo. She prepared the chariot of Mars when he was going to war, and appeared in battles armed with a whip, to animate the combatants. Her hair was dishevelled, and a torch was in her hand. The Romans paid her great veneration.

Cisseïs prægnans ignes enixa jugales:
Quin idem Veneri partus suus, et Paris alter,
Funestæque iterum recidiva in Pergama tædæ.
Hæc ubi dicta dedit, terras horrenda petivit.
Luctificam Alecto dirarum ab sede sororum
Infernisque ciet tenebris: cui tristia bella,
Iræque, insidiæque, et crimina noxia cordi.
Odit et ipse pater Pluton, odere sorores
Tartareæ monstrum: tot sese vertit in ora,
Tam sævæ facies, tot pullulat atra colubris.
Quam Juno his acuit verbis, ac talia fatur:
Hunc mihi da proprium, virgo sata nocte, laborem,
Hanc operam: ne noster honos, infractave cedat
Fama loco; neu connubiis ambire Latinum
Æneadæ possint, Italosve obsidere fines.
Tu potes unanimes armare in prælia fratres,
Atque odiis versare domos: tu verbera tectis
Funereasque inferre faces: tibi nomina mille,
Mille nocendi artes: fœcundum concute pectus,
Disjice compositam pacem, sere crimina belli:
Arma velit, poscatque simul, rapiatque juventus.
Exin Gorgoneis Alecto infecta venenis
Principio Latium et Laurentis tecta tyranni
Celsa petit, tacitumque obsedit limen Amatæ.
Quam super adventu Teucrûm, Turniq; hymenæis,
Fœmineæ ardentem curæq; iræque coquebant.

320 Nec solùm *Hecuba filia* Cissei gravida peperit faces conjugales: Veneri etiam suus filius erit idem, et alter Paris, et fax iterum perniciosa contra Trojam recidivam. Postquam protulit hæc verba, descendit tremenda *in* terras. Excitat ex domo dirarum sororum et infernis umbris Alecto luctuosam; cui bella tristia, et iræ, et insidiæ, et crimina perniciosa *sunt* cordi. Ipse etiam pater Pluton aversatur *hoc* monstrum, aversantur sorores infernæ: tot convertit se in species, tam crudeles sunt figuræ *ejus*, tot dira producit serpentes. Juno animat eam his verbis, et loquitur talia: O virgo filia Noctis, concede mihi hunc laborem proprium, hoc officium: ne nostra gloria, vel fama victa, cedat locum; et ne Trojani possint circumvenire Latinum *prætextu* conjugii, et invadere regionem Italiam. Tu potes commovere in pugnas fratres conjunctissimos, et turbare odiis familias: tu imittere domibus verbera et mortiferas tædas: tibi *sunt* mille species et mille artes nocendi: concita animum fertilem, disturba pacem confectam, semina causas belli: *fac ut* juventus velit arma, simulque petat, et corripiat *ea*. Posteà Alecto imbuta venenis Medusæis, primò adit Latium et altam domum regis Laurentis, et obsidet portas quietas Amatæ: quam fœminea solicitudo et ira cruciabat, flagrantem ob adventum Trojanorum et nuptias Turni.

NOTES.

320. *Cisseïs*, Hecuba, Priam's queen, the daughter of Cisseus, king of Thrace. She dreamed that she brought forth a firebrand, and her dream was accomplished in her being delivered of Paris, who kindled the war which destroyed his country.

321. *Veneri partus.* Æneas, the son of Venus was about to become another Paris, another torch to destroy. These lines are strong to the last degree, and come with weight from a deity of Juno's dignity. They are indeed a preparative adequate to the sanguinary war which takes up the ensuing part of the poem.

323. *Terras petivit.* Some understand by this that Juno went down to the infernal regions; but this is not said in the text. *Terras petivit* only intimates that she alighted on the earth from the air, where she had been hovering over the Trojan fleet; and, without making a journey to hell, she called forth the fury Alecto.

331. *Proprium.* This task which peculiarly belongs to you: so it would seem the word ought to be understood in this place.

337. *Nomina, Pretexts*, as in other places. See Æn. IV. 172. How like the confession of the demon to Jesus Christ: "My name is Legion, for we are many."

339. *Disjice.* Pierius assures us that all the ancient manuscripts read *dissice* instead of *disjice*.

339. *Crimina belli*, the crimes or criminal causes of war.

341. *Exin*, says Donatus, is *ex eo momento*. The Fury stays not to make reply, but is so bent on mischief, that, as soon as desired, she obeys.

341. *Gorgoneis venenis.* Poisons like those of the serpents with which the head of the Gorgon Medusa was embraced.

343. *Tacitum: sine strepitu.* Where a mournful silence reigned, says Donatus, because she had heard that her daughter was to be given away to Æneas.

345. *Fœmineæ, &c.* Literally, Female cares and wrathful passions tortured her inflamed. The *curæ* refer to the match, and the *iræ* to the arrival of the Trojans.

Dea injicit ei colubrum unum è capillis cœruleis, et submittit in sinum usque ad profundum cor: ut acta in furorem *per* id monstrum evertat totam familiam. Ille lapsus inter vestes et pectus leve, serpit nullo tactu, et subrepit furenti infundens halitum viperеum: magnus *ille* coluber fit aureus torques *circa* collum, fit tænia longæ vittæ, et implicat capillos, et lubricus vagatur *per* membra. Et *quidem* dum prima pestis submissa humido veneno movet sensus, et immiscet flammas ossibus, et nondum animus excepit incendium toto pectore: *tum* locuta est tranquillùs et solitâ consuetudine matrum, flens multùm ob filiam et nuptias Trojanas: O pater, an Lavinia datur ducenda Trojanis? nec miseret te, et filiæ, et tui? nec miseret *te* matris; quam perfidus *ille* prædo deseret primo vento, abiens mari, abreptâ virgine? Nonne pastor Phrygius sic intravit Spartam, et *sic* abstulit Helenam Ledæ filiam in urbem Trojanam? Quid *erit* tua sacra fides, quid antiquum studium tuorum, et dextra toties data cognato Turno? Si quæritur Latinis gener è gente alienâ, et id statutum

Huic Dea cœruleis unum de crinibus anguem
Conjicit, inque sinum præcordia ad intima subdit:
Quo furibunda domum monstro permisceat omnem.
Ille inter vestes et levia pectora lapsus
Volvitur attactu nullo, fallitque furentem:
Vipeream inspirans animam: fit tortile collo
Aurum ingens coluber, fit longæ tænia vittæ,
Innectitque comas, et membris lubricus errat.
Ac dum prima lues udo sublapsa veneno
Pertentat sensus, atque ossibus implicat ignem,
Necdum animus toto percepit pectore flammam;
Molliùs, et solito matrum de more, locuta est,
Multa super natâ lachrymans, Phrygiisq; hymenæis:
Exulibusne datur ducenda Lavinia Teucris,
O genitor? nec te miseret, natæque, tuique?
Nec matris miseret: quam primo Aquilone relinquet
Perfidus, alta petens, abductâ virgine prædo?
At non sic Phrygius penetrat Lacedæmona pastor,
Ledæamque Helenam Trojanas vexit ad arces?
Quid tua sancta fides, quid cura antiqua tuorum,
Et consanguineo toties data dextera Turno?
Si gener externâ petitur de gente Latinis
Idque sedet, Faunique premunt te jussa parentis:
Omnem equidem sceptris terram quæ libera nostris
Dissidet, externam reor; et sic dicere Divos.
Et Turno, si prima domûs repetatur origo,
Inachus Acrisiusque patres, mediæque Mycenæ.
His ubi nequicquam dictis experta, Latinum
Contrà stare videt; penitùsque in viscera lapsum
Serpentis furiale malum, totamque pererrat:

est, et mandata patris Fauni urgent te; certè existimo alienam regionem *eam* omnem, quæ non subdita dominationi nostræ separatur à *nobis;* et *existimo* sic Deos loqui. Prætereà si requiratur prima origo familiæ *Turni;* patres Turni sunt Inachus et Acrisius, et media Græcia. Postquam frustrà aggressa his verbis Latinum, cernit *eum* contrà persistere: *et postquam* furiosum venenum colubri intimè lapsum *est* in viscera, et penetrat *eam* totam:

NOTES.

346. *Cæruleis*, of serpentine hue, *cæruleus* being the colour of serpents, which are streaked with bluish spots, as Æn. V. 87.

Cœruleæ cui terga notæ, &c.

350. *Attactu nullo*, without any perceptible touch.

352. *Tenia*, the extreme part of the vitta.

354. *Sublapsa*, &c. Ruæus, Dr. Trapp, and most interpreters, construe *udo veneno* with *sublapsa*, gliding beneath the humid poison. But we cannot help thinking it agrees better, and is more intelligible when joined with *pertentat sensus*. It is the nature of serpents to leave humidity, or a kind of infectious slime, where they pass; and, as the motion of this serpent was downward, hence *sublapsa* is properly used. Besides *sublapsa* may signify, gently, or insensibly gliding, as Æn. XII. 686.

Sublapsa vetustas.

360. *O genitor*. Not her own father, but the father of Lavinia, that is Latinus. She calls him by the most tender name of father, thus making an address to his paternal affection, that, if he had any feelings of compassion, they might be moved in behalf of his daughter.

361. *Aquilone*. Properly the north wind, but here, as frequently, employed for any wind.

363. *Pastor*. Paris. See Horace, Ode 15. book I.

Pastor cum traheret per freta navibus, &c.

366. *Consanguineo*. He was the son of the nymph Venilia, Amata's sister.

372. *Inachus, Acrisiusque*. Acrisius, one of the descendants of Inachus, was the last

Tum verò infelix, ingentibus excita monstris,
Immensam sine more furit lymphata per urbem:
Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent. Ille actus habenâ
Curvatis fertur spatiis: stupet inscia turba,
Impubesque manus, mirata volubile buxum:
Dant animos plagæ. Non cursu segnior illo
Per medias urbes agitur, populosque feroces.
Quin etiam in sylvas, simulato numine Bacchi,
Majus adorsa nefas, majoremque orsa furorem,
Evolat: et natam frondosis montibus abdit,
Quò thalamum eripiat Teucris, tædasque moretur:
Evoë Bacche fremens, solum te virgine dignum
Vociferans. Etenim molles tibi sumere thyrsos,
Te lustrare choro, sacrum tibi pascere crinem,
Fama volat: furiisque accensas pectore matres
Idem omnes simul ardor agit nova quærere tecta.
Deseruere domos: ventis dant colla comasque:
Ast aliæ tremulis ululatibus æthera complent,
Pampineasque gerunt incinctæ pellibus hastas.
Ipsa inter medias flagrantem fervida pinum
Sustinet, ac natæ Turnique canit hymenæos,

tunc verò misera, commota magnis monstris, sævit ultra modum furiosa per vastam urbem: quemadmodum aliquando turbo cursitans sub torto flagello, quem pueri vacantes ludo agitant in magnum orbem circa atria spatiosa. Ille impulsus flagello vagatur sinuosis spatiis; turba ignara obstupescit, et agmen impube miratur buxum versatile: ictus adjiciunt vim *buxo*. *Regina* non lentior *quàm* ille cursus, vagatur per medias urbes et populos furentes. Imò præterea, ausa grandius crimen et orsa majorem furorem, abit in sylvas, *sub* fictâ religione Bacchi, et occultat filiam *in* montibus umbrosis: ut auferat *hoc* conjugium Trojanis, *aut* retardet nuptias, fremens Evoë Bacche: clamans te unum dignum esse puellâ, ô *Bacche*. Et verò rumor spargitur, puellam gestare pro te thyrsos teneros, circuire choris tuam *imaginem*, alere comam dicatam tibi: et eadem cupiditas impellit simul omnes matres inflammatas furiis *in* pectore, ad quærendas domos novas. Reliquerunt domos: præbent ventis colla et capillos: aliæ autem implent aërem tremulis clamoribus, et indutæ pellibus gestant hastas *ornatas* pampino. Ipsa *regina* in medio furiosa tenet pinum flammantem, et canit nuptias filiæ *suæ* et Turni,

NOTES.

king of Argos, whence he, or his grandson Perseus, transferred the seat of empire to Mycenæ. His daughter Danae, thrown into the sea by her father's order in a wooden chest, says the fable, was wafted by the winds and tides to the coasts of Italy; there she landed and married Pilumnus, who was one of Turnus' ancestors.

376. *Ingentibus excita monstris.* The effect of the poison of the Fury on her imagination, made her see a thousand monsters which frighted her to distraction.

377. *Lymphata. Lymphatus* is thought by interpreters to express the hydrophobia, that sort of fury with which those are seized who have been bitten by a mad dog, and whose madness, when it comes to its height, is accompanied with a horror at water: and accordingly they derive it from *lympha*, water.

378. *Turbo.* Wharton is of opinion, that notwithstanding Virgil has taken infinite pains to raise this low image of the top by describing it in the most elegant and choice expressions, it is still an object too mean to have place in an epic poem. Pitt has succeeded well in translating it:

So the gay striplings lash in eager sport,
A top in giddy circles round a court.
In rapid rings it whirls and spins aloud,
Admir'd with rapture by the blooming crowd;
From every stroke flies humming o'er the ground,
And gains new spirit as the blows go round.

Tibullus uses the same figure, El. 5. l. 1. *Namque agor, &c.*

382. *Buxum*, box wood, of which tops are made.

383. *Dant animos plagæ.* Notwithstanding what Dr. Trapp alleges, we cannot but think Mr. Dryden has hit upon the true import of this expression; a sense which for elegance is justly preferable to any other.

390. *Thyrsos.* The *thyrsus* was a kind of spear wrapped about with vine and ivy leaves, which Bacchus and his retinue of Bacchanals used to wear.

391. *Te lustrare choro.* Most of the ancient manuscripts read *choros;* but the sense is the same. The Bacchanals used to dance round the image of Bacchus.

391. *Sacrum tibi pascere crinem.* It was a common practice among the Romans and other nations, for young maids to consecrate their hair to some divinity, and never to cut it except a short time before their marriage, when they suspended it in the temple of that deity in whose honour they had preserved it.

Sanguineam torquens aciem: torvumque repentè
Clamat: Io matres, audite ubi quæque, Latinæ.
Si qua piis animis manet infelicis Amatæ
Gratia, si juris materni cura remordet:
Solvite crinales vittas, capite orgia mecum.
Talem inter sylvas, inter deserta ferarum,
Reginam Alecto stimulis agit undique Bacchi.
Postquam visa satis primos acuisse furores,
Consiliumque omnemque domum vertisse Latini:
Protinùs hinc fuscis tristis Dea tollitur alis
Audacis Rutuli ad muros: quam dicitur urbem
Acrisioneïs Danaë fundâsse colonis,
Præcipiti delata Noto: locus Ardua quondam
Dictus avis, et nunc magnum manet Ardea nomen,
Sed fortuna fuit. Tectis hìc Turnus in altis
Jam mediam nigrâ carpebat nocte quietem.
Alecto torvam faciem et furialia membra
Exuit: in vultus sese transformat aniles,
Et frontem obscœnam rugis arat: induit albos
Cum vittâ crines: tum ramum innectit olivæ.
Fit Calybe, Junonis anus, templique sacerdos:
Et juveni ante oculos his secum vocibus offert:
Turne, tot incassùm fusos patiere labores,
Et tua Dardaniis transcribi sceptra colonis?
Rex tibi conjugium et quæsitas sanguine dotes
Abnegat, externusque in regnum quæritur hæres.

volvens oculos sanguinolentos, et subitò clamat immaniter: Io matres Latinæ, audite omnes ubicunque *estis:* si quis amor restat piis animis erga miseram Amatam, si sollicitat *vos* cura auctoritatis maternæ, resolvite tænias capillorum, celebrate mecum orgia. Sic undique per sylvas, per deserta ferarum, Alecto impellit reginam furiis Bacchi. Postquam Dea funesta visa est *sibi* satis stimulavisse primas iras, et turbâsse omnem familiam atque consilium Latini: statim aufertur nigris alis inde ad muros Rutuli audacis: quam urbem Danaë dicitur condidisse civibus Acrisioneïs, *huc* advecta celeri vento: locus *ille* appellatus *est* olim à majoribus Ardua, et nunc nomen insigne restat Ardea. Sed casus *ita* tulit. Illic Turnus tenebrosâ nocte jam capiebat medium somnum in sublimi domo. Alecto deponit sævum vultum, et membra furiosa: mutat se in speciem vetulæ, et sulcat rugis frontem fœdam: assumit capillos albos cum tæniâ: tum implicat *iis* coronam olivæ. Fit Calybe, vetula Junonis, et sacerdos *ejus* templi: et exhibet se juveni præ oculis cum iis verbis: Turne, an feres tot labores abire frustrà, et tua regna transmitti Trojanis advenis? Rex abnuit tibi matrimonium et præmia parata sanguine, et hæres peregrinus quæritur ad regnum.

NOTES.

400. *Io.* *Io* is a word expressive of any of the affections of the heart, as grief, joy, &c.

405. *Vittas.* Those fillets which matrons and virgins (but harlots never) wore. So Ovid de Arte, l. 1.

Este procul vittæ tenues, insigne pudoris.

412. *Ardea.* Formerly, as Virgil remarks, called Ardua. It was a town of Latium built by Danae, or, according to some, by a son of Ulysses and Circe. It was the capital of the Rutuli. Some soldiers set it on fire, and the inhabitants publicly reported that the city had been changed into a bird called by the Latins Ardea. It was rebuilt, and became a rich and magnificent city, rendered famous for its enmity to Rome.

413. *Sed fortuna fuit.* All the interpreters explain this to mean no more than *forte*, or *ita evenit*, and construe it with the following words, *Tectis hìc Turnus*, &c. But this appears exceedingly flat: besides, it makes *sed* a mere expletive. We rather suppose it to refer to Ardea beforementioned, which, though once flourishing and illustrious, was now doomed to be destroyed by Æneas; taking *Fortuna fuit* in the same sense as Æn. II. 325. *Fuimus Troes, fuit Ilium*, which imports: The Trojans once were; Ilium once was, but is now no more. What confirms me in this interpretation is, that the phrase is used in the same sense elsewhere, as Æn. III. 16.

Hospitium antiquum Trojæ, sociique Penates,
Dum *fortuna fuit.*

And Æn. X. 43.

Speravimus ista,
Dum *fortuna fuit.*

414. *Jam mediam*, &c. Literally, he was now enjoying the middle of his rest in the black night.

417. *Rugis arat.* She ploughs her face with wrinkles. Ovid expresses himself in a similar manner:

Jam veniens *rugæ* quæ tibi corpus *arent.*

And again,

Jamque meos vultus *ruga* senilis *arat.*

421. *Incassùm fusos. Ut in irritum cadant*, says Servius; *labores*, your toils in assisting king Latinus, and fighting his battles.

422. *Transcribi.* See the note on Æn. V. 750.

I nunc, ingratis offer te, irrise, periclis:
Tyrrhenas, i, sterne acies: tege pace Latinos.
Hæc adeò tibi me, placidâ cùm nocte jaceres,
Ipsa palam fari omnipotens Saturnia jussit.
Quare age, et armari pubem portisque moveri
Lætus in arma para: et Phrygios, qui flumine pulchro
Consedêre, duces, pictasque exure carinas.
Cœlestûm vis magna jubet. Rex ipse Latinus,
Ni dare conjugium, et dicto parere fatetur,
Sentiat, et tandem Turnum experiatur in armis.
Hìc juvenis vatem irridens, sic orsa vicissim
Ore refert: Classes invectas Tybridis alveo,
Non, ut rere, meas effugit nuntius aures:
Ne tantos mihi finge metus: nec regia Juno
Immemor est nostrî.
Sed te victa situ, verique effœta senectus,
O mater, curis nequicquam exercet; et arma
Regum inter, falsâ vatem formidine ludit.
Cura tibi, Divûm effigies et templa tueri:
Bella viri pacemque gerant, queis bella gerenda.
Talibus Alecto dictis exarsit in iras.
At juveni oranti subitus tremor occupat artus,
Dirigere oculi: tot Erinnys sibilat hydris,
Tantaque se facies aperit. Tum flammea torquens
Lumina, cunctantem et quærentem dicere plura
Reppulit, et geminos erexit crinibus angues,
Verberaque insonuit, rabidoque hæc addidit ore:

I modò, illuse, expone te inutilibus periculis: i, supera Tuscos exercitus, protege pace Latinos. Ipsa autem omnipotens *Juno* filia Saturni palam jussit me dicere hæc tibi, dum dormis tranquillà nocte. Age igitur, et lætus cura juventutem armari et emitti portis ad bellum: et succende duces Phrygios, qui sederunt ad pulchrum fluvium, et pictas naves. Magna potestas Deorum *hoc* imperat. Ipse rex Latinus, nisi consentit conficere matrimonium, et stare promissis, sentiat et experiatur denique Turnum in bello. Tum juvenis ridens vatem, ita vicissim ore reponit verba: Non, ut putas, nuncius *ille* fugit meas aures, classem ingressam esse fluvium Tybrim: ne mihi finge tantas *causas* timendi, regina Juno non est oblita nostrî. Sed, ô mater, senectus fracta annis et imbecilla ad *cognoscendam* veritatem frustrà agitat te curis, et decipit vatem falso timore super bellis regum. Cura *sit* tibi custodire simulacra et templa Deorum: viri, quibus bella debent esse curæ, administrent bella. Alecto erupit in furorem talibus verbis. At repentinus tremor invadit membra juvenis loquentis: oculi cohorruerunt: tot colubris sibilat furia, tam horrendum vultus *ejus* exhibet se. Tum *Alecto* contorquens oculos ignitos, repulit morantem et parantem loqui plura, et extulit duos colubros, et sonuit flagello, et adjecit hæc ore furioso:

NOTES.

427. *Hæc adeò.* The difficulty of exact translation lies in nothing more than in rendering the precise meaning of the particles. It is not easy to fix that of *adeò* in this place. Servius joins it with *jussit*, *adeò* autem, *valde* scilicet *jussit*, and quotes Terence, *adolescentem adeò nobilem.* But the two cases are by no means parallel.

440. *Victa situ. Situs* signifies properly squalor or mustiness growing upon old walls and damp places; here put for the squalor, deformity, or, as Dr. Trapp renders it, the *rust* of old age.

440. *Verique effœta. Effœta* is said of a woman who is superannuated and past childbearing. Instead of *barren*, Dr. Trapp renders it *impotent of truth.*

446. *Tremor occupat artus.* Juvenal was particularly struck with this description. He singles it out from all other instances as a passage in which Virgil had exerted his genius in the greatest degree:

—— Qualis Rutulum confundat Erinnys
Nam si Virgilio puer et tolerabile desit
Hospitium, cederent omnes à crinibus Hydri
Surda nihil gemeret grave buccina.
Sat. 7.

447. *Erinnys.* A common name of the furies.

448. *Tantaque se facies aperit.* "The whole description is perhaps the most sublime and spirited of all the Æneid. The circumstances of her changing her assumed appearance into her real terrible personage. Her enlarging and spreading to sight; the hissing of the serpents round her head; the rolling of her eyes; snatching two serpents from her head, clanging her sounding whip, and throwing the torches into his breast to inflame him, are all conceived in the loftiest and liveliest manner imaginable. The expression here *tantaque se facies aperit* always used to strike me very particularly, and I always used to fancy that it meant the appearance of a horrid face that grew larger and larger to the troubled mind of the person who beheld it."

SPENCE.

Ecce ego *sum illa* obruta annis, quam senectus imbecilla *ad cognoscendum* verum decipit falso metu inter bella regum. Attende ad ista: venio è domo sororum funestarum: fero in manibus bella et mortem. Sic locuta torquet tædam *in* juvenem, et figit sub pectore faces fumantes nigrâ luce. Magnus timor abstulit illi somnum: et sudor profusus toto corpore rigavit et ossa et membra. *Ille* furens poscit arma, quærit arma *per* lectum et domum. Fervet cupido armorum, et vesana rabies belli, *et* præterea ira. Sicut quando flamma *excitata* è virgis supponitur magno crepitu lateribus *ollæ* æreæ spumantis, et undæ ardore subsiliunt: *tum* violentia aquæ furit intus, et fluvius fumidus altè exundat spumis; nec jam unda continet se, vapor niger surgit in aërem. Itaque ruptâ pace, imperat præcipuis juvenum iter ad regem: et jubet arma instrui, *suos* Italiam tueri, et pellere hostem ultra terminos *regionis:* ait se satis esse *contra* utrosque, et Latinos et Trojanos. Postquam protulit hæc verba, et invocavit Deos ad vota *sua audienda;* Rutuli mutuò incitant se ad bellum. Hunc incitat eximia species pulchritudinis et juventutis *regis sui;* illum regis *ejus* majores, illum manus *ejus* clara factis. Dum Turnus implet Rutulos audaciâ animosâ, Alecto Stygïis alis immittit se in Trojanos: intuita *per* novam fraudem locum *in* litore, ubi formosus Ascanius persequebatur feras insidiis et cursu. Hìc puella Cocytia immittit canibus furorem repentinum, et percellit nares odore cognito, ut agiles insequerentur cervum: quod fuit primum caput calamitatum, et inflammavit ad bellum animos rusticos. Cervus erat eximiâ specie, et altis cornibus:

En ego victa situ, quam veri effœta senectus
Arma inter regum falsâ formidine ludit.
Respice ad hæc: adsum dirarum ab sede sororum:
Bella manu, letumque gero.
Sic effata facem juveni conjecit, et atro
Lumine fumantes fixit sub pectore tædas.
Olli somnum ingens rupit pavor: ossaque et artus
Perfudit toto proruptus corpore sudor.
Arma amens fremit, arma toro tectisque requirit.
Sævit amor ferri, et scelerata insania belli,
Ira supèr. Magno veluti cùm flamma sonore
Virgea suggeritur costis undantis aheni.
Exultantque æstu latices: furit intus aquæ vis,
Fumidus atque altè spumis exuberat amnis:
Nec jam se capit unda; volat vapor ater ad auras.
Ergo iter ad regem, pollutâ pace, Latinum
Indicit primis juvenum: et jubet arma parari,
Tutari Italiam, detrudere finibus hostem:
Se satis ambobus Teucrisque venire Latinisque.
Hæc ubi dicta dedit, Divosque in vota vocavit,
Certatim sese Rutuli exhortantur in arma.
Hunc decus egregium formæ movet, atque juventæ;
Hunc atavi reges, hunc claris dextera factis.
Dum Turnus Rutulos animis audacibus implet,
Alecto in Teucros Stygiis se concitat alis:
Arte novâ speculata locum, quo litore pulcher
Insidiis cursuque feras agitabat Iülus.
Hìc subitam canibus rabiem Cocytia virgo
Objicit, et noto nares contingit odore,
Ut cervum ardentes agerent: quæ prima malorum
Causa fuit, belloque animos accendit agrestes.
Cervus erat formâ præstanti et cornibus ingens:

NOTES.

456. *Atro lumine. Black, gloomy light,* such an antithesis as Milton's *visible darkness, palpable obscure.* Servius renders it, *furiali, inferno lumine;* for otherwise, says he *ratione caret.*

461. *Insania belli,* for *insanus amor belli,* what the Greeks call in one word ὀπλομανια.

466. *Volat vapor.* "The whole simile (the text of which is taken from the 21st Iliad of Homer) is in every part admirable. There are few beauties even in Virgil himself preferable to this. I will not transcribe the whole, but refer to the last line only. Let any man consider how the flakes of smoke follow and seem to push forward one another as they ascend into the air, and then take notice of this verse:

Nec, jam, se, capit, unda, volat, vapor ater, ad auras.

I have added a comma to every word that the reader may observe the cadence and *seeming* length of the verse, plainly expressing the long spires and wreaths of smoke. It seems as long as two, yet does not all consist of dactyls; so ingeniously judicious is the disposition or situation of the words."

TRAPP.

467. *Pollutâ pace.* A league of peace was sacred, being ratified by solemn rites of religion; and therefore the violation of it was pollution and profaneness.

470. *Venire;* for *esse.* So Georg. I. 29.

479. *Cocytia virgo,* the hellish virgin, from Cocytus, one of the rivers in hell, here put for hell itself.

Tyrrheidæ pueri quem matris ab ubere raptum
Nutribant, Tyrrheusque pater, cui regia parent
Armenta, et latè custodia credita campi.
Assuetum imperiis soror omni Sylvia curâ
Mollibus intexens ornabat cornua sertis:
Pectebatque ferum, puroque in fonte lavabat.
Ille manum patiens, mensæque assuetus herili,
Errabat sylvis: rursùsque ad limina nota
Ipse domum serâ quamvis se nocte ferebat.
Hunc procul errantem rabidæ venantis Iüli
Commovêre canes: fluvio cùm fortè secundo
Defluerat, ripâque æstus viridante levaret.
Ipse etiam eximiæ laudis succensus amore
Ascanius curvo direxit spicula cornu:
Nec dextræ erranti Deus abfuit, actaque multo
Perque uterum sonitu, perque ilia venit arundo.
Saucius at quadrupes nota intra tecta refugit,
Successitq; gemens stabulis: questuque, cruentus,
Atque imploranti similis, tectum omne replevit.
Sylvia prima soror, palmis percussa lacertos,
Auxilium vocat, et duros conclamat agrestes.
Olli (pestis enim tacitis latet aspera sylvis)
Improvisi adsunt: hic torre armatus obusto,
Stipitis hic gravidi nodis: quod cuique repertum
Rimanti, telum ira facit. Vocat agmina Tyrrheus,
Quadrifidam quercum cuneis ut fortè coactis
Scindebat, raptâ spirans immanè securi.

quam filii Tyrrhei alebant abstractum ab uberibus matris, *et ipse* pater Tyrrheus, cui subdita erant armenta regis, et commissa erat latè cura agrorum. Sylvia soror *eorum* omni studio decorabat *illum* docilem imperio, cingens *ei* cornua floribus teneris: et pectebat cervum, et lavabat in puris fontibus. Ille patiens *tangi* manu, et assuetus mensæ domini, vagabatur per sylvas, et posteà referebat se ipse ad domum cognitam, quamvis provectâ nocte. Canes furiosæ venantis Ascanii excitaverunt illum procul errantem; cùm fortè enatàsset prono fluvio, et leniret calorem in herbosâ ripâ. Ipse quoque Ascanius, inflammatus cupiditate pulchræ laudis, curvato *arcu* corneo intendit sagittam: nec defuit Alecto manui incertæ, et *sagitta* arundinea impulsa magno stridore transit per uterum et per ilia cervi. At cervus vulneratus fugit in notam domum, et gemens intravit stabulum, et sanguinolentus ac similis petenti *opem*, implevit questu totam domum. Sylvia soror feriens humeros manibus, prima petit opem, et inclamat duros rusticos. Illi repentini advenerunt: nam furia exasperans *eos* clam latet in sylvis: hic armatus titione præsto, hic nodis gravis fustis: furor convertit *in* arma quicquid obvium est unicuique quærenti *arma*. Tyrrheus, cùm fortè finderet adactis cuneis quercum fissilem in quatuor *partes*, horrendùm iratus, correptâ securi convocat multitudinem.

NOTES.

485. *Tyrrheus.* The shepherd of king Latinus, the killing of whose stag by the companions of Ascanius first caused the Latian war, when Iulus was hunting:

A stag he chas'd; the chase the *fury* sees,
And bids the scent grow warm in every breeze;
His opening hounds, exulting, shoot away,
And bear impatient on the panting prey:
From this light cause she rais'd the first alarms,
And fir'd the brutal swains to blood and arms.

489. *Ferum. Ferus* is applied to tame as well as savage animals. It refers to a horse, Æn. II. 51.

490. *Mensæque assuetus.* Ovid trifles in describing the caresses which Cyparissus paid to his favourite stag, but Virgil knew how to write with reserve and simplicity on every subject.

498. *Erranti.* Dr. Trapp understands *erranti* here in the sense of *blundering, committing an error;* he erred, says he, even by hitting the mark. But this seems forced and affected. We rather take it in the common sense; it was erring in itself, and would have erred, had it not been guided by the goddess. It is the same construction as *Placidas Deus obstruit aures*, Æn. IV. 440. The god stopped his ears from being disposed to hear.

498. *Deus*, Alecto, says Servius; for he alleges that the gods were of both sexes. Hence *Deus* is also applied to Venus, Æn. II. 632. *Descendo ac ducente Deo.*

505. *Pestis, the fiend,* as in the third Æneid, 215. speaking of the harpy Celæno:

Nec sævior ulla
Pestis et ira Deûm Stygiis sese extulit undis.

La Cerda, however, understands it of the fury which seized the swains; which interpretation seems not so natural, though the sense is the same.

510. *Scindebat.* The circumstance of his being alarmed while engaged in the rustic employment of cleaving an oak and instantly snatching up an ax, are beautifully natural.

510. *Spirans immanè securi.* Dr. Trapp and bishop Douglas refer this to his puffing

At crudelis Furia nacta è speculis tempus nocendi, conscendit altum culmen stabuli, et de supremo vertice canit signum pastorale, et curvo cornu contendit vocem infernam: quâ statim omnis sylva intremuit, et intimæ arbores sonuere. Audiit etiam procul lacus Dianæ, audiit fluvius Nar albus aquâ sulfureâ, et fontes Velini: et matres timidæ presserunt pueros ad ubera. Tunc autem agricolæ indociles correptis armis undique accurrunt prompti ad vocem, quâ dirum cornu impulit sonum: et juventus etiam Trojana castris patentibus immitti subsidium Ascanio. Ordinaverunt agmina: non jam pugnatur prælio rustico, fustibus duris, aut palis præustis: sed dimicant gladiis dubiis, et rigescit nigra seges strictorum ensium; et arma ærea, sole percussa, emicant et emittunt splendorem ad nubes. Ut quando fluctus cœpit albescere primo vento:

At sæva è speculis tempus Dea nacta nocendi,
Ardua tecta petit stabuli, et de culmine summo
Pastorale canit signum, cornuque recurvo
Tartaream intendit vocem: quâ protinùs omne
Contremuit nemus, et sylvæ intonuere profundæ.
Audiit et Triviæ longè lacus, audiit amnis
Sulfureâ Nar albus aquâ, fontesque Velini:
Et trepidæ matres pressere ad pectora natos.
Tum verò ad vocem celeres, quà buccina signum
Dira dedit, raptis concurrunt undique telis
Indomiti agricolæ: necnon et Troïa pubes
Ascanio auxilium castris effundit apertis.
Direxere acies: non jam certamine agresti,
Stipitibus duris agitur, sudibusve præustis;
Sed ferro ancipiti decernunt, atraque latè
Horrescit strictis seges ensibus, æraque fulgent
Sole lacessita, et lucem sub nubila jactant.
Fluctus utì primo cœpit cùm albescere vento:
Paulatim sese tollit mare, et altiùs undas
Erigit, inde imo consurgit ad æthera fundo.
Hìc juvenis primam ante aciem stridente sagittâ,
Natorum Tyrrhei fuerat qui maximus, Almon
Sternitur: hæsit enim sub gutture vulnus, et udæ

tunc mare tollit se sensim, et erigit undas altiùs, deinde surgit in aërem ex intimo fundo. Hìc Almon juvenis, qui maximus erat filiorum Tyrrhei, prosternitur sagittâ sonante ante primum agmen: nam plaga hæsit sub jugulo,

NOTES.

and blowing in felling the timber; but it would have been preposterous in Virgil to spend time on so minute a circumstance when he is hurrying on to somewhat else, and when this his situation is only transiently mentioned. It would be like Vida in his Christiad, who, mentioning the story of Christ's being apprehended in the night-time by ruffians bearing torches, says they were such torches as the peasant makes sitting by the fire side in a winter night; deviating to this impertinent circumstance for the sake of *ferroque faces inspicat acuto* in Virgil.

517. *Sulfureâ Nar albus aquâ;* the river Nar, now the Nera, between Umbria and the Sabine territory. The reason of the epithet here given, take in Mr. Addison's words: "The channel of this last river (the Nera) is white with rocks, and the surface of it, for a long space, covered with froth and bubbles; for it runs all along upon the fret, and is still breaking against the stones that oppose its passage; so that for these reasons, as well as for the mixture of sulphur in its waters, it is very well described by Virgil in that verse which mentions these two rivers (the Nera and the Velino) in their old Roman names."

517. *Fontesque Velini,* the river Velino, which runs into the Nera. The same author adds: "He makes the sound of the Fury's trumpet run up the Nera to the very sources of Velino, which agrees extremely well with the situation of these rivers."

518. *Ad pectora natos.* Other poets would have been content to have mentioned the effects of this dreadful blast upon the woods and mountains, &c. Virgil knew that this circumstance of mothers catching their infants to their breasts would more touch and interest his readers than all the other pompous images, great as they are. This description is copied from Apollonius Rhodius, Argonaut. B. 4. 129.

Pale at the piercing call the mothers prest
With shrieks, their starting infants to the breast.

525. *Ferro ancipiti.* Not *doubtful,* as Ruæus renders it, but *two edged, utrumque noxio,* says Servius.

525. *Atraque.* Servius renders *atra* by *fertilis;* but we need not have recourse to so far fetched a signification; Virgil often uses *ater* in the sense of *tristis, dirus.*

533. *Udæ vocis.* It is obvious that the voice is called humid, because it makes its way through a humid passage.

Vocis iter tenuemque inclusit sanguine vitam.
Corpora multa virûm circà: seniorq; Galesus,
Dum paci medium se offert, justissimus unus
Qui fuit, Ausoniisque olim ditissimus arvis.
Quinque greges illi balantum, quina redibant
Armenta, et terram centum vertebat aratris.
Atque ea per campos æquo dum Marte geruntur:
Promissi Dea facta potens, ubi sanguine bellum
Imbuit, et primæ commisit funera pugnæ;
Deserit Hesperiam, et cœli convexa per auras,
Junonem victrix affatur voce superbâ:
En perfecta tibi bello discordia tristi:
Dic in amicitiam coëant, et fœdera jungant.
Quandoquidem Ausonio respersi sanguine Teucros;
Hoc etiam his addam, tua si mihi certa voluntas:
Finitimas in bella feram rumoribus urbes,
Accendamque animos insani Martis amore,
Undiq; ut auxilio veniant: spargam arma per agros.
Tum contrà Juno: Terrorum et fraudis abundè est:
Stant belli causæ: pugnatur cominùs armis.
Quæ fors prima dedit, sanguis novus imbuit arma.
Talia connubia et tales celebrent hymenæos
Egregium Veneris genus et rex ipse Latinus.
Te super æthereas errare licentiùs auras
Haud pater ipse velit summi regnator Olympi.
Cede locis: ego, si qua super fortuna laborum est,
Ipsa regam. Tales dederat Saturnia voces:
Illa autem attollit stridentes anguibus alas,
Cocytique petit sedem, supera ardua linquens.
Est locus, Italiæ in medio sub montibus altis,
Nobilis, et famâ multis memoratus in oris,

et sanguine obstruxit viam liquidæ vocis et levem spiritum. Multa corpora hominum *sternuntur* circa *illum: imprimis* senex Galesus, dum exhibet se conciliatorem pacis, qui unus *omnium* fuit olim æquissimus, et ditissimus agrorum Italicorum: Quinque greges ovium, et quinque armenta redibant illi, et scindebat terram centum aratris. At dum ea fiunt per agros Marte *adhuc* æquali: Furia compos facta promissi, postquam inchoavit bellum sanguine, et incepit cædem primi prælii; relinquit Italiam, et vecta per spatia cœli, victrix alloquitur verbis superbis Junonem: Ecce dissensio conflata est tibi *per* bellum triste: nunc jube *ut* conveniant in societatem, et faciant pacem. Siquidem perfudi Trojanos Italico sanguine; præterea hoc adjiciam illis *rebus*, si tua voluntas mihi nota *fiat:* incitabo rumoribus vicinas urbes ad bellum, et inflammabo animos furiosâ cupiditate Martis, ut undecunque accurrant *ad* subsidium: diffundam prælia per campos. Tunc Juno vicissim ait: Satis est terroris et doli: manent causæ belli: certatur cominùs armis: sanguis novus tinxit arma, quæ casus prima obtulit. Eximia soboles Veneris, et ipse rex Latinus peragant talia conjugia et tales nuptias. Ipse pater rector supremi cœli nollet te vagari liberiùs super spatia cœlestia. Recede *ex his* locis: si aliquod discrimen superest in hoc negotio, ego ipsa regam *illud.* Saturni filia protulerat talia verba: Furia verò explicat alas sonantes colubris, et adit regionem Cocyti, relinquens *loca* alta *et* superna. Est locus in medio Italiæ, sub altis montibus, insignis et celebratus famâ in regionibus plurimis,

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535. *Galesus.* On this occasion Virgil has shown a true knowledge of nature. Galesus, the wealthiest of the Latins, and who had consequently the most property to lose, is zealously active in endeavouring to prevent the ravages of war.

538. *Redibant.* A commentator has objected to the explanation given by Ruæus and Dr. Trapp, who render it *returned,* namely, to the stall. But this is obviously the poet's meaning: for, in the case of property, *redeo* is applied to *revenue,* not to *stock.*

540. *Æquo Marte.* This cannot signify that the loss was equal on both sides; for the slain were only on the side of the Latins.

550. *Insani Martis amore.* An *Oplomania,* as above, verse 461. *Scelerata insania belli.* Here Ruæus and other commentators have recourse to their hypallage, and substitute *insano Martis amore* for *insani Martis amore;* whereas *insanus* is a term highly applicable to Mars, or war, where nothing but wild havoc and mad fury reign.

556. *Et ipse Latinus.* Here a particular emphasis lies on *ipse,* as if she had said, Let this be the fate even of Latinus too, whom I am forced to hate on Æneas' account.

557. *Æthereas auras.* The earth, called the celestial or ethereal regions, in opposition to the infernal regions, of which many examples occur in the sixth book.

561. *Stridentes anguibus alas.* Dr. Trapp has a very odd conjecture here, that Virgil wrote *unguibus* for *anguibus,* because the leathern wings of a bat are divided by a kind of ribs, which end sharp and spiky, and are of a horny substance, like nails or claws. And of the propriety of this conjecture, odd as it appears, himself is fully persuaded. But we doubt if this persuasion alone will convince others.

Amsancti valles: densis hunc frondibus atrum
Urget utrinque latus nemoris, medioque fragosus
Dat sonitum saxis et torto vortice torrens.
Hìc specus horrendum, et sævi spiracula Ditis
Monstrantur: ruptoque ingens Acheronte vorago,
Pestiferas aperit fauces: queis condita Erinnys,
Invisum numen, terras cœlumque levabat.
Nec minùs intereà extremam Saturnia bello
Imponit regina manum. Ruit omnis in urbem
Pastorum ex acie numerus: cæsosque reportant,
Almonem puerum, fœdatique ora Galesi:
Implorantque Deos, obtestanturque Latinum.
Turnus adest, medioque in crimine, cædis et ignis
Terrorem ingeminat: Teucrosque in regna vocari,
Stirpem admisceri Phrygiam, se limine pelli.
Tum, quorum attonitæ Baccho nemora avia matres
Insultant thiasis (neque enim leve nomen Amatæ)
Undique collecti coëunt, Martemque fatigant.

nempe valles Amsancti. Latus sylvæ, nigrum spissis foliis, premit utrinque hunc *locum:* et *in* medio *ejus* torrens tumultuosus edit strepitum saxis erumpente cortice. Ostenduntur hìc antrum horribile, et ostia sævi Plutonis: et magna vorago apertis inferis pandit aditus pestiferos: quibus abscondita Furia, odiosa Dea, liberabat cœlum et terras. Intereà filia Saturni non segnìùs addit bello manum ultimam. Omnis multitudo pastorum recurrit è prælio in urbem: et referunt occisos Almonem puerum et caput Galesi cæsi, et invocant Deos et precantur Latinum. Turnus adest, et in medio cadaverum auget timorem cædis et incendii: *aitque* Trojanos admitti in regna, gentem Phrygiam associari, se ejici domo. Tunc *illi*, quorum matres percitæ Baccho percurrunt sylvas inaccessas *cum* choreis, conveniunt undique congregati, et exercent bellum: neque enim levis est auctoritas Amatæ.

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565. *Amsancti valles, &c.* Commentators are not agreed about the situation of this place, nor what gulf is here meant. Mr. Addison, after having described the fall of the forementioned river Velino, says, he questions not that this is the gulf which Virgil here had in his eye. It is worth the reader's while to compare what he says of that river with this noble description: "The river, says he, runs extremely rapid before its fall, and rushes down a precipice of a hundred yards high. It throws itself into the hollow rock, which has probably been worn by such a constant fall of water. It is impossible to see the bottom on which it breaks, for the thickness of the mist that rises from it, which looks at a distance like clouds of smoke ascending from some vast furnace, and distils in perpetual rains on all the places that lie near it. I think there is something more astonishing in this cascade than in all the water works of Versailles, and could not but wonder, when I first saw it, that I had never met with it in any of the old poets, especially in Claudian; but at present I do not in the least question, notwithstanding the opinion of some learned men to the contrary, that this is the gulf through which Virgil's Alecto shoots herself into hell; for the very place, the great reputation of it, the fall of waters, the woods that encompass it, with the smoke and noise that arise from it, are all pointed at in the description. Perhaps he would not mention the name of the river, because he has done it in the verses that precede. We may add to this, that the cascade is not far off that part of Italy which has been called *Italiæ meditullium*." Then, after quoting the passage, he subjoins: "It was indeed the most proper place in the world for a Fury to make her exit, after she had filled a nation with distractions and alarms; and I believe every reader's imagination is pleased, when he sees the angry goddess thus sinking, as it were, in a tempest, and plunging herself into hell, amidst such a scene of horror and confusion."

573. *Imponit manum extremam bello;* puts the finishing hand to the war: a metaphor borrowed from the finishing strokes that the artist's hand gives to a picture, or any piece of curious work.

575. *Fœdati; vulnerati, cæsi:* wounded, slain.

577. *Medio crimine.* By *crimine* here we understand, not *crime*, as Dr. Trapp has it, but the charge or accusation which the clowns brought against the Trojans, for the death of Almon and Galesus. Ruæus, by a very unusual license, interprets *in medio crimine* by *in medio cadaverum.*

581. *Insultant thiasis. Insulto* is a word applied to the prancing and bounding of a horse, and governs either the dative or accusative. *Thiasus* signifies a choir of singers and dancers, from θειν ασαι, *divina canere.*

582. *Martemque fatigant; Prælium cum clamore deposcunt*, says Servius: this is plainly the meaning of the expression; for the connexion shows that they were not yet actually engaged in war, but only furiously impatient to be in arms; so that the interpretion given by Scaliger and Ruæus, who render it *exercent bellum*, cannot be admitted.

Ilicèt infandum cuncti contra omina bellum,
Contra fata Deûm, perverso numine poscunt.
Certatim regis circumstant tecta Latini.
Ille, velut pelagi rupes immota, resistit:
Ut pelagi rupes, magno veniente fragore,
Quæ sese, multis circumlatrantibus undis,
Mole tenet: scopuli nequicquam et spumea circùm
Saxa fremunt, laterique illisa refunditur alga.
Verùm ubi nulla datur cæcum exuperare potestas
Consilium, et sævæ nutu Junonis eunt res;
Multa Deos; aurasque pater testatus inanes:
Frangimur heu fatis, inquit, ferimurque procellâ.
Ipsi has sacrilego pendetis sanguine pœnas,
O miseri! te, Turne, nefas, te triste manebit
Supplicium; votisque Deos venerabere seris.
Nam mihi parta quies, omnisque in limine portus;
Funere felici spolior. Nec plura locutus,
Sepsit se tectis, rerumque reliquit habenas.
Mos erat Hesperio in Latio, quem protinùs urbes
Albanæ coluere sacrum, nunc maxima rerum
Roma colit, cùm prima movent in prælia Martem:
Sive Getis inferre manu lachrymabile bellum,
Hyrcanisve, Arabisve parant; seu tendere ad Indos,
Auroramque sequi, Parthosque reposcere signa.
Sunt geminæ belli portæ, sic nomine dicunt,
Relligione sacræ et sævi formidine Martis:
Centum ærei claudunt vectes, æternaque ferri
Robora: nec custos absistit limine Janus.

Statim omnes, iratis Diis, flagitant dirum bellum, contra auspicia, contra voluntatem Deorum. Certatim cingunt domum regis Latini: ille obsistit, velut rupes maris, immobilis: veluti rupes maris, magnâ tempestate instante; quæ multis fluctibus circùm sonantibus sustentat se molesuâ: frustrà scopuli et saxa spumantia circumstrepunt, et alga impacta impellitur lateri. Sed quandoquidem nulla affertur facultas evertendi insanum consilium, et res fiunt ad arbitrium duræ Junonis: pater sæpiùs attestatus Deos et aërem vacuum ait: Heu! vincimur fatis, raptamur tempestate. O miseri, *vos* ipsi persolvetis has pœnas sacrilego sanguine. O Turne, spectabit te crimen et tristis pœna: et tardioribus precibus implorabis Deos. Nam quies est mihi parata, et omnis portus est in conspectu: *tantùm* privabor morte felici. Nec plura locutus, clausit se domo, et deposuit regimen rerum. Erat consuetudo in Latio Italico, quam urbes Albanæ solemnem perpetuò servaverunt; *quam* nunc Romani potentissimi orbis servant, quando concitant Martem in prima certamina: seu parant inferre manu triste bellum Getis, aut Hyrcanis, aut Arabibus; seu proficisci contra Indos, et persequi Auroræ *populos*, et repetere signa à Parthis. Sunt duæ portæ belli, appellant eas hoc nomine, venerabiles religione et metu crudelis Martis: centum vectes ærei, et æternæ vires ferri claudunt *eas:* et Janus custos non recedit à portis.

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583. *Omina.* The omen of the bees, and of the fiery appearance about Lavinia, mentioned above.

584. *Fata*, the responses of Faunus.

589. *Scopuli, &c.* Perhaps it ought to be read *scopulos*, In vain they, viz. the waves, roar around the cliffs and foamy rocks.

590. *Refunditur*, is washed off the sides of the rock, and scattered up and down the waves, as a monument of its idle insults against the rock.

593. *Auras*, the skies or heavens, as the word often signifies.

595. *Sacrilego sanguine.* He calls their blood sacrilegious, because they had compelled him to this war against the will of the gods.

596. *Nefas*, as Helen is called, Æn. II. 585. The sense in which Ruæus takes it seems not so natural.

596. *Te triste manebit.* So Horace:

Omnes una *manet* nox.

598. *Omnis in limine. Omnis securitas*, says Servius, *in promptu est:* as we say in English, It is at the door. The same phrase occurs in other authors, and is taken from the Greek.

601. *Mos erat.* This custom, Livy informs us, was only instituted in the time of Numa; but Virgil, for the sake of embellishing his poem, refers the origin of this and many other ceremonies to the heroic times of his country.

601. *Hesperio Latio*, ancient Latium, which in old times was called Hesperia.

603. *Movent in prælia Martem.* We are told that the Romans were wont, upon declaration of war, to enter into the temple of Mars, where the sacred bucklers were suspended, and clash upon them with these words, *Mars vigila*, Mars awake. Hence arose the expression, *movent Martem.*

606. *Parthosque.* Alluding to the losses which the Romans had sustained from the Parthians, and the recovery of the Roman standards (which they had taken from Crassus) by Augustus.

610. *Janus*, was a native of Thessaly, and son of Apollo. He is represented with two faces, because he was acquainted with

Quando stat senatoribus certum consilium belli; ipse Consul, notabilis trabeâ Romuleâ et cinctu Gabino, aperit illas *et* stridentes *earum* cardines; ipse inclamat bellum: tum reliqua juventus imitatur *eum*, et æreæ tubæ respondent concentu rauco. Tunc quoque Latinus cogebatur indicere bellum Trojanis illo ritu, et aperire funestas portas. *Sed* pater abstinuit à tactu *portarum*, et abhorrens fugit turpe ministerium, et abscondit se in obscuris tenebris. Tunc regina Deorum *filia* Saturni, delapsa *è* cœlo, ipsa percussit manu portas obsistentes, et emoto cardine fregit postes belli ferratos. Italia, prius quieta et non turbata, *nunc* flagrat. *Hi* partim volunt ire pedites per agros: Partim sæviunt sublimes et *excitantes* pulverem altis equis: omnes quærunt arma; partim purgant arvinâ pingui scuta polita et spicula splendida, et acuunt secures in cote: et placet portare vexilla, et audire sonitum tubarum. Itaque quinque magnæ urbes defixis incudibus recudunt tela: Atina potens, et Tibur excelsum, *et* Ardea, et Crustumerium, et Antemnæ turritæ. Cavant tutas galeas capitum, et texunt è salice crates clypeorum: alii excudunt loricas æreas vel politas ocreas argento flexili. Illuc abiit studium vomeris et falcis, illuc omnis cura aratri: recoquunt patrios gladios *in* fornacibus: et jam buccinæ sonant: datur symbolum signum belli. Hic festinus extrahit galeam è tecto: ille jungit ad currum equos frementes, instruiturque clypeo et loricâ *cum* triplici licio auri, et armatur fideli gladio.

Has, ubi certa sedet patribus sententia pugnæ;
Ipse, Quirinali trabeâ cinctuque Gabino
Insignis, reserat stridentia limina consul;
Ipse vocat pugnas: sequitur tum cætera pubes,
Æreaque assensu conspirant cornua rauco.
Hoc et tum Æneadis indicere bella Latinus
More jubebatur, tristesque recludere portas.
Abstinuit tactu pater, aversusque refugit
Fœda ministeria, et cæcis se condidit umbris.
Tum regina Deûm, cœlo delapsa, morantes
Impulit ipsa manu portas, et cardine verso
Belli ferratos rupit Saturnia postes.
Ardet inexcita Ausonia atque immobilis antè.
Pars, pedes ire parat campis; pars, arduus altis
Pulverulentus equis furit: omnes arma requirunt:
Pars leves clypeos et spicula lucida tergunt
Arvinâ pingui, subiguntque in cote secures:
Signaque ferre juvat, sonitusque audire tubarum.
Quinque adeò magnæ positis incudibus urbes
Tela novant: Atina potens, Tiburque superbum,
Ardea, Crustumerique, et turrigeræ Antemnæ.
Tegmina tuta cavant capitum, flectuntque salignas
Umbonum crates: alii thoracas ahenos,
Aut leves ocreas lento ducunt argento.
Vomeris huc et falcis honos, huc omnis aratri
Cessit amor; recoquunt patrios fornacibus enses:
Classica jamque sonant: it bello tessera signum.
Hic galeam tectis trepidus rapit: ille frementes
Ad juga cogit equos, clypeumque auroque trilicem
Loricam induitur, fidoque accingitur ense.

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the past and the future. In religious ceremonies his name was always invoked the first, because he presides over all gates and avenues, and it is through him only that prayers can reach the immortal gods. Sometimes he appears with a key in one hand and a rod in the other; at others he has in one hand 300 and in the other 65, to show that he presides over the year, of which the first month bears his name. He was usually represented as a young man. His temple, which was always open in time of war and shut in time of peace, was closed only three times in 700 years.

611. *Has.* It has been said that here is an accusative without a verb; but that is not the fact; for *reserat* governs *has.*

612. *Quirinali trabeâ.* Such as Romulus or Quirinus wore.

617. *Jubebatur.* Not compelled, as in Ruæus, but importuned, or required; for so the word is used elsewhere.

630. *Atina*, was an ancient town in the northern region of the Volsci. It still retains its primitive name.

630. *Tiburque superbum.* Tibur, now Tivoli, is seated on the brow of a mountain, which seems to be the reason of Virgil's calling it *superbum.*

633. *Umbonum.* The *umbo* was the middle part or *navel* of the shield.

637. *Tessera signum.* The *tessera* was a square figure, somewhat like a die, on which was inscribed the watchword or private signal, whereby they distinguished their friends from their foes, in the confusion of battle; or, according to others, it contained the order and regulations of the march. The word, we are told, was distributed among the soldiers at first on a sort of tickets; hence the phrase *it tessera:* but it was given afterwards *vivâ voce.*

639. *Auroque trilicem loricam induitur.* The coat of mail itself was composed of plates

Pandite nunc Helicona, Deæ, cantusque movete:
Qui bello exciti reges: quæ quemque secutæ
Complêrint campos acies: quibus Itala jam tum
Floruerit terra alma viris, quibus arserit armis.
Et meministis enim, Divæ, et memorare potestis:
Ad nos vix tenuis famæ perlabitur aura.
Primus init bellum Tyrrhenis asper ab oris
Contemptor Divûm Mezentius, agminaque armat.
Filius huic juxtà Lausus: quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni:
Lausus equûm domitor, debellatorque ferarum,
Ducit Agyllinâ nequicquam ex urbe secutos
Mille viros: dignus patriis qui lætior esset
Imperiis, et cui pater haud Mezentius esset.
Post hos insignem palmâ per gramina currum,
Victoresque ostentat equos, satus Hercule pulchro
Pulcher Aventinus: clypeoque, insigne paternum,
Centum angues, cinctamq; gerit serpentibus hydram.

Nunc, ô Musæ, aperite Helicona; et suggerite *mihi* cantus *istos:* quinam reges excitati *fuerint* ad bellum; quinam exercitus secuti unumquemque operuerint campos; quibus hominibus abundaverit jam tunc tellus Italica nutrix *mea*, quibus bellis flagraverit. Nam *vos*, Divæ, meministis, et potestis narrare *illa:* vix levis rumor famæ pervenit ad nos. Primus Mezentius contemptor Deorum asper incipit bellum è Tyrrhenâ regione, et instruit exercitum. Lausus filius huic prope *adest:* quo nemo alter fuit formosior, excepto corpore Laurentis Turni. Lausus *ille*, domitor equorum, et victor ferarum, ducit mille viros frustrà secutos *ipsum* ex urbe Agyllinâ: dignus qui felicior esset paterno regno, et cui Mezentius non fuisset pater. Post hos formosus Aventinus, genitus formoso Hercule, ostentat per campos currum illustrem victoriâ et equos victores: et profert *in* scuto insigne patris: *nempe* centum serpentes, et Hydram circumdatam serpentibus.

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of iron linked together by rings; but some of them were fringed or bordered in the lower extremity with gold tissue of two or three textures, and were called *bilix*, *trilix*.

641. *Pandite nunc.* This fresh invocation alarms the reader. Pope's observations on Homer's catalogue is very applicable to Virgil's, and extremely judicious.

"We may observe,

"1. What an air of probability is spread over the whole poem by particularizing every nation and people concerned in this war.

"2. What an entertaining scene he represents to us of so many countries drawn in the liveliest and most natural colours. While we wander along with him amidst a beautiful variety of towns, havens, forests, vineyards, groves, mountains and rivers, and are perpetually amused with the different soils, products, and prospects.

"3. What a noble review he makes pass before us of so mighty an army drawn out in order, troop by troop, which had the number only been told in gross had never filled the reader with so great an idea of the importance of the action.

"4. The description of the different arms and manners of fighting of the soldiers, and the various attitudes he has given to their commanders. Of these leaders the greatest number are descendants of gods. How great an idea must we have of a war to the waging of which so many demigods and heroes are assembled.

"5. The several artful compliments he paid by this means to his country in general, and to many of his contemporaries in particular, by a celebration of ancient genealogies.

"6. The agreeable mixture of narration from passages of history or fables with which he amuses and relieves us at proper intervals."

641. *Helicona.* Helicon was a mountain of Bœotia, sacred to the muses, in the vicinity of Parnassus.

641. *Movete.* Give it motion, i. e. begin and conduct.

648. *Contemptor Divûm Mezentius.* Varro writes, that Mezentius was king of the Rutulians, and that he commanded his subjects to pay him a tax of their first fruits, and the firstlings of their flocks, which were formerly given to the gods, and that on this account he was reckoned an atheist, *contemptor Divûm.* A contemner of the gods may be expected to be unamiable and unjust to men. Mezentius was remarkable for his cruelties. He put his subjects to death by slow tortures, and sometimes tied a man to a dead corpse, face to face, and permitted him to die in that condition:

Mortua quin etiam jungebat corpora vivis
Componens manibusque manus atque oribus ora
Tormenti genus. Æn. VIII. 485.

652. *Agyllinâ.* Agylla was a town of Etruria founded by a colony of Pelasgians. The Lydians who afterwards took possession of it called it Cære.

653. *Patriis imperiis.* It was in obedience to his father's commands, and not out of choice, that he had entered into this war: so that the meaning is not who deserved to have been happier in his father's kingdom, as Ruæus has it; but either who deserved to have been more happy and successful in the war, in which he engaged only in compliance with his father's authority, or who was worthy of a father who would not have imposed on him such harsh commands, and consequently in the execution whereof he would have had more joy.

658. *Centum angues.* In the heroic ages of the world, bucklers adorned with serpents

Rhea sacerdos, mulier conjuncta Deo, protulit illum in auras lucis furtim in sylvâ collis Aventini: postquam Hercules victor ab occiso Geryone pervenit in regionem Laurentem, et lavit vaccas Hispanas in fluvio Tusco. *Milites ejus* præferunt manu ad pugnam pila et duros dolones: et certant acumine tereti, et veru Sabello. Ipse pedes, quassans pellem ingentem leonis, impexam horribilibus pilis, cum dentibus candidis, et cinctus eâ *circa* caput: sic intrabat domum regiam terribilis, et opertus circa humeros indumento Herculeo. Posteà duo fratres reliquunt muros Tiburtinos, populum appellatum nomine Tiburti fratris *eorum: nempe* Catillus et generosus Coras, juvenes Argivi; et inter media arma incedunt ante primum agmen. Quemadmodum duo Centauri nubium filii, cùm descendunt è summo cacumine montis, desererentes celeri cursu Omolen

Collis Aventini sylvâ quem Rhea sacerdos
Furtivum partu sub luminis edidit auras,
Mixta Deo mulier: postquam Laurentia victor
Geryone extincto Tirynthius attigit arva,
Tyrrhenoque boves in flumine lavit Iberas.
Pila manu, sævosque gerunt in bella dolones:
Et tereti pugnant mucrone, veruque Sabello.
Ipse pedes tegmen torquens immane leonis,
Terribili impexum setâ, cum dentibus albis,
Indutus capiti: sic regia tecta subibat
Horridus, Herculeoque humeros innexus amictu.
Tum gemini fratres Tiburtia mœnia linquunt,
Fratris Tiburti dictam cognomine gentem,
Catillusque, acerque Coras, Argiva juventus:
Et primam ante aciem densa inter tela feruntur.
Ceu duo nubigenæ cùm vertice montis ab alto
Descendunt Centauri, Omolen Othrynque nivalem
Linquentes cursu rapido: dat euntibus ingens
Sylva locum, et magno cedunt virgulta fragore.
Nec Prænestinæ fundator defuit urbis;
Vulcano genitum pecora inter agrestia regem,
Inventumque focis, omnis quem credidit ætas,
Cæculus. Hunc legio latè comitatur agrestis:
Quique altum Præneste viri, quique arva Gabinæ

et Othryn nivosum: *tum* sylva præbet *illis* currentibus latum spatium, et arbusculæ cedunt magno fragore. Neque abfuit Cæculus, conditor urbis Prænestinæ, quem regem omnia sæcula putaverunt natum Vulcano inter pecudes agrestes, et repertum in ignibus. Multitudo rusticana latè cingit ipsum: et homines qui habitant Præneste excelsum, et qui campos

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and other frightful animals, were frequently made use of to give a terrible aspect.

660. *Furtivum partu, &c.* The construction is not *furtivum partu* (as Dr. Trapp supposes, and would therefore change *furtivum* to *furtivo*) but *partu edidit*, the same way as *dare partu* is used both by Lucretius, Lib. II. 1150, and Virgil, Æn. I. 278.

663. *Tyrrheno flumine*, the Tiber, which divided the Tuscans from Latium.

663. *Iberas.* Spain was called Iberia, from one of its rivers, Iberus, now the Ebro.

664. *Pila* were weapons resembling our halberds.

664. *Dolones.* Long poles or batons, with bayonets enclosed at the ends of them, which were hardly to be observed; hence they were called *dolones*, from *dolus*, being a deceitful kind of weapon.

669. *Herculeo amictu.* Hercules was usually dressed with the skin of the Nemean lion which himself had killed.

674. *Nubigenæ.* The Centaurs, whom Ixion begot on a cloud. See the note on Æn. VI. 601.

675. *Omolen Othrynque.* Omole and Othrys are two mountains in Thessaly, which was reckoned the original country of the Centaurs.

678. *Nec defuit*, may be rendered, nor was he not present. This is the use of two negatives for an affirmative, not the vulgar barbarism of two negatives for one.

680. *Inventum focis.* He was found on the hearth, or just by the fire, and therefore reputed the son of Vulcan.

681. *Cæculus.* This Cæculus, we are told, had very little eyes, and appeared to be almost blind: hence he was called *Cæculus*. He was very ambitious, aspired at regal dignity, and was the founder of a colony. To raise his esteem he pretended to be the son of Vulcan, and that the brightness of his father's fire had vitiated his sight. He built the city Præneste, now Palæstrina, situated on a mountain, *altum Præneste*, about twenty-four miles from Rome, near the Fucine lake.

682. *Gabinæ Junonis.* She was so called from Gabii, a town of the Volscians, in the midway between Rome and Præneste, about twelve miles distant from each: here she had a temple, and was religiously worshipped.

Junonis, gelidumque Anienem, et roscida rivis
Hernica saxa colunt: quos, dives Anagnia, pascis;
Quos, Amasene pater. Non illis omnibus arma,
Nec clypei currusve sonant: pars maxima glandes
Liventis plumbi spargit, pars spicula gestat
Bina manu, fulvosque lupi de pelle galeros
Tegmen habet capiti: vestigia nuda sinistri
Instituêre pedis, crudus tegit altera pero.
At Messapus equûm domitor, Neptunia proles,
Quem neque fas igni cuiquam nec sternere ferro,
Jampridem resides populos desuetaque bello
Agmina in arma vocat subitò, ferrumque retractat.
Hi Fescenninas acies, æquosque Faliscos,
Hi Soractis habent arces, Flaviniaque arva,
Et Cimini cum monte lacum, lucosque Capenos.
Ibant æquati numero, regemque canebant.
Ceu quondam nivei liquida inter nubila cycni
Cùm sese è pastu referunt, et longa canoros
Dant per colla modos: sonat amnis, et Asia longè
Pulsa palus.
Nec quisquam æratas acies ex agmine tanto
Misceri putet, aëriam sed gurgite ab alto
Urgeri volucrum raucarum ad litora nubem.

Gabinæ Junonis, et frigidum Anienem, et rupes Hernicas irriguas rivis: quos alis, opulenta Anagnia, quos *tu*, ô pater Amasene. Arma non *sunt* illis omnibus, nec sonant *iis* scuta aut currus: maxima pars fundit glandes plumbi lividi: pars præfert manu duo spicula, et habet *ad* tegumentum capitis pileos fulvos de pelle lupi: relinquunt plantas sinistri pedis nudas, calceus crudi *corii* operit alteras. At Messapus, domitor equorum, soboles Neptuni, quem nemini licitum erat occidere nec igne nec ferro, repentè concitat ad pugnas subditos dudum otiosos ac turmas desuetas bello, et resumit arma. Hi duces *Messapi regunt* exercitus Fescenninos et justos Faliscos. Hi incolunt rupes Soractis, et campos Flavinios, et lacum Ciminum cum monte, et sylvas Capenas. Incedebant digesti ordine, et celebrabant regem *suum*. Quemadmodum ali-

quando cantentes cycni in serenis nubibus, cùm referunt se è pastu, et emittunt numerosam vocem per colla oblonga: tum resonat amnis et palus Asia procul repercussa. Nec ullus existimaret strui armatum exercitum ex tantâ multitudine, sed aëriam nubem raucarum avium impelli ex alto mari ad litora.

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683. *Gelidumque Anienem.* The waters of this river, now the Teverone, are particularly cold, and celebrated for that quality by other poets. Thus Silius Italicus says,

Sulfureis gelidus quæ serpit leniter undis
Ad genitorem Anio labens sine murmure Tybrim.

Which description seems to contradict that of Horace, Lib. I. Ode VII.

Nec tam Larissæ percussit campus opimæ,
Quam domus Albuneæ resonantis,
Et præceps Anio, et Tiburni lucus, et uda
Mobilibus pomaria rivis.

Horace gives it the epithet of *præceps, rapid, impetuous, rolling over precipices*, which is just the reverse of Silius Italicus' description. But they are easily reconciled; for this river, as Mr. Addison very prettily describes it, first throws itself down a precipice, and falls by several cascades, from one rock to another, till it gains the bottom of a valley, where it recovers its temper, as it were, by degrees, and after many turns and windings glides peaceably into the Tiber.

684. *Hernica saxa.* Their mountainous towns are here called *Saxa*, because built among the rocks.

685. *Amasene pater.* The river Amasenus, now Toppia, which watered the country about Anagnia. *Pater* is an epithet common to all river gods.

689. *Vestigia nuda, &c.* Literally, *They form the prints of the left foot naked. Instituere vestigia* is a phrase borrowed from Lucretius, signifying *to walk*, or *set down their steps.*

Qui capite ipse suo instituit vestigia retro.
Luc. Lib. IV. 474.

The people in these parts to this day wear a piece of half prepared leather under the soles of their feet, with *vincula* that come over their feet and half way up their legs.

695. *Æquosque Faliscos.* The Falisci inhabited near the Tiber, in the Pope's territories. The reason of their having the epithet *æquus*, according to Servius, is because the Romans had borrowed from them their *jura fecialia*, or *laws of arms;* together with a supplement to the laws of the twelve tables. Others make *Æqui* the name of a people, named also *Æquicolæ*, and read *Æquosque Faliscosque.*

696. *Soractis arces.* The strength or strong cities built like fortresses on the mountains of Soracte.

698. *Ibant æquati numero.* They marched with equable steps and uniform motion, *numero*, in a kind of harmony, and keeping time to their own music.

703. *Nec quisquam, &c.* None who had heard their music, &c. This supplement is necessary to make sense of the passage: for the poet surely never could mean that those who saw them would have taken them for a flock of fowls.

705. *Raucarum. Raucus* does not always

Ecce Clausus, ex antiquo sanguine Sabinorum, ducens magnam turbam, et ipse instar magnæ turbæ: *is* à quo nunc et tribus et gens Claudia propagatur per Latium, ex quo *tempore* Roma ex parte concessa est Sabinis. Simul magna cohors Amiterna, et antiqui Cures: omnis multitudo Ereti, et Mutuscæ oliviferæ: qui occupant urbem Nomentum, et roseos campos Velini *lacûs:* qui rupes horridas Tetricæ, et montem Severum, et Casperiam, et Forulos, et fluvium Himellam; qui potant Fabarim et Tyberim: quos Nursia nivosa mittit, et classes Hortinæ, et gentes Latinæ: et quos Allia, nomen funestum, dividens interfluit. *Tam multi,* quam multi fluctus agitantur *in* mari Africano, quando asper Orion occidit in aquas hybernas: vel quàm densæ aristæ

Ecce, Sabinorum prisco de sanguine, magnum
Agmen agens Clausus, magnique ipse agminis instar,
Claudia nunc à quo diffunditur et tribus et gens
Per Latium, postquam in partem data Roma Sabinis.
Unà ingens Amiterna cohors, priscique Quirites:
Ereti manus omnis, oliviferæque Mutuscæ:
Qui Nomentum urbem, qui rosea rura Velini;
Qui Tetricæ horrentes rupes, montemque Severum,
Casperiamque colunt, Forulosq; et flumen Himellæ.
Qui Tyberim Fabarimque bibunt: quos frigida misit
Nursia, et Hortinæ classes, populique Latini:
Quosque secans infaustum interluit Allia nomen.
Quam multi Libyco volvuntur marmore fluctus,
Sævus ubi Orion hybernis conditur undis:
Vel quàm Sole novo densæ torrentur aristæ,
Aut Hermi campo, aut Lyciæ flaventibus arvis.
Scuta sonant, pulsuque pedum tremit excita tellus.
Hinc Agamemnonius Trojani nominis hostis
Curru jungit Halesus equos, Turnoque feroces
Mille rapit populos: vertunt felicia Baccho
Massica qui rastris: et quos de collibus altis

coquuntur Sole novo, aut in agris Hermi, aut *in* arvis flaventibus Lyciæ. Clypei resonant, et terra tremit commota pulsu pedum. Hinc Halesus Agamemnonius, hostis Trojanæ gentis, alligat equos currui, et adducit Turno mille bellicosos populos. Adsunt, qui findunt rastris Massicum fœcundum vino: et quos

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signify *hoarse, rough;* sometimes it has the sense of *argutus.* Some of the best interpreters understand it here for that whizzing sound which a flock of fowls make in their flight, by fanning the air with their wings; which probably is all the foundation that poets had for the supposed music of the swans.

706. *Sabinorum.* The Sabini are reckoned among the aborigines of Italy. Their possessions were situated between the Nar and the Anio, in the neighbourhood of Rome. Their chief cities were Cures, Fidenæ, Reate, Crustumerium, Corniculum, Nomentum, Collatia, &c. &c. As a nation they were celebrated for chastity, pureness of morals, the knowledge of herbs, and skill in incantations.

712. *Rosea rura Velini.* The channel of this river, says Mr. Addison, lies very high, and is shaded on all sides by a green forest, made up of several kinds of trees that preserve their verdure all the year. The neighbouring mountains are covered with them, and, by reason of their height, are more exposed to the dews and drizzling rains, than any of the adjacent parts; which gave occasion to Virgil's *rosea rura, dewy countries.*

713. *Tetricæ—Severum,* two mountains of the Sabines, so called from their wild aspect and barrenness.

715. *Frigida Nursia,* a city in Umbria, now Norcia: it has the epithet *frigida,* because it is the most northern of the country.

717. *Allia,* a river that runs into the Tiber, a little below the Sabine town of Eretum. Here the Romans were routed by the Galli Senones, on which account Virgil calls it *infaustum nomen.*

719. *Orion,* was a constellation rising or setting considered to be formidable to sailors. Hence the epithets *sævus, nimbosus, &c.*

720. *Sole novo.* By the *novus sol* interpreters understand the sun, in the beginning of summer, for which La Cerda assigns this reason, that the ancients divided the year into two, namely, the winter year and the summer year, and cites Pliny, Lib. VII. cap. 48. *Annum alii æstate unum determinabant, et alterum hyeme.* But, perhaps, the sun is here called *new,* not in respect of the year, but of the *aristæ,* the ears of corn: for, in the beginning of summer, when they first appear, the sun is new to them.

721. *Hermi.* Hermus was a river of Lydia, whose sands, according to the poets, were covered with gold. After receiving the waters of the Pactolus and Hyllus, it falls into the Ægean sea. It is now called *Sarabat.*

721. *Lyciæ.* Lycia was a region in the southern parts of the Lesser Asia, fertile of corn. The inhabitants were celebrated for wisdom and justice.

724. *Halesus.* Either Agamemnon's natural son, or one of his attendants at the siege of Troy.

Aurunci misêre patres: Sidicinaque juxta
Æquora: quique Cales linquunt: amnisque vadosi
Accola Vulturni: pariterque Saticulus asper,
Oscorumque manus. Teretes sunt aclides illis
Tela, sed hæc lento mos est aptare flagello:
Lævas cetra tegit: falcati cominùs enses.
Nec tu carminibus nostris indictus abibis,
Oebale: quem generâsse Telon Sebethide Nymphâ
Fertur, Teleboûm Capreas cùm regna teneret
Jam senior: patriis sed non et filius arvis
Contentus, latè jam tum ditione premebat
Sarrastes populos, et quæ rigat æquora Sarnus;
Quique Rufas, Batulumque tenent, atque arva Celennæ;
Et quos maliferæ despectant mœnia Abellæ:
Teutonico ritu soliti torquere cateias,
Tegmina queis capitum raptus de subere cortex,
Æratæque micant peltæ, micat æreus ensis.
Et te montosæ misêre in prælia Nursæ,
Ufens, insignem famâ et felicibus armis:
Horrida præcipuè cui gens, assuetaque multo
Venatu nemorum, duris Æquicola glebis:
Armati terram exercent, semperque recentes
Convectare juvat prædas, et vivere rapto.
Quin et Marrubiâ venit de gente sacerdos,

Aurunci patres miserunt è montibus excelsis: et *qui sunt* prope mare Sidicinum: et qui proficiscuntur Calibus: et accola Vulturni fluminis vadosi; et similiter durus Saticulus, et agmen Oscorum. Arma sunt illis aclides teretes, sed mos est eas alligare loro flexili: cetra protegit sinistras manus: curvi gladii *sunt illis ad pugnandum* cominùs. Neque tu omitteris non memoratus versibus nostris, ô Oebale: quem Telon dicitur genuisse è Nymphâ Sebethide, cùm jam senex obtineret Capreas, regnum Teleboarum: at verò filius non contentus paternâ regione, jam tum latè occupat imperio gentes Sarrastes, et campos quos Sarnus perluit: et qui habitant Rufas, et Batulum, et agros Celennæ: et quos muri Abellæ fructiferæ despiciunt: solent vibrare catejas more Teutonico, quibus cortices detracti è subere *sunt* galeæ capitum, et *quibus* splendent æreæ peltæ, splendent gladii ærei. Te quoque, ô Ufens, montosæ Nursæ miserunt ad bellum, illustrem famâ et pugnis felicibus: te *inquam*, cui præsertim *paret* Æquicola, natio aspera, et assueta frequenti venatione sylvarum *in* durâ terrâ; *hi* armati colunt terram, et semper placet *eis* congerere novas prædas, ac vivere latrociniis. Præterea venit quoque Umbro generosissimus, missu regis Archippi, sacerdos ex Marrubiâ natione,

NOTES.

727. *Aurunci patres.* The Aurunci or Ausones were the most ancient inhabitants of Italy.

728. *Vadosi Vulturni.* The Vulturno, in Campania, a river noted for its rapidity:

Vulturnusque rapax. Cl. de Pr. et Ol. Con.
Vulturnusque celer. Luc. Lib. II. 28.
Fluctuque sonorum
Vulturnum——Sil. It. Lib. VIII.

So that *vadosus* must either be taken metaphorically to signify *dangerous*, from *vada, shelves*, sometimes *dangers;* or it must refer to those parts near the mouth of the river, where it spreads itself, and runs with a gentler course.

730. *Oscorumque manus.* The Osci were a people descended from the old Ausonians, and inhabited the city Capua. They were noted for luxury and lewdness. *Frequentissimus fuit Oscis usus libidinum spurcarum.* Accordingly we know it was their city that ruined Annibal's army by debauchery.

730. *Teretes aclides.* Servius, the only commentator who explains this weapon, says it was a kind of baton with a sharp point at each end, and had a string fastened to it, whereby the owner drew it back to him, after the throw.

734. *Sebethide Nymphâ.* Called Sebethis from the river Sebetus which falls into the bay of Naples, because frequenting its borders she became the mother of Oebalus by Telon.

740. *Abellæ*, now Avella, a town in Campania, famous for that sort of nuts called *nuces Avellanæ, filberts.*

741. *Cateias.* Some take the *cateia* for a kind of halberds, such as the Swiss and Germans use.

745. *Insignem famâ et felicibus armis.* This is equivalent to *insignem famâ felicium armorum*, by a hendyad, a figure common among the poets.

749. *Et vivere rapto.* The same character the Roman historian gives of those people: Fortuna Volscis Æquisque prædonum potius mentem, quam hostium dedit, Liv. Lib. III. And again: Fabio, ut Antium legiones duceret, datum; Cornelio, ut Romæ præsidio esset, neque pars hostium, qui Æquis mos erat, ad populandum veniret.

ornatus super cassidem foliis oleæ felicis: qui solebat cantu et tactu infundere soporem generi viperarum, et hydris noxiè halantibus; et mitigabat furorem *earum*, et sanabat arte morsus. Sed non potuit sanare vulnus Trojani teli: neque carmina soporifera, et gramina collecta in Marsis montibus, profuerunt ei contra plagas. Te sylvæ Angitiæ, te Fucinus aquis pellucidis, te puri lacus luxerunt. Veniebat quoque Virbius, soboles Hippolyti clarissima bello: quem mater Aricia misit illustrem, educatum *in* sylvis Egeriæ, juxta litus humidum, ubi *est* ara Dianæ pinguis, et placida. Quippe *ex* famâ narrant Hippolytum, resuscitatum herbis medicinalibus et amore Dianæ, iterum venisse sub astra cœlestia, et sub aërem superiorem cœli; postquam obiisset fraude novercæ, et solvisset sanguine pœnas patri, discerptus *ab* equis efferatis. Tunc pater omnipotens, ægrè ferens ullum hominem emergere ex infernis tenebris ad lucem vitæ, ipse demisit fulmine ad aquas infernas filium Apollinis, inventorem talis medicinæ et artis. Sed alma Diana abscondit Hippolytum arcanis locis,

Fronde super galeam et felici comptus olivâ,
Archippi regis missu, fortissimus Umbro:
Vipereo generi et graviter spirantibus hydris
Spargere qui somnos cantuque manuque solebat,
Mulcebatque iras, et morsus arte levabat.
Sed non Dardaniæ medicari cuspidis ictum
Evaluit: neque eum juvere in vulnera cantus
Somniferi, et Marsis quæsitæ in montibus herbæ.
Te nemus Angitiæ, vitreâ te Fucinus undâ,
Te liquidi flevere lacus.
Ibat et Hippolyti proles pulcherrima bello,
Virbius: insignem quem mater Aricia misit,
Eductum Egeriæ lucis humentia circum
Litora, pinguis ubi et placabilis ara Dianæ.
Namque ferunt famâ Hippolytum, postquam arte novercæ
Occiderit, patriasque explêrit sanguine pœnas,
Turbatis distractus equis, ad sidera rursus
Ætherea et superas cœli venisse sub auras,
Pæoniis revocatum herbis, et amore Dianæ.
Tum pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitæ,
Ipse repertorem medicinæ talis et artis
Fulmine Phœbigenam Stygias detrusit ad undas.
At Trivia Hippolytum secretis alma recondit

NOTES.

751. *Fronde et felici olivâ*, for *fronde felicis olivæ*.

758. *Marsis quæsitæ in montibus herbæ*. The Marsi were a people of Latium, bordering on the Fucine lake. Marrubium was one of their towns. They were skilled in enchantment, particularly in charming serpents, which they had learned from Marsus, the son of Circe, the founder of their race.

762. *Mater Aricia*. The nymph Aricia, whom Virgil feigns to have been enamoured of Hippolytus, and to have had by him this son Virbius. This agrees better with the context than if we should follow Servius, who understands by it the city Aricia, the birthplace of Augustus' mother, and alleges that it is called *mater*, as being the parent city of so illustrious an offspring.

765. *Hippolytum*. Euripides has given a most masterly description of his death. It is imitated by Racine, but with much bombast.

769. *Pæoniis herbis*. Either herbs such as were used by Pæan, the physician of the gods, Hom. Il. V. or by Apollo his father, who was also styled Pæan.

773. *Phœbigenam*. Æsculapius, who took the surname of Phœbigena from the circumstance of his being descended from Phœbus. He was physician to the Argonauts, and so well skilled in the medicinal virtues of plants that he was called the inventer and indeed the god of medicine. He, it was pretended, restored many to life, and among others Hippolytus. Pluto complained of this to Jupiter, who struck Æsculapius with his thunder; but Apollo the father, angry at the death of his son, killed the Cyclops who had forged the thunderbolts. Serpents were more particularly sacred to him, not only as the ancient physicians used them in their prescriptions, but because symbols of prudence and foresight, so necessary to the medical profession. The cock was sacred to him also. Socrates left it as his dying charge that a cock should be offered to Æsculapius.

773. *Detrusit*. Spenser, who relates the fate of Hippolytus, feigns that when Æsculapius was struck down to hell by Jupiter's thunder for bringing Hippolytus to life, he busied himself in healing his own wounds. Jortin, in his remarks on Spenser, seems to think this a fine improvement:

But unto hell did thrust him downe alive
With flashing thunderbolts ywounded sore
Where long remaining he did always strive
Himself with salves to health for to restore,
And slake the heavenly fire which burned forevermore.

Sedibus, et Nymphæ Ægeriæ nemorique relegat:
Solus ubi in sylvis Italis ignobilis ævum
Exigeret, versoque ubi nomine Virbius esset.
Unde etiam Triviæ templo lucisque sacratis
Cornipedes arcentur equi, quòd litore currum
Et juvenem monstris pavidi effudere marinis.
Filius ardentes haud seciùs æquore campi
Exercebat equos, curruque in bella ruebat.
Ipse inter primos præstanti corpore Turnus
Vertitur, arma tenens, et toto vertice suprà est.
Cui triplici crinita jubâ galea alta Chimæram
Sustinet, Ætnæos efflantem faucibus ignes:
Tam magis illa fremens, et tristibus effera flammis,
Quàm magis effuso crudescunt sanguine pugnæ.
At levem clypeum sublatis cornibus Io
Auro insignibat, jam setis obsita, jam bos,
(Argumentum ingens) et custos virginis Argus,
Cœlatâque amnem fundens pater Inachus urnâ.
Insequitur nimbus peditum, clypeataque totis
Agmina densantur campis, Argivaque pubes,
Auruncæque manus, Rutuli, veteresque Sicani,
Et Sacranæ acies, et picti scuta Labici:
Qui saltus, Tyberine, tuos, sacrumque Numici
Litus arant; Rutulosque exercent vomere colles,
Circæumque jugum: queis Jupiter Anxurus arvis
Præsidet, et viridi gaudens Feronia luco:
Quâ Saturæ jacet atra palus, gelidusque per imas
Quærit iter valles atque in mare conditur Ufens.
Hos super advenit Volscâ de gente Camilla,
Agmen agens equitum et florentes ære catervas,
Bellatrix: non illa colo calathisve Minervæ
Fœmineas assueta manus; sed prælia virgo
Dura pati, cursuque pedum prævertere ventos.

et dimisit *ad* Egeriam Nympham et *ad* sylvam: ut illic solus in sylvis Italicis, incognitus duceret vitam, et illic diceretur Virbius, mutato nomine. Unde etiam equi corneis ungulis expelluntur à templo et sylvis dicatis Dianæ; quia territi monstris marinis abjecerunt in litore currum et juvenem. Filius *ejus Virbii* nihilominùs impellebat ardentes equos in planitie campi, et curru ibat ad bella. Ipse Turnus egregio corpore incedit inter primos, gestans arma, et supereminet toto capite. Huic cassis excelsa, cristata tribus jubis, sustinet Chimæram, emittentem gutture flammas Ætnæas: tantò magis illa fremens et minax diris flammis, quantò magis sæviunt prælia fuso sanguine. At Io, *ex* auro, cornibus erectis, jam operta pilis, jam bos, ornabat politum clypeum *Turni* (argumentum illustre) et Argus custos puellæ, et Inachus *ejus* pater emittens fluvium *ex* urnâ cœlatâ. Nubes peditum sequitur *Turnum*, et agmina scutata congregantur totis campis, et juventus Græca, et turmæ Auruncæ, et Rutuli, et antiqui Sicani, et agmina Sacrana, et Labicani picti *secundùm* clypeos: qui colunt tuas sylvas, O Tybri, et sacram ripam Numici; et scindunt vomere colles Rutulos, et montem Circæum: quibus agris imperat Jupiter Anxurus, et Feronia gaudens sylvâ virente: quâ porrigitur nigra palus Pomptina, et *quâ* frigidus Ufens pandit *sibi* viam per profundas valles, et mergitur in mare. Præter illos Camilla venit è natione Volscâ, ducens turmam equitum et catervas fulgentes æreis *armis*, bellicosa *puella:* non illa *quidem* puella assueta *secundùm* fœmineas manus colo et calathis Minervæ; sed *assueta* tolerare difficiles pugnas, et præcurrere ventos cursu pedum.

NOTES.

786. *Ætnæos ignes.* Fires like those of mount Ætna.

793. *Insequitur nimbus peditum;* as in Homer, νεφος ειπετο πεζων

794. *Argivaque pubes.* Those of the city Ardea, which was built by a colony that came from Argos, with Danae, the daughter of Acrisius, who was married to Pilumnus, the grandfather of Turnus.

799. *Jupiter Anxurus.* From Anxur, a town of the Volsci, where Jupiter was peculiarly worshipped.

800. *Viridi gaudens Feronia luco.* By Feronia, Servius understands Juno; but La Cerda with greater probability alleges that she is the same with the goddess Flora, relying chiefly on the authority of Dionysius, who says: Fanum est communiter à Sabinis et Latinis honoratum, sanctum maxime inter cætera ejus Deæ, quæ Feronia vocatur, quam vertentes in Græcam linguam, alii quidam Anthophoron, alii Philostephanon, alii Phersephonem vocant. This opinion agrees best with Virgil's characteristic of her: *gaudens viridi luco.*

801. *Saturæ atra palus;* the Pontine lake, in the country of the Volsci, whence arose very unwholesome steams: it is therefore styled by Virgil, *atra palus.*

801. *Gelidus Ufens.* The river Il Portatore, called *gelidus*, because it flows in deep winding vales, to which the sunbeams can hardly penetrate: *Per imas quærit iter valles.*

802. *Quærit iter;* traces and seeks out its way, *i. e.* runs in mazes and windings:

Tardatusque suis erroribus Ufens. Claud.

Illa vel volâsset per summas herbas segetis non tangendo, nec fregisset currendo teneros calamos; vel habuisset iter per medium mare, sustentata undis tumidis, nec madefecisset aquis celeres pedes. Omnis juventus egressa domibus et agris, et turba matrum admiratur illam et aspicit incedentem: attendens stupentibus animis; quomodo regalis ornatus tegat purpurâ nitidos humeros, quomodo fibula colligat crinem auro; quomodo ipsa ferat Lyciam pharetram, et myrtum pastoralem armatam cuspide.

Illa vel intactæ segetis per summa volaret
Gramina: nec teneras cursu læsisset aristas:
Vel mare per medium, fluctu suspensa tumenti,
Ferret iter; celeres nec tingeret æquore plantas.
Illam omnis tectis agrisque effusa juventus
Turbaque miratur matrum, et prospectat euntem;
Attonitis inhians animis; ut regius ostro
Velet honos leves humeros; ut fibula crinem
Auro internectat; Lyciam ut gerat ipsa pharetram,
Et pastoralem præfixâ cuspide myrtum.

NOTES.

808. *Illa vel volaret.* We may observe that the poet does not say she actually flew over the fields of corn, as some of our modern poets make her; but only by a poetical hyperbole to denote her swiftness, he says, she could even have done thus or thus.

811. *Ferret iter.* This line is often produced as a striking instance of the sound echoing the sense. There is a celebrated passage in Pope's essay, which for the sake of the remarks of Dr. Johnson in his Rambler upon them we here introduce:

"Soft is the strain when Zephyr gently blows,
And the smooth stream in smoother numbers flows,
But when loud surges lash the sounding shore
The hoarse rough verse should like the torrent roar.
When Ajax strives some rock's vast weight to throw,
The line too labours and the words move slow;
Not so when swift Camilla scours the plain,
Flies o'er the unbending corn and skims along the main.

From these lines, laboured with great attention and celebrated by a rival wit, may be judged what can be expected from the most diligent endeavours after this imagery of sound. The verse intended to represent the whisper of the vernal breeze must be surely confessed not much to excel in softness or volubility: The smooth stream runs with a perpetual clash of jarring consonants: The noise and turbulence of the torrent is indeed distinctly imaged, for it requires very little skill to make our language rough, but in the lines which mention the effort of Ajax there is no particular heaviness or delay. The swiftness of Camilla is rather contrasted than exemplified. Why the verse should be lengthened to express speed will not easily be discovered. In the dactyls used for that purpose by the ancients two short syllables were pronounced with such rapidity as to be equal only to one long. They therefore naturally exhibit the act of passing through a long space in a short time. But the Alexandrine, by its pause in the midst, is a tardy and stately measure, and the word *unbending* one of the most sluggish and slow which our language affords, cannot much accelerate its motion.

Rambler, No. 92.

817. *Pastoralem myrtum.* Virgil gives her this kind of spear, because she had lived among the shepherds in the woods with her father Metabus.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER VIII.

UT Belli signum Laurenti Turnus ab arce
Extulit, et rauco strepuerunt cornua cantu;
Utque acres concussit equos, utque impulit arma;
Extemplò turbati animi: simul omne tumultu
Conjurat trepido Latium, sævitque juventus
Effera. Ductores primi, Messapus, et Ufens,
Contemptorque Deûm Mezentius, undique cogunt
Auxilia, et latos vastant cultoribus agros.
Mittitur et magni Venulus Diomedis ad urbem:
Qui petat auxilium: et Latio consistere Teucros,

INTERPRETATIO.

Postquam Turnus sustulit ex arce Laurenti vexillum belli, et turbæ sonuerunt rauco strepitu; et postquam excitavit generosos equos, et postquam commovit arma; statim animi turbati *fuerunt*: simul totum Latium conspirat *ut in* tumultu subito, et juventus ferox furit. Præcipui duces Messapus, et Ufens, et Mezentius contemptor Deorum, colligunt undecumque subsidia, et spoliant agricolis arva spatiosa. Venulus mittitur etiam ad urbem magni Diomedis: ut poscat opem: et doceat *Diomedem* Trojanos stare *in* Latio,

NOTES.

" It is a just criticism on Virgil, that the latter part of his poem is less animated than the first. Not that the last six books are entirely languishing, but their milder light is overpowered by the lustre of the others. The great defect is owing to the disposition of the poem and the nature of the subjects. The design of a match between Æneas and Lavinia unknown and indifferent to each other, and a war raised about a stag wounded by a young boy, could not indeed command our concern so much as the burning of Troy and the love of Dido. It is a great mistake to believe an author can soar when the subject sinks. All the art he employs shows only that he tills, with skill and labour, an ungrateful soil. In short, his fault lies in having reached the utmost pitch of his art in the middle of his course."——*Voltaire's Essay on Epic Poetry.*

The war being now begun, both the generals make all possible preparations. Turnus sends to Diomede. Æneas goes in person to request succours from Evander and the Tuscans. Evander receives him kindly, furnishes him with men, and sends his son Pallas with him. Vulcan, at the request of Venus, makes arms for her son Æneas, and draws on his shield the most memorable actions of his posterity.

1. *Signum.* This alludes to the Roman custom of hanging out the signal of war from the Capitol.

3. *Concussit equos.* Shook or roused them with the trumpet's alarm.

3. *Impulit arma.* Some explain this to mean the hurling of the spear into the enemy's territory, as was the practice in ancient times; of which Livy speaks, Lib. I. Servius understands it of rattling the arms in the temple of Mars. But we rather choose, with others, to refer it to the ceremony of clashing on their shields, as a call and prelude to the war, to which Milton alludes in his Paradise Lost, book I. 665.

Highly they rag'd
Against the Highest, and fierce with grasped arms
Clash'd on their sounding shields the din of war.

9. *Ad urbem.* Meaning Argyrippa, a town of Apulia, built by Diomede after the Tro-

Æneam navibus appulsum *esse*, et inducere Deos *suos* victos à *Græcis*, et dicere se vocari fatis *in* regnum, et plurimas nationes sociare se *huic* homini Trojano, et *ejus* nomen latè spargi *in* Latio: et *addat*, cognosci *ab* ipso *Diomede* clariùs, quàm à rege Turno, aut à rege Latino, quid *Æneas* machinetur his consiliis, quem optet exitum certaminis, si fortuna *ipsi* faveat. Talia *fiunt* per Latium: quæ omnia cernens Trojanus heros, agitatur magnis fluctibus curarum; et modò huc, modò illuc distrahit mentem vagam, et differt in partes diversas, et volvit per omnia. Veluti quando lux tremula, *emissa* à Sole aut specie rutilantis Lunæ, resiliens è vasis æreis pervagatur latè cuncta loca: et jam attollitur in aërem, et perstringit laquearia supremi tecti. Nox erat, et profundus somnus tenebat animalia lassa et genus volucrum ac pecorum per omnes terras: quando pater Æneas, solicitus animo *ob* difficile bellum, decubuit in ripâ et sub axe frigidi aëris, et permisit corpori tardam quietem. Ipse Tyberinus senex, Deus regionis, flumine amœno, visus est erigere se inter populeas arbores: li-

Advectum Æneam classi, victosque Penates
Inferre, et fatis regem se dicere posci,
Edoceat; multasque viro se adjungere gentes
Dardanio, et latè Latio increbrescere nomen.
Quid struat his cœptis; quem si fortuna sequatur,
Eventum pugnæ cupiat; manifestiùs ipsi,
Quàm Turno regi, aut regi apparere Latino.
Talia per Latium: quæ Laomedontius heros
Cuncta videns, magno curarum fluctuat æstu:
Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Sicut aquæ tremulum labris ubi lumen ahenis
Sole repercussum, aut radiantis imagine Lunæ,
Omnia pervolitat latè loca: jamque sub auras
Erigitur, summique ferit laquearia tecti.
Nox erat, et terras animalia fessa per omnes
Alituum pecudumque genus sopor altus habebat:
Cùm pater in ripâ gelidique sub ætheris axe
Æneas, tristi turbatus pectora bello,
Procubuit, seramque dedit per membra quietem.
Huic deus ipse loci, fluvio Tyberinus amœno,
Populeas inter senior se attollere frondes
Visus. Eum tenuis glauco velabat amictu
Carbasus, et crines umbrosa tegebat arundo.
Tum sic affari, et curas his demere dictis:
O sate gente Deûm, Trojanam ex hostibus urbem
Qui revehis nobis, æternaque Pergama servas,
Expectate solo Laurenti arvisque Latinis:
Hìc tibi certa domus; certi, ne absiste, penates:
Neu belli terrere minis, tumor omnis et iræ

num subtile tegebat eum viridi veste, et opaca arundo inumbrabat capillos. Tunc *cæpit* alloqui *Æneam*, et auferre solicitudinem his verbis: O nate *ex* familiâ Deorum, qui reducis ad nos urbem Trojanam ex hostibus, et tueris Pergama perpetua: expectate in terrâ Laurente et campis Latinis: hìc sedes certa est tibi, certi Penates, ne cesses *ab incepto:* neve terrearis comminatione belli: omnis indignatio et iræ

NOTES.

jan war, called by Polybius Argipana. Only ruins remain to show where it once stood. It still preserves the name of Arpi.

19. *Magno curarum fluctuat, &c.* A sublime and expressive metaphor. Thus Catullus:

Prospicit et magnis curarum fluctuat undis;

and Lucretius, l. 4.

Volvere curarum tristes in pectore fluctus.

20. *Atque animum.* We have this and the following verse in the 4th Æneid.

23. *Sole repercussum.* By *sole* is to be understood the image of the sun reflected in the water, as, in the next words, the image of the moon. Without this it will not be easy to make sense of the words. The water is contained in a brazen vessel, and the light reflected from both. Mr. Dryden mistakenly attributes so much to the metal as to leave out the water, the principal reflector, entirely. The simile is of the low and little kind, but extremely elegant and beautiful, highly proper, and by no means deficient in rhetorical vein.

28. *Ætheris axe,* under the canopy of heaven. See Æn. II. 512.

30. *Seramque, &c.* Literally, and distributed late rest among his limbs.

33. *Eum tenuis, &c.* In this equipage river gods are commonly represented on medals and other ancient monuments.

34. *Arundo.* This appearance of the god Tiber, with some little additional refinement, has through all succeeding ages been an original pattern, for all those poetical magicians who are fond of framing spells for raising river gods. Every one is sure to have an azure mantle and a crown of reeds.

37. *Revehis,* bringest back; because Dardanus, the founder of the Trojan race, was originally from Italy.

40. *Iræ concessere Deûm.* It is certain that Juno was not yet reconciled to the Trojans, and the same is intimated in this very

Concessere Deûm.
Jamque tibi, ne vana putes hæc fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa, jacebit;
Alba, solo recubans, albi circum ubera nati.
Hic locus urbis erit, requies ea certa laborum:
Ex quo ter denis urbem redeuntibus annis
Ascanius clari condet cognominis Albam.
Haud incerta cano. Nunc, quâ ratione, quod instat,
Expedias victor, paucis, adverte, docebo.
Arcades his oris, genus à Pallante profectum,
Qui regem Evandrum comites, qui signa secuti,
Delegêre locum, et posuere in montibus urbem,
Pallantis proavi de nomine, Pallantëum.
Hi bellum assiduè ducunt cum gente Latinâ:
Hos castris adhibe socios, et fœdera junge.
Ipse ego te ripis et recto flumine ducam,

Deorum cessaverunt. Et ne existimes somnum suggerere *tibi* hæc inania, mox magna sus, à te inventa sub ilicibus litoreis, *quæ* pepererit fœtus triginta porcellorum, jacebit humi strata; alba *ipsa* et porcelli albi circa mammas. Hic erit locus urbis, hæc certa quies à laboribus, ex quo *præsagio*, annis triginta recurrentibus, Ascanius fundabit Albam urbem nobili nomine. Non prædico tibi dubia. Jam attende, dicam *tibi* paucis *verbis*, quomodo conficias quod imminet, *ad obtinendam* victoriam. Arcades, gens orta à Pallante, qui secuti *sunt* socii Evandrum regem et vexilla *ejus*, elegerunt sedem his regionibus, et fundaverunt in montibus urbem Pallantëum è nomine Pallantis proavi *Evandri*. Hi semper bellum gerunt cum populo Latino. Hos adjunge socios exercitui *tuo*, et alliga *tibi* per fœdus. Ego ipse ducam te *per* ripas *meas* et rectum fluvium,

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speech, verse 60. Servius, to save Virgil from any seeming inconsistency, makes the sense as well as the verse abrupt, and says, some had happily filled it up thus:

Concessere Deûm profugis nova mœnia Teucris.

But La Cerda observes that Virgil says not all the gods, and thinks it is enough for his purpose that Jupiter, of whom it is said, Lib. II.

Ferus omnia Jupiter Argos transtulit——

and Neptune, who assisted the Greeks in overturning Troy, were now at peace with the Trojans.

44. *Triginta capitum fœtus.* This was a portentous sign, according to that of Varro, de re Rust. Parere tot oportet porcos, quot mammas habeat: si minus pariat, fructuariam idoneam non esse; si plures pariat, esse portentum. In quo, illud antiquissimum fuisse scribitur, quod sus Lavinii Æneæ triginta porcos peperit albos, &c.

48. *Albam.* Alba Longa was a city of Latium built by Ascanius, A. C. 1152. on the spot where Æneas found, according to the prophecy of Helenus, Æn. III. 390. and of the god of the river, see above, l. 45. a white sow with thirty young ones. It was called *Longa*, because it extended to the hill Albanus. The descendants of Æneas reigned there in the following order:

1. Ascanius, son of Æneas,	8 years.
2. Sylvius Posthumus,	29 ——
3. Æneas Sylvius,	31 ——
4. Latinus,	5 ——
5. Alba,	36 ——
6. Atys or Capetus,	26 ——
7. Capys.	28 ——
8. Calpetus,	13 years.
9. Tiberinus,	8 ——
10. Agrippa,	33 ——
11. Remulus,	19 ——
12. Aventinus,	37 ——
13. Procas,	13 ——

14. Numitor and Amulius. These last were the predecessors of Romulus. Alba was long the powerful rival of Rome. It was destroyed by the Romans 665 years A. C. and the inhabitants were carried to Rome.

51. *Arcades.* Arcadia was a country in the middle of Peloponnesus, surrounded, on every side, by land; situated between Achaia, Messenia, Elis and Argos. It received its name from Arcas, the son of Jupiter, and was anciently called Drymodes, on account of the great number of oaks, δρυς, which it produced. The inhabitants were for the most part shepherds, skilful warriors and able musicians. They lived on acorns, and thought themselves more ancient than the moon.

52. *Evandrum.* Evander was the son of the prophetess Carmente. He was a king of Arcadia. An accidental murder obliged him to leave his country. He came into Italy where he drove the Aborigines from their ancient possessions, and reigned in that part of the country where Rome was afterwards founded. He gave Æneas assistance against the Rutuli, and distinguished himself by his hospitality. It is said that he first brought the Greek alphabet into Italy, and introduced there the worship of the Greek deities. He was honoured, by his subjects, after his death, as a god.

57. *Recto flumine.* Not that flows straight,

ut sublevatus vincas *facilè* remis fluvium adversùs *te fluentem.* Age, surge, fili Veneris: et primis stellis occidentibus, offer religiosè preces Junoni, et placa submissis votis iram et minas *ejus;* exhibebis honorem mihi, *quando eris* victor. Ego sum *ille,* quem vides lambentem ripas tumidis aquis, et dividentem agros fertiles, Tybris cœruleus, fluvius acceptissimus diis. Hìc mihi *est* ampla domus, fons erumpit apud altas urbes. *Sic* locutus *est* fluvius: deinde mersit se profundis aquis descendens *ad* intima: nox et somnus deseruit Æneam. Surgit, et aspiciens surgentem lucem cœlestis Solis, hausit religiosè cavis manibus aquam de fluvio, et emisit ad cœlum talia verba: Nymphæ, Nymphæ Laurentes, à quibus est origo fluviorum: et tu, ô Tybri pater, cum tuo sacro fluvio, admitte Æneam, et denique protegite à periculis. Quocumque fonte *tua* aqua detinet te, miserescentem calamitatum nostrarum; quàcumque regione erumpis formosissimus; semper decoraberis cultu meo, semper muneribus meis, ô *tu qui es* amnis cornutus, rex aquarum Italicarum. Succurre tantum modo, et præsenti *auxilio* confirma vim tuorum *promissorum.* Sic loquitur: et eligit duas naves è classe, et accommodat *ad* remigandum: simul accingit socios armis. Ecce autem prodigium repentinum et admirandum visu; sus alba ejusdem coloris ac fœtus albus, jacuit per sylvam, et cernitur in viridi litore: quam adeò pius Æneas tibi immolat, tibi ô maxima Juno,

Adversum remis superes subvectus ut amnem.
Surge, age, nate Deâ: primisque cadentibus astris
Junoni fer ritè preces, iramque minasque
Supplicibus supera votis: mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernis
Stringentem ripas, et pinguia culta secantem,
Cœruleus Tybris, cœlo gratissimus amnis.
Hìc mihi magna domus, celsis caput urbibus exit.
Dixit, deinde lacu fluvius se condidit alto
Ima petens: nox Æneam somnusque reliquit.
Surgit, et ætherei spectans orientia Solis
Lumina, ritè cavis undam de flumine palmis
Sustulit, ac tales effudit ad æthera voces;
Nymphæ, Laurentes Nymphæ, genus amnibus unde est,
Tuque, ô Tybri tuo genitor cum flumine sancto,
Accipite Ænean, et tandem arcete periclis.
Quo te cunque lacus miserantem incommoda nostra
Fonte tenet, quocunque solo pulcherrimus exis;
Semper honore meo, semper celebrabere donis,
Corniger Hesperidum fluvius regnator aquarum:
Adsis ô tantùm, et propiùs tua numina firmes.
Sic memorat: geminasque legit de classe biremes,
Remigioque aptat: socios simul instruit armis.
Ecce autem subitum atq; oculis mirabile monstrum:
Candida per sylvam cum fœtu concolor albo
Procubuit, viridique in litore conspicitur sus.
Quam pius Æneas, tibi enim, tibi, maxima Juno,

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or in a direct line, which would clash with verse 95, *Et longos superant flexus;* but which by a right or unerring course will bring you safe onward to your destined port.

59. *Cadentibus astris.* With the first morning light. See the note on Æn. II. 9.

65. *Caput urbibus.* Referring to Rome, which on that spot, in future ages, was to be erected:

—— On our sides, a city shall be seen
Our glorious seat; the world's majestic queen!

68. *Spectans orientia Solis lumina.* It was the known custom of the ancients in prayer to turn their faces towards the east.

71. *Genus amnibus.* The nymphs presided over waters and fountains whose channels became enlarged into rivers.

74. *Quo te cunque lacus.* It was the opinion of some ancient philosophers, to which Virgil here seemingly alludes, that rivers took their rise from great subterraneous lakes or conservatories of waters; so that he makes Æneas here promise to worship the god of the Tiber in whatever place he held his residence, whether in his primary reservoir, at his source, or in the course of his river.

76. *Celebrabere.* Some good manuscripts read *venerabere,* which may very well be admitted, that verb having a passive as well as active signification.

77. *Corniger.* Horns were an emblem of power, and therefore are peculiarly applicable to the Tiber, here called the king of Italian rivers. But, besides this, it is common with the poets to ascribe to rivers the form of bulls, as Horace, Lib. IV. Ode 14.

Sic tauriformis volvitur Aufidus.

The obvious foundation of the idea is, that the roaring noise of a river resembles the bellowing of a bull.

84. *Tibi enim.* Mr. Dryden alleges the word *enim* to have been of such necessity in the Roman rites, that a sacrifice could not be performed without it. Servius, on the contrary, says it is merely redundant and ornamental.

84. *Maxima Juno.* As Jupiter was peculiarly styled *Optimus Maximus,* so *Maxima*

Mactat, sacra ferens, et cum grege sistit ad aram.
Tybris eâ fluvium, quàm longa est, nocte tumentem
Leniit: et tacitâ refluens ita substitit undâ;
Mitis ut in morem stagni placidæque paludis
Sterneret æquor aquis, remo ut luctamen abesset.
Ergo iter inceptum celerant rumore secundo.
Labitur uncta vadis abies: mirantur et undæ,
Miratur nemus insuetum, fulgentia longè
Scuta virûm fluvio pictasque innare carinas.
Olli remigio noctemque diemque fatigant,
Et longos superant flexus, variisque teguntur
Arboribus, viridesque secant placido æquore sylvas.
Sol medium cœli conscenderat igneus orbem,
Cùm muros, arcemque procul, et rara domorum
Tecta vident, quæ nunc Romana potentia cœlo
Æquavit: tum res inopes Evandrus habebat.
Ocyùs advertunt proras, urbique propinquant.
Fortè die solemnem illo rex Arcas honorem
Amphitryoniadæ magno Divisque ferebat,
Ante urbem, in luco. Pallas huic filius unà,

offerens *tibi* sacrificia, et constituit ante altaria cum turba *porcilibrum*. Tybris *per* eam noctem, quàm longa fuit, sedavit flumen *suum* inflatum: et retrò fluens stetit fluctibus sic tranquillis, ut æquaret planitiem aquarum in modum mollis stagni et quietæ paludis, *ita* ut labor abesset in remigando. Igitur rumore prospero deproperant iter susceptum. Abies oblita *picem* decurrit fluctibus: et aquæ mirantur, sylva inassueta *his spectaculis* miratur, clypeos hominum procul splendentes et pictas naves vehi flumine. Illi remigando traducunt noctem et diem, et præterveliuntur longos circuitus et inumbrantur diversis arboribus, et trajiciunt virides sylvas tranquillo flumine. Sol ardens perveneral *ad* medium spatium cœli, cùm longè aspiciunt muros, et arcem, et pauca culmina domorum, quæ Romana magnitudo nunc extulit *ad* cœlum: tunc Evander possidebat rem angustam. Statim appellunt *illuc* naves, et accedunt *ad* urbem. Fortè illo die rex Arcadius *Evander* offerebat solemne sacrificium magno filio Amphitryonis, et Diis, ante urbem, in sylvâ. Simul Pallas filius *Evandri*,

NOTES.

is an epithet that properly belongs to Juno, his great consort and queen: for the same reason she is styled *Omnipotens*, Æn. IV. 693.

85. *Mactat* properly signifies, pours on the victim's head the wine and frankincense by way of consecration; and perhaps it is to be taken in that sense in this place.

87. *Substitit.* The river moved so gently that it seemed to be balanced, and to stand still.

90. *Rumore secundo.* La Cerda understands this of the shouts and acclamations whereby the seamen were wont at times to animate one another; as Æn. III. 128.

Nauticus exoritur vario certamine clamor.

91. *Labitur.* It glides as easily against the current of the river, as if it were moving down the stream.

94. *Fatigant.* Either *se* is understood, as in several other examples; or *fatigant diem noctemque*, they tire out both day and night; a poetical expression easily understood.

96. *Virides sylvas.* The shadow of the trees appearing in the water.

97. *Sol medium cœli.* Homer has a similar line:-

Ἦμος δ' Ηλιος μεσον οὐρανον αμφιβεβήκει.
Iliad Σ.

102. *Fortè die.* There is something, says Dr. Trapp, very engaging in the disposition of this scene. A sacrifice performed in a wood, by the king, the prince, and all the court. In the midst of so peaceful a solemnity, they are suddenly encountered with the sight of ships and armed men just ready to land upon them. This is likewise a fine and natural introduction to the noble episode of Cacus, whose death was the occasion of the festival which they are now celebrating.

104. *Pallas.* This is a fine opening to the character of Pallas. This young prince, who is afterwards to make so considerable a figure in the Æneid, is instantly alarmed at the hostile appearance of the ships, snatches up a javelin, and with great boldness and ready courage demands the business of of the Trojans. Any of the rest of the company might with almost equal propriety have made this demand; but Virgil very judiciously takes this opportunity of prepossessing our opinions in favour of this hero. The brevity of this address in the original is admirable, and by Pitt ably imitated:

——Pallas bids the guests the rite pursue,
Then snatch'd a javelin and impetuous flew—
Resolve me, stranger (from a *point* he calls)
Who, whence you are, and why approach our walls?
What urg'd your voyage to these shores declare?
Speak, speak your business, bring you peace or war?

Virgil gives to Pallas the epithet *audax*. Servius observes that the poet always makes use of it when he represents a man brave but unfortunate. Thus *audacem ad Turnum*, Lib. 7.

simul præcipui omnes juvenum, et senatus inops, offerebant thura huic *Deo:* et sanguis calidus fumabat ante altaria. Quando conspexerunt altas naves, et *viros* appelli inter umbrosam sylvam, et incurvari in remos tranquillos: terrentur aspectu inopino, et omnes surgunt relictis mensis: quos audax Pallas prohibet abrumpere ceremonias, et ipse correptâ hastâ currit obviam, et eminùs exclamat è tumulo: O juvenes, quæ causa impulit vos explorare iter incognitum? quò itis? qui *estis secundùm* genus? unde *estis secundùm* patriam? an pacem huc portatis, an bellum? Tunc pater Æneas sic loquitur è summâ puppe, et præfert manu ramum oleæ pacificæ: Cernis Trojanos et arma infensa Latinis, quos profugos Latini expulerunt bello feroci. Adimus Evandrum: referte *illi* ista, et dicite venisse electos principes Trojæ, implorantes societatem armorum.

Unà omnes juvenum primi, pauperque senatus,
Thura dabant: tepidusque cruor fumabat ad aras.
Ut celsas vidêre rates, atque inter opacum
Allabi nemus, et tacitis incumbere remis:
Terrentur visu subito, cunctique relictis
Consurgunt mensis: audax quos rumpere Pallas
Sacra vetat, raptoque volat telo obvius ipse,
Et procul è tumulo: Juvenes, quæ causa subegit
Ignotas tentare vias? quò tenditis? inquit.
Qui genus? unde domo? pacemne huc fertis, an arma?
Tum pater Æneas puppi sic fatur ab altâ,
Paciferæque manu ramum prætendit olivæ:
Trojugenas ac tela vides inimica Latinis,
Quos illi bello profugos egêre superbo.
Evandrum petimus: ferte hæc, et dicite lectos
Dardaniæ venisse duces, socia arma rogantes.
Obstupuit tanto perculsus nomine Pallas:
Egredere ô quicunque es, ait, coràmque parentem
Alloquere, ac nostris succede penatibus hospes.
Accepitque manu, dextramque amplexus inhæsit.
Progressi subeunt luco, fluviumque relinquunt.
Tum regem Æneas dictis affatur amicis:
Optime Grajugenûm, cui me fortuna precari,

Obstupuit attonitus tanto nomine: Exi, ait, ô *tu* quisquis es, et affare præsens parentem meum, et ingredere domos nostras *ut* hospes. Simul accepit *eum* manu, et perstitit amplectens dexteram. Progredientes intrant sylvam, et recedunt *à* fluvio. Tunc Æneas alloquitur regem amico sermone: Optime Græcorum, cui fortuna voluit me supplicare,

NOTES.

105. *Senatus.* The senate among the Romans was the chief council of state. The members of this body were called *patres* on account of their authority, and *senatores* on account of their age. It was first instituted by Romulus, to govern the city and to preside over the affairs of the state during his absence. The senate was abolished by Justinian thirteen centuries after its first institution.

108. *Tacitis incumbere remis.* The Roman manuscript reads *tacitos;* but the sense is the same.

114. *Qui genus? unde domo?* for *qui estis quoad genus? ex quâ domo?*

116. *Olivæ.* The *olive* became a token of peace; perhaps from the tradition of the dove of Noah, which announced to the patriarch the retiring of the waters by bringing in its beak "an olive leaf plucked off."

117. *Trojugenas.* As Pallas had proposed his questions very briefly, Æneas is as concise in his reply. The word *Trojugenas* answers to the *Qui genus et unde domo?* The branch of olive is a satisfactory return to his demand, *Pacemne huc fertis, an arma?* But, to obviate this suspicion from seeing them in arms, he adds, that these arms were *inimica Latinis,* with whom he had been told by the river god that Evander and his Arcadians were constantly at war: so that this was a good step towards friendship, since they were both engaged against one common enemy.

118. *Bello superbo.* A war, the effect of pride, and of an insolent tyrannical spirit.

118. *Bello egêre superbo.* It may seem at first sight that Æneas himself was the only offender in this case, and that the Latins did not act improperly, as they did no more than attempt to dispossess him and his followers, who were encroaching on their territories. But it is to be considered, that this part of the country where he landed was unpeopled, and therefore, by the law of nations, free to the first comers to take possession of it, and plant it with a colony.

122. *Corám parentem.* Taubmannus observes, that the modesty of Pallas on this occasion is worthy of remark, who like a youth of ingenuous birth and breeding refers Æneas to his father for an answer.

124. *Dextramque.* Tacitus says that it was the custom of princes when they would strike a league to join their right hands, and in a manner to bend and squeeze their fingers together: "Pollices inter se vincire, et nodo constringere."

Et vittâ comptos voluit prætendere ramos:
Non equidem extimui, Danaûm quòd ductor et Ar-
Quòdque à stirpe fores geminis conjunctus Atridis;
Sed mea me virtus, et sancta oracula Divûm,
Cognatique patres, tua terris dicta fama,
Conjunxere tibi, et fatis egêre volentem.
Dardanus, Iliacæ primus pater urbis et auctor,
Electrâ, ut Graii perhibent, Atlantide cretus,
Advehitur Teucros: Electram maximus Atlas
Edidit, æthereos humero qui sustinet orbes.
Vobis Mercurius pater est, quem candida Maia
Cyllenes gelido conceptum vertice fudit.
At Maiam, auditis si quicquam credimus, Atlas,
Idem Atlas generat, cœli qui sidera tollit.
Sic genus amborum scindit se sanguine ab uno.
His fretus: non legatos, neque prima per artem
Tentamenta tui pepigi: memet ipse meumque
Objeci caput, et supplex ad limina veni.
Gens eadem, quæ te, crudeli Daunia bello
Insequitur: nos si pellant, nihil abfore credunt,
Quin omnem Hesperiam penitùs sua sub juga mittant;
Et mare, quod suprà, teneant, quodque alluit infrà.
Accipe, daque fidem: sunt nobis fortia bello
Pectora, sunt animi, et rebus spectata juventus.
Dixerat Æneas: ille os oculosque loquentis
Jamdudum et totum lustrabat lumine corpus.
Tunc sic pauca refert: Ut te, fortissime Teucrûm,
Accipio agnoscoque libens! ut verba parentis
Et vocem Anchisæ magni vultumque recordor!
Nam memini Hesiones visentem regna sororis

[cas, et proferre ramos ornatos
tæniis: equidem non metui,
quòd esses *dux* Græcorum,
et Arcas, et quòd ab origine
cognatus duobus Atrei filiis.
Sed pietas mea, et sacra
monita Deorum, et ma-
jores *nostri* consanguinei,
et fama tua sparsa per ter-
me tibi, et
rum impu-
volentem.
nus parens
s Trojanæ;
odum Græ-
lectrâ *filiâ*
sus *est ad*
mus Atlas,
is orbes cœ-
Electram.
s est vester,
perit
las qu.
nuit Ma.
usque divi
sanguine. Co
non adhibui cun
legationes et prim
menta tuæ *voluntat*
memet exposui, et acc
supplex ad domum *tuam*.
Eadem natio Rutula, quæ te
persequitur bello inhumano,
nos etiam persequitur: si
nos ejiciat; nihil putat defu-
turum, quominùs subjiciat
sub ditionem suam omnem

omnino Italiam; et occupet mare quod allambit *eam* suprà, et quod infrà. Accipe, et præbe fidem: sunt nobis corpora robusta *ad* bellum, sunt animi, et juvenes insignes rebus *gestis*. Æneas *sic* dixerat: Evander jamdiu circumspiciebat oculis vultum et oculos et omne corpus dicentis. Tunc ita respondet pauca: O generosissime Trojanorum, quàm libenter agnosco te et accipio! quàm *benè* reminiscor sermonem et vocem et speciem magni patris *tui* Anchisæ! Nam memini Priamum,

NOTES.

128. *Vittâ comptos ramos.* Olive boughs, wrapped about with wreaths of white wool, hanging down over the hands of the suppliants, were the common emblems of peace, and denoted that the person came with a friendly, hospitable intention.

133. *Fatis egêre volentem.* However much I was bound to come in obedience to fate and the orders of the gods, yet I came willingly, and was pleased to enter this the country of my ancestors. He was commissioned thither by the Sibyl formerly, and now by the god Tiberinus.

143. *Non legatos, &c.* Literally, I did not negotiate for embassies, or preliminary essays of you by art.

146. *Daunia.* This is a name given to the northern parts of Apulia, on the coast of the Adriatic. It is derived from Daunus who settled there, and is now called *Capitanata.*

149. *Mare, quod suprà, &c.* The two seas with which Italy is bounded; namely, the Adriatic or Upper Sea towards the north, and the Tyrrhene or Lower Sea towards the south.

151. *Sunt animi.* Add in your mind *fortes*, to complete the sense.

153. *Jamdudum.* See the note on Æn. IV. verse 1.

153. *Lustrabat lumine*, with an attentive eye surveyed.

157. *Hesiones.* Hesione was a daughter of Laomedon, king of Troy. Delivered by Hercules from a sea monster, to which it was her lot to be exposed; the conqueror gave her to Telamon. Her removal to Greece proved disastrous to the Trojans.

Laomedontiadem Priamum, Salamina petentem,
Protinùs Arcadiæ gelidos invisere fines.
Tum mihi prima genas vestîbat flore juventa:
Mirabarque duces Teucros, mirabar et ipsum
Laomedontiaden: sed cunctis altior ibat
Anchises. Mihi mens juvenili ardebat amore
Compellare virum, et dextræ conjungere dextram.
Accessi, et cupidus Phenei sub mœnia duxi.
Ille mihi insignem pharetram, Lyciasque sagittas
Discedens, chlamydemque auro dedit intertextam,
Frænaque bina, meus quæ nunc habet aurea Pallas.
Ergo et quam petitis, juncta est mihi fœdere dextra:
Et lux cùm primum terris se crastina reddet,
Auxilio lætos dimittam, opibusque juvabo.
Intereà sacra hæc, quando huc venistis amici,
Annua, quæ differre nefas, celebrate faventes
Nobiscum, et jam nunc sociorum assuescite mensis.
Hæc ubi dicta: dapes jubet et sublata reponi
Pocula, gramineoque viros locat ipse sedili:
Præcipuumque toro et villosi pelle leonis
Accipit Æneam, solioque invitat acerno.
Tum lecti juvenes certatim aræque sacerdos
Viscera tosta ferunt taurorum, onerantque canistris
Dona laboratæ Cereris, Bacchumque ministrant.
Vescitur Æneas, simul et Trojana juventus,
Perpetui tergo bovis et lustralibus extis.
Postquam exempta fames, et amor compressus edendi,
Rex Evandrus ait: Non hæc solemnia nobis,
Has ex more dapes, hanc tanti numinis aram,

filium Laomedontis, invisentem regnum sororis *suæ* Hesiones, *et* euntem Salamina, continuo *itinere* perlustrâsse frigidam regionem Arcadiæ. Tunc prima juventus tegebat mihi malas lanugine: et admirabar principes Trojanos, et admirabar ipsum Laomedontis filium: sed Anchises incedebat sublimior omnibus. Animus fervebat mihi juvenili desiderio alloquendi hominem, et sociandi dextram dextræ. Adii *virum*, et cupidus deduxi eum ad urbem Pheneum. Ille abiens donavit mihi illustrem pharetram, et sagittas Lycias, et chlamydem intextam auro, et fræna duo aurea, quæ meus *filius* Pallas nunc habet. Itaque hæc [illegible] dextra, quam [illegible] jam à me sociata est fœdere *vobiscum:* et quum primum dies crastinus redierit terris, remittam vos lætos subsidio, et juvabo viribus *meis*. Interea quandoquidem accessistis huc *ut* amici, perficite nobiscum hæc annua sacrificia, quæ non licet differre, et jam inde assuescite epulis sociorum. Postquam hæc dicta *fuerunt:* imperat cibos et pocula subducta referri, et ipse constituit homines in herbidâ sede: et admittit principem Æneam in torum et pellem setosi leonis, et inducit in solium *ex* acere. Tunc juvenes electi et sacerdos aræ certatim portant viscera tosta taurorum, et accumulant in calathis munera confecti panis, et proferunt vinum. Æneas, et simul Trojana juventus, comedit dorsum longi bovis et viscera piacularia. Postquam fames ablata fuit, et cupido comedendi satiata: rex Evander dixit: Non superstitio falsa, et inscia deorum antiquorum, indixit nobis has ceremonias,

NOTES.

159. *Protinùs* cannot mean in his way, as Dr. Trapp renders it, since Arcadia lies beyond Salamis, and not in the way between Troy and it: but *protinus* is either at the same time, or continuing his journey forward.

160. *Juventa* is properly that time of life when they were able *juvare rempublicam*, to bear arms in defence of the commonwealth.

165. *Phenei.* Pheneus was a town with a lake of the same name in Arcadia, whose waters were unwholesome in the night and salubrious in the day time.

166. *Lyciasque sagittas.* Lycia was a country in Asia Minor, lying towards the south, one of whose cities was Patara, on the sea coast, famous for a temple to Apollo, the god of the bow, and for the fine quivers and arrows there made.

179. *Aræque sacerdos.* The feast at the end of the ceremony was always considered as a part of the sacrifice; and therefore the priest does nothing out of character in serving at this entertainment.

183. *Perpetui bovis.* It is evident both from Homer and others, that oxen used to be roasted and served up whole at some of the ancient entertainments: Homer particularly allots the chine for his heroes, and that entire and unbroken, διηνεκες; which answers to Virgil's *perpetui tergo bovis.*

183. *Lustralibus extis,* i. e. The remains of the sacrifice which had been appointed for consecration.

185. *Evandrus.* After the Greek form ευανδρός.

186. *Aram.* The altar, here put for the sacrifice, as Æn. VI. 252.

Tum Stygio regi nocturnas inchoat aras.

Vana superstitio veterumve ignara Deorum
Imposuit: sævis, hospes Trojane, periclis
Servati facimus, meritosque novamus honores.
Jam primùm saxis suspensam hanc aspice rupem:
Disjectæ procul ut moles, desertaque montis
Stat domus, et scopuli ingentem traxere ruinam.
Hìc spelunca fuit vasto submota recessu,
Semihominis Caci facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti
Cæde tepebat humus; foribusque affixa superbis
Ora virûm tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes, magnâ se mole ferebat.
Attulit et nobis aliquando optantibus ætas
Auxilium adventumque Dei: nam maximus ultor,
Tergemini nece Geryonis spoliisque superbus,
Alcides aderat: taurosque hàc victor agebat
Ingentes: vallemque boves amnemque tenebant.
At furis Caci mens effera, ne quid inausum
Aut intentatum scelerisve dolive fuisset:
Quatuor à stabulis præstanti corpore tauros
Avertit, totidem formâ superante juvencas.
Atque hos, ne qua forent pedibus vestigia rectis,
Caudâ in speluncam tractos, versisque viarum
Indiciis raptos, saxo occultabat opaco.
Quærentem nulla ad speluncam signa ferebant.
Intereà cùm jam stabulis saturata moveret
Amphitryoniades armenta, abitumque pararet:
Discessu mugire boves, atque omne querelis
Impleri nemus, et colles clamore relinqui.
Reddidit una boum vocem, vastoque sub antro

has epulas ex consuetudine, hæc altaria tanti Dei: exequimur istud, ô hospes Trojane, erepti è gravibus periculis; et renovamus meritum cultum. Considera nunc primò hanc rupem sustentatam saxis: quemadmodum moles longè disruptæ, et domus *in* monte stat vacua, et saxa accumulaverunt magnam ruinam. Hìc fuit caverna subducta *in* longam profunditatem: quam dira species Caci semihominis occupabat, inviam luci Solis: et terra semper *illìc* calida *erat* stragibus novis: et capita hominum fixa ad crudeles portas pendebant liventia tristi sanie. Vulcanus erat parens hujus monstri: *monstrum* eructans ore nigros ignes Vulcani, efferebat se vastâ mole. Tandem tempus attulit nobis cupientibus opem et præsentiam Dei. Nam venit Hercules, illustris vindex, insignis morte et spoliis Geryonis tricorporis: et victor pellebat *per* hanc *regionem* tauros magnos: et boves implebant vallem et fluvium. Sed animus latronis Caci concitatus, ne superesset quicquam criminis aut fraudis, quod non auderet aut tentaret, abducit à stabulis quatuor tauros eximio corpore, totidem vaccas pulchriore specie. Et ne aliqua vestigia restarent ex ungulis rectis: hos abductos caudâ in cavernam, et raptos aversis signis viæ, abscondebat vastâ rupe. Nulla signa ducebant ad cavernam *eum qui* quæsivisset. Interim cùm Hercules educeret *è* stabulis armenta jam saturata, et præpararet discessum; boves *in* egressu *cæperunt* boare, et tota sylva *cæpit* repleri questibus, et colles *cæperunt* deseri *cum* clamore. Una vaccarum remisit clamorem, et sub cavernâ spatiosâ reboavit,

NOTES.

187. *Vana superstitio.* Superstition is here opposed to religion, but in a sense somewhat different from what it bears with us. Religion with them consisted in worshipping the ancient gods; and superstition was a deviation from that established worship, to the adoration of more modern deities.

187. *Veterum ignara.* We worship not Hercules, a more recent god, with any contempt of gods greater and more ancient.

194. *Caci.* Trapp remarks that it is a peculiar elegance to put a person's most remarkable quality in a substantive for an epithet to him in the adjective. Thus *sapientia Lælii*, wise Lælius; *Crispi jucunda senectus*, old jolly Crispus; *vis Herculis*, stout Hercules, and here *facies dira Caci*, ill favoured Cacus. Cacus was a famous robber, son of Vulcan and Medusa, represented as a three-headed monster and as vomiting flames. He resided in Italy, and the avenues of his cave were covered with human bones. He plundered the neighbouring country. When Hercules returned from the conquest of Geryon, Cacus stole some of his cows, and dragged them backwards into his cave to prevent discovery. Hercules departed without perceiving the theft; but his oxen having lowed, they were answered by the cows in the cave of Cacus, and the hero became acquainted with the loss he had sustained. He ran to the place, attacked Cacus, squeezed and strangled him in his arms, though vomiting smoke and fire. Hercules erected an altar to Jupiter Servator, in commemoration of his victory, and an annual festival was instituted by the inhabitants in honour of the hero who had delivered them from such a calamity.

200. *Et nobis,* i. e. brought aid to us, as it had done to many others whose grievances Hercules redressed.

et inclusa frustravit spem Caci. Tunc autem Herculi dolor inflammatus *est in* iras nigrâ bile: sumit manu arma, et truncum grâvem nodis, et currendo contendit *ad* alta spatia montis. Tunc primò nostri *homines* aspexerunt Cacum metuentem et visu turbatum. Statim fugit celerior Euro, et currit *ad* cavernam: metus adjunxerat pennas pedibus. Postquam clausit se; et fractis vinculis demisit saxum ingens, quod pendebat ferro et arte patris *Vulcani;* et munivit portam defensam *hoc* obstaculo: ecce Hercules adest furiosus animo, et considerans omnem aditum, immittit oculos huc et illuc, stridens dentibus. Ter ardens furore circuit totum montem Aventinum; ter invadit frustrà saxeas portas; ter sedit lassus *in* valle. Erat rupes acuta, saxis undequaque accisis, erecta è dorso cavernæ; visu excelsissima, latebra accomoda nidis avium funestarum. Cùm *illa* jugo curva penderet in flu-vium *sibi* sinistrum: *Herculles* commovit illam et abrupit erutam intimis radicibus, connixus *ab* dextrâ *parte* in *partem* oppositam: deinde statim propulit, quo pulso magnum cœlum sonuit: ripæ dissiluerunt, et fluvius territus retrogressus est. At spelunca et magna aula Caci apparuit detecta, et antra tenebrosa intimè aperta sunt. Non aliter quàm si terra per

Mugiit, et Caci spem custodita fefellit.
Hìc verò Alcidæ furiis exarserat atro
Felle dolor: rapit arma manu, nodisque gravatum
Robur, et aërii cursu petit ardua montis.
Tum primùm nostri Cacum vidêre timentem,
Turbatumque oculis. Fugit ilicet ocyor Euro,
Speluncamque petit: pedibus timor addidit alas.
Ut sese inclusit; ruptisque immane catenis
Dejecit saxum, ferro quod et arte paternâ
Pendebat; fultosque emuniit objice postes:
Ecce furens animis aderat Tirynthius, omnemque
Accessum lustrans, huc ora ferebat et illuc,
Dentibus infrendens. Ter totum fervidus irâ
Lustrat Aventini montem; ter saxea tentat
Limina nequicquam; ter fessus valle resedit.
Stabat acuta silex, præcisis undique saxis,
Speluncæ dorso insurgens, altissima visu,
Dirarum nidis domus opportuna volucrum.
Hanc, ut prona jugo lævum incumbebat ad amnem,
Dexter in adversum nitens concussit, et imis
Avulsam solvit radicibus: inde repentè
Impulit, impulsu quo maximus insonat æther:
Dissultant ripæ, refluitque exterritus amnis.
At specus, et Caci detecta apparuit ingens
Regia, et umbrosæ penitùs patuere cavernæ.
Non secùs ac si quâ penitùs vi terra dehiscens

NOTES.

226. *Arte paternâ.* The Cyclops, who were the workmen of Vulcan are said first to have discovered the art of fortifying cities.

240. *Dissultant ripæ, &c.* Notwithstanding what Dr. Trapp alleges to the contrary, we cannot help thinking that *dissultant* is here to be taken in its most strict and proper sense: *The banks leap different ways.* The tumbling rock shatters the bank, and makes it fly in pieces; and these shattered fragments, together with the splinters of the rock, falling precipitately into the river, drive back its current; which plain natural effect Virgil, in the animated style of poetry, thus describes:

Dissultant ripæ, refluitque exterritus amnis.

243. *Non secus ac.* Virgil here elegantly introduces as a simile what Homer brings in as a fact. Let the reader compare them. Thus Homer:

But when the pow'rs descending swell the fight,
Then tumult rose, fierce rage, and pale affright.
Now through the trembling shores Minerva calls,
And now she thunders from the Grecian walls.
Mars hov'ring o'er his Troy his terror shrouds
In gloomy tempests and a night of clouds;
Above the sire of gods his thunder rolls,
And peals on peals redoubled rend the poles:
Beneath stern Neptune shakes the solid ground,
The forests wave, the mountains nod around:
Deep in the dismal regions of the dead,
Th' infernal monarch rears his horrid head,
Leap'd from his throne, lest Neptune's arm should lay
His dark dominions open to the day,
And pour in light on Pluto's drear abodes,
Abhorr'd by men and dreadful e'en to gods;
Such wars th' immortals wage, such horrors rend
The world's vast concave when the gods contend.

Iliad 20. POPE

Infernas reseret sedes, et regna recludat
Pallida, Diis invisa: supèrq; immane barathrum
Cernatur, trepidentque immisso lumine Manes.
Ergo insperatâ deprensum in luce repentè,
Inclusumque cavo saxo, atque insueta rudentem,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat.
Ille autem (neq; enim fuga jam super ulla pericli est)
Faucibus ingentem fumum, mirabile dictu,
Evomit: involvitque domum caligine cæcâ,
Prospectum eripiens oculis: glomeratque sub antro
Fumiferam noctem, commixtis igne tenebris.
Non tulit Alcides animis: seque ipse per ignem
Præcipiti jecit saltu, quà plurimus undam
Fumus agit, nebulâque ingens specus æstuat atrâ.
Hìc Cacum in tenebris incendia vana vomentem
Corripit, in nodum complexus: et angit inhærens
Elisos oculos, et siccum sanguine guttur.
Panditur extemplò foribus domus atra revulsis:
Abstractæque boves, abjuratæque rapinæ
Cœlo ostenduntur; pedibusque informe cadaver
Protrahitur: nequeunt expleri corda tuendo
Terribiles oculos, vultum, villosaque setis
Pectora semiferi, atque extinctos faucibus ignes.
Ex illo celebratus honos, lætique minores
Servavere diem, primusque Potitius auctor,
Et domus Herculei custos Pinaria sacri,
Hanc aram luco statuit: quæ maxima semper
Dicetur nobis, et erit quæ maxima semper.
Quare agite, ô juvenes, tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris:

vim intimè diffracta aperiat domos infernas, aperiat regna pallida, inaspecta à Diis, et *si* immanis vorago desuper aspiciatur: et umbræ tremant luce infusâ. Itaque Hercules desuper urget jaculis *Cacum* subitò interceptum in lumine inopino, et clausum *in* rupe cavâ, et vociferantem insueto *modo:* et adhibet cuncta arma, et opprimit ramis et magnis lapidibus. Ille verò (nam nullum jam restat effugium discriminis) emittit gutture magnum fumum, res miranda dictu, et implet totam speluncam obscuris tenebris, auferens visum oculis: et colligit sub speluncâ noctem fumidam, mistis tenebris *cum* flammâ. Hercules *præ* irâ non toleravit *hoc:* et ipse immisit se præcipiti saltu per flammas, quà *parte* multus fumus impellit se *in* undam, et magna spelunca exhalat nigram nubem. Tum apprehendit Cacum evomentem in tenebris inutiles ignes, comprimens *eum* in nodum: et incumbens stringit oculos extrusos, et jugulum aridum *sine* sanguine. Statim aperitur nigra spelunca portis fractis: et exponuntur luci vaccæ abductæ et prædæ ablatæ cum perjurio: et fœdum cadaver raptatur pedibus: animi nequeunt satiari spectando oculos horribiles, et faciem, et pectus semiferi *Caci* hispidum pilis, et ignes extinctos in gutture. Ab illo tempore solemnis est gloria *Herculis:* et posteri gaudentes coluerunt *hunc* diem: et primus institutor Potitius, et familia Pinaria, ministra Herculei sacrificii, collocavit hanc aram in hâc sylvâ: quæ *ara* semper dicetur à nobis maxima, et quæ semper erit maxima. Agite igitur, ô juvenes: in celebratione tantæ virtutis, coronate capillos foliis, et proferte manibus pocula,

NOTES.

245. *Diis Invisa.* Dr. Trapp is undoubtedly right in rendering *invisa* here abhorred, and not unseen or invisible, as La Rue, Cerda, and others have done, since it answers to Homer's *στυγεσι θεοι περ.*

261. *Siccum sanguine guttur*, i. e. squeezed him so hard as to stop the circulation of the blood.

267. *Pectora semiferi.* Thus when in Spenser's Fairy Queen, Belphœbe had killed the savage man:

Yet o'er him she there long gazing stood,
And oft admir'd his monstrous shape, and oft
His mighty limbes, whilst all with filthy blood,
The place there overflowne seem'd like a sudden flood.

271. *Hanc aram: quæ maxima.* In Livy, l. 1. Evander thus addresses Hercules: "Jove nate Hercules, salve! &c. Hail Hercules, son of Jove! my mother, a true interpreter of sacred things, has predicted that you will increase the number of the gods, and that an altar will be dedicated to you; which in future times the most potent nation upon earth shall call *maxima* and serve with your own rites." Hercules joining hands, answered, he received the omen and would fulfil the prophecy by building and consecrating an altar. Ovid, Fast. I. 585. tells us that this altar stood in the Forum Boarium, near the Aventine and Palatine hills.

271. *Semper.* The reason of the name is given by Dionysius, that this, being the altar whereon Hercules himself offered the tithes of his spoils, became on that account the object of chief veneration, and was called *Maxima* to distinguish it from the numerous other altars which that hero had in Italy.

273. *In munere. Munus*, says Donatus, *di-*

et invocate Deum communem, et offerte ei vina libenti *animo*. *Sic* dixerat: cùm populus *arbor* gemini coloris et texit capillos *omnium* umbrâ Herculeâ, et pependit implicata frondibus: et sacrum poculum replevit dextram *manum*. Statim omnes hilares projiciunt vinum in mensam, et orant Deos. Interim occiduo cœlo vesper fit vicinior: et jam sacerdotes, et primus Potitius, incedebant cincti pellibus juxta consuetudinem, et portabant faces. Renovant convivium, et portant jucunda munera mensæ secundæ, et operiunt altaria patinis plenis. Tunc Salii circa aras flammantes accedunt inter cantus, coronati *circa* capita ramis populeis. Hic *est* chorus juvenum,

Communemque vocate Deum, et date vina volentes.
Dixerat, Herculeâ bicolor cùm populus umbrâ
Velavitque comas, foliisque innexa pependit:
Et sacer implevit dextram scyphus. Ocyùs omnes
In mensam læti libant, Divosque precantur.
Devexo intereà propior fit vesper Olympo:
Jamque sacerdotes, primusque Potitius, ibant
Pellibus in morem cincti, flammasque ferebant.
Instaurant epulas, et mensæ grata secundæ
Dona ferunt, cumulantque oneratis lancibus aras.
Tum Salii ad cantus, incensa altaria circum,
Populeis adsunt evincti tempora ramis.
Hìc juvenum chorus; ille senum, qui carmine laudes
Herculeas et facta ferunt: ut prima novercæ
Monstra manu, geminosq; premens eliserit angues;
Ut bello egregias idem disjecerit urbes,
Trojamque, Oechaliamque: ut duros mille labores
Rege sub Eurystheo, fatis Junonis iniquæ,
Pertulerit. Tu nubigenas, invicte, bimembres,

ille senum: qui cantu memorant laudes et gesta Herculis: quemadmodum stringens occiderit manu prima monstra novercæ, et duos serpentes; quemadmodum idem everterit bello illustres urbes, et Trojam et Oechaliam: quemadmodum toleraverit labores mille asperos, sub rege Eurystheo, per potestatem Junonis infensæ. Tu, ô *heros* insuperabilis, occidis manu filios nubis bino corpore, et Hylæum,

NOTES.

citur cura cujusque rei perficiendæ imposita cum necessitate faciendi. Laudes again are praiseworthy deeds, as in other places.

275. *Communem.* Those gods were called *communes*, who were universally worshipped for the common good. Thus Mars for war, Mercury for the arts, and Hercules for his signal services, by the Arcadians, Italians and Trojans.

276. *Herculeâ populus.* The poplar tree, Servius tells us, was consecrated to Hercules, because that hero in his descent to hell made for himself a crown of poplar leaves, whereof the part that touched the head received, or rather retained its white hue, while the external part became black with the smoke of the infernal regions; which fable see explained from history by the Abbé Banier in his Mythology.

278. *Scyphus*, from the Greek σκυφος, was an ample vase appropriated to Hercules as was the *cantharus* to Bacchus.

280. *Devexo Olympo.* The diurnal hemisphere setting, and the hemisphere of night rising, according to the notion of those who made the whole heavens revolve round the earth.

282. *In morem cincti.* After the manner of primitive men, particularly shepherds.

284. *Cumulantque oneratis lancibus aras.* La Cerda understands this of the incense which on solemn occasions used to be offered in great broad plates, *lances;* according to the remark of Ovid:

Nec quæ de parvâ pauper Diis libat acerrâ
Thura, minùs, grandi quam data lance, valent.

This seems to agree best with the following words, *incensa altaria circum*, round the altars burning with incense. Others however refer it to the *dona secundæ mensæ* before mentioned, i. e. the fruits and other delicacies which used to be served up in the second course, and in sacred banquets were first presented on the altar by way of consecration.

285. *Salii.* A college of priests at Rome instituted in honour of Mars, and appointed by Numa to take care of the ancylia, A. C. 709. It was usual among the Romans when they declared war for the Salii to shake their shields with great violence, as if to call on the god Mars to come to their assistance.

293. *Tu nubigenas, invicte, &c.* This beautiful transition from the third person to an apostrophe in the second, is finely imitated by Milton, in a hymn of a much sublimer kind:

Thus at their shady lodge arriv'd, both stood,
Both turn'd, and under open sky ador'd
The God that made both sky, air, earth and heav'n,
Which they beheld, the moon's resplendent globe,
And starry pole: *Thou* also mad'st the night,
Maker omnipotent, and thou the day.

Par. Lost, B. IV. 720

Hylæumque, Pholumque, manu; tu Cressia mactas
Prodigia, et vastum Nemeæ sub rupe leonem.
Te Stygii tremuere lacus: te janitor Orci,
Ossa super recubans antro semesa cruento.
Nec te ullæ facies, non terruit ipse Typhoeus
Arduus, arma tenens: non te rationis egentem
Lernæus turbâ capitum circumstetit anguis.
Salve, vera Jovis proles, decus addite Divis;
Et nos, et tua dexter adi pede sacra secundo.
Talia carminibus celebrant; super omnia Caci
Speluncam adjiciunt, spirantemque ignibus ipsum,
Consonat omne nemus strepitu, collesque resultant.
Exin se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex obsitus ævo;
Et comitem Æneam juxtâ natumque tenebat
Ingrediens, varioque viam sermone levabat.
Miratur, facilesque oculos fert omnia circum
Æneas, capiturque locis, et singula lætus
Exquiritque auditque virûm monimenta priorum.
Tum rex Evandrus, Romanæ conditor arcis:
Hæc nemora indigenæ Fauni Nymphæque tenebant,
Gensque virûm truncis et duro robore nata:
Queis neque mos, neque cultus erat; nec jungere tauros,
Aut componere opes norânt, aut parcere parto;
Sed rami, atque asper victu venatus alebat.
Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exul ademptis.
Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit: Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.

et Pholum, et monstra Cretica, et immanem leonem sub rupe Nemeæ. Flumina Stygia te timuerunt: te janitor inferorum, jacens *in* antro sanguinolento super ossa semivorata. Nec te species ullæ *terruerunt:* non terruit ipse Typhoeus, sublimis, intendens arma: non hydra Lernæa *magnâ* multitudine capitum circumcinxit te inopem consilii. Salve vera progenies Jovis, adjuncte Diis *quasi* honor *eorum;* veni pede prospero et *ad* nos *et* ad tua sacrificia propitius. Memorant talia cantibus: super cætera addunt cavernam Caci et ipsam exhalantem flammas. Tota sylva resonat strepitu, et colles resiliunt. Deinde absolutis ceremoniis divinis, omnes redeunt ad urbem. Rex obrutus senio incedebat, et ambulans habebat prope *se* Æneam comitem et filium *suum,* et solabatur *laborem* itineris multiplici colloquio. Æneas admiratur, et emittit leves oculos circa omnia, et delectatur *aspectu* locorum, et gaudens petit discitque singula vestigia veterum hominum. Tunc rex Evander, fundator arcis, quæ *deinde fuit* Romana, *ait:* Fauni et Nymphæ, natæ in illis locis, occupabant has sylvas: et natio hominum orta truncis et duris arboribus: quibus neque consuetudines, neque cultus erat: nec sciebant alligare tauros *jugo,* aut colligere divitias, aut moderatè uti *rebus* partis; sed arbores, et venatus durus victu nutriebat *eos.* Saturnus primus venit ab Olympo cœlesti, fugiens arma Jovis, et profugus erepto imperio. Hic congregavit gentem immansuetam et diffusam *per* montes excelsos, et imposuit *ei* leges: et voluit appellari Latium, quòd tutò occultatus fuisset in hâc regione.

NOTES.

294. *Cressia prodigia.* The bull that vomited fire, and the hind with brazen feet.

302. *Dexter,* propitious. See Ecl. 1. 16.

307. *Rex obsitus ævo.* Literally, thick sown with age, i. e. with gray hairs and other marks of age; a metaphor borrowed from a field of corn.

310. *Faciles.* An epithet given to the eyes of Æneas, to denote his eagerness in surveying every object. His eyes were what the Greeks call στροφαδες, *versatiles,* nimble, voluble.

313. *Romanæ conditor arcis.* His little city Pallanteum was built upon a hill afterwards called Mons Palatinus.

315. *Robore nata.* It was a practice, says Eustathius, among the heathens to expose their children which they would not or could not educate. The places where they deposited them were generally caverns or hollow oaks. These children being frequently found and preserved by strangers were said to be the offspring of those trees and rocks where they were found. Hence the poets fable that men were born of oaks.

316. *Mos* may either import laws and institutions, as above, *Moresque viris et mœnia ponit;* laws being so called, because they regulate the manners of men; or it may signify discipline, order, and politeness, which are the effects of laws.

319. *Primus ab, &c.* Saturn was by Jupiter banished from his throne, and fled for safety into Italy, where the place retained the name of Latium, from *latere,* as being the country in which he was concealed. Janus, who was then king of Italy, received Saturn with marks of attention, and made him partner of his throne. The fallen king of heaven employed himself in civilizing the barbarous manners of the Italians, and in teaching them agriculture and the useful and liberal arts. His reign there was so mild and beneficent that to intimate the happiness and prosperity which the earth then enjoyed, mankind have called it "*the golden age.*"

Aurea ætas, de quâ loquuntur, fuit sub illo rege: ita continebat populos in tranquillâ pace, donec subrepsit sensim sæculum pejus et alterius coloris, et furor belli, et cupiditas possidendi. Tunc venerunt turmæ Ausoniæ, et nationes Siculæ: et Saturnia regio sæpe mutavit nomen. Tunc *venerunt* reges, et Tybris ferox vasto corpore, à quo deinde *nos* Itali appellavimus flumen nomine Tybrim: et vetus Albula perdidit proprium nomen. Fortuna omnipotens et fatum inevitabile constituerunt his *in* sedibus me ejectum è patriâ, et quærentem ultima *spatia* maris; et terrifica vaticinia Carmentis Nymphæ matris *meæ*, et Deus Apollo suasor, duxerunt *me*. Vix ea prolata *fuerunt:* deinde progrediens, ostendit et aram, et portam Carmentalem, *quod* nomen *est* Romanum, quam narrant *esse* antiquum honorem Carmentis, vatis aperientis fata: quæ prima prædixit, Romanos illustres evasuros, et Pallantëum celebre *fore*. Posteà *ostendit* magnam sylvam, quam Romulus *deinde* convertit *in* asylum; et ostendit Lupercal sub frigidâ rupe, appellatum ex cultu Arcadico Panos Lycæi. Prætereà ostendit quoque sacram sylvam Argileti, et attestatur locum ipsum, et narrat mortem hospitis Argi. Inde ducit *eum* ad locum Tarpeium et Capitolia, *quæ* jam aurea *sunt*, quondam *erant* aspera dumis incultis. Jam tunc *horrida* sanctitas *hujus* loci terrefaciebat trepidos rusticos, jam tunc metuebant sylvam et rupem.

Aurea, quæ perhibent, illo sub rege fuerunt
Sæcula; sic placidâ populos in pace regebat.
Deterior donec paulatim ac decolor ætas,
Et belli rabies, et amor successit habendi.
Tum manus Ausoniæ, et gentes venêre Sicanæ:
Sæpiùs et nomen posuit Saturnia tellus.
Tum reges, asperque immani corpore Tybris;
A quo pòst Itali fluvium cognomine Tybrim
Diximus: amisit verum vetus Albula nomen.
Me pulsum patriâ, pelagique extrema sequentem,
Fortuna omnipotens et ineluctabile fatum
His posuere locis: matrisque egêre tremenda
Carmentis Nymphæ monita, et Deus auctor Apollo.
Vix ea dicta: dehinc progressus, monstrat et aram,
Et Carmentalem Romano nomine portam,
Quam memorant Nymphæ priscum Carmentis honorem
Vatis fatidicæ; cecinit quæ prima futuros
Æneadas magnos, et nobile Pallantëum.
Hinc lucum ingentem, quem Romulus acer asylum
Rettulit, et gelidâ monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycæi.
Necnon et sacri monstrat nemus Argileti:
Testaturque locum, et letum docet hospitis Argi.
Hinc ad Tarpeiam sedem et Capitolia ducit,
Aurea nunc, olim sylvestribus horrida dumis.
Jam tum relligio pavidos terrebat agrestes
Dira loci, jam tum sylvam saxumq; tremebant.

NOTES.

324. *Aurea, quæ perhibent.* Saturn's happy reign, which gave rise to the golden age, is thus described in Justin, Lib. XLIII. cap. 1. Italiæ cultores primi Aborigines fuere, quorum rex Saturnus tantæ justitiæ fuisse traditur, ut neque servieret sub illo quisquam, neque quicquam privatæ rei habuerit; sed omnia communia, &c.

330. *Tybris.* The king of the Tuscans, who, being slain near the river Albula, derived his name to it.

333. *Pelagique extrema sequentem.* Some render *extrema* by the remotest parts.

336. *Deus auctor Apollo.* By *auctor* here Servius understands *auctor oraculorum.* But we think it is rather to be taken in the sense of *suasor*, as Æn. V. 17. 418.

343. *Lupercal.* A place at the foot of the mount Palatine, where the Arcadians built a temple to Pan, called Lycæus, from Lycæum, a mountain in Arcadia, where he was worshipped as the god who guarded their flocks from wolves. Thus, as Lycæum comes from the Greek λυκος, so from *lupus*, *lupercal.*

344. *Parrhasio.* Arcadian, from Parrhasia, a district and city of Arcadia.

344. *Panos.* There was a place in the Palatine mount where the Arcadians under Evander consecrated a temple to Pan the god of Arcadia. An annual festival in honour of Pan was here celebrated by young men, who ran naked with whips made of goat skins, striking every one they met, more particularly women, who thought these strokes contributed to an easy delivery. They were called Luperci.

346. *Testaturque locum,* i. e. He is moved at seeing the place where so foul a murder was committed, and begins to make protestations of his own innocence; then proceeds to relate the occasion of the name Argiletum, and the manner of the death of Argus, who was Evander's guest, and is said to have been assassinated by the Arcadians, without Evander's knowledge, under suspicion of having aspired to the crown.

Hoc nemus, hunc, inquit, frondoso vertice collem,
(Quis Deus, incertum est) habitat Deus. Arcades ipsum
Credunt se vidisse Jovem: cùm sæpe nigrantem
Ægidâ concuteret dextrâ, nimbosque cieret.
Hæc duo prætercà disjectis oppida muris,
Relliquias veterumque vides monimenta virorum.
Hanc Janus pater, hanc Saturnus condidit urbem:
Janiculum huic, illi fuerat Saturnia nomen.
Talibus inter se dictis ad tecta subibant
Pauperis Evandri: passimque armenta videbant
Romanoque foro et lautis mugire Carinis.
Ut ventum ad sedes: Hæc, inquit, limina victor
Alcides subiit; hæc illum regia cepit.
Aude, hospes, contemnere opes, et te quoque dignum
Finge Deo, rebusque veni non asper egenis.
Dixit, et angusti subter fastigia tecti
Ingentem Æneam duxit: stratisque locavit,
Effultum foliis et pelle Libystidis ursæ.
Nox ruit, et fusciis tellurem amplectitur alis.
At Venus haud animo nequicquam exterrita mater,

Deus, ait, tenet hanc sylvam, hunc collem cacumine sylvoso: dubium est quis *sit ille* Deus. Arcades putant se vidisse *illîc* ipsum Jovem: cùm sæpe quateret dextrà *manu* obscuram ægida, et commoveret nubes. Cernis prætereà has urbes duas eversis muris, reliquias et vestigia antiquorum hominum. Janus pater fundavit hanc arcem, Saturnus istam: huic nomen fuit Janiculum, isti Saturnia. Talibus inter se colloquiis accedebant ad domum inopis Evandri: et passim spectabant armenta boare in foro *deinde dicto* Romano, et magnificis Carinis. Postquam perventum est *ad* domum, ait *Evander:* Hercules victor intravit has portas, hæc aula excepit eum. O hospes, aude despicere divitias, et ostende te quoque parem Deo, et accede non offensus rebus inopibus. *Sic* locutus est, et induxit magnum Æneam sub culmina parvi tecti, et constituit in lectis *eum*, sustentatum frondibus et pelle ursæ Libycæ. Nox venit, et ambit terram alis obscuris. Sed Venus genitrix *Æneæ*, non frustrà territa animo,

NOTES.

354. *Nimbos.* Not clouds in general, but those deep and black clouds which brew storm, thunder, and lightning, as is evident from Virgil's use of the word in a great number of places, particularly Georg. I. 328.

Ipse pater, mediâ nimborum in nocte coruscâ
Fulmina molitur dextrâ.

Milton has used the same sort of idea, but to much greater advantage:

How oft amidst
Thick clouds and dark, does heav'n's all-ruling sire
Choose to reside, his glory unobscur'd,
And with the majesty of darkness round
Covers his throne.

Moses, giving an account of the presence of God on mount Horeb, says, "The mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness." Deut. iv. 11. David in the 18th Psalm is truly sublime: "The earth trembled and quaked; the foundations of the hills shook and were removed. There went a smoke out of his presence and a consuming fire out of his mouth. He bowed the heavens also and came down, and it was darkness under his feet. He rode upon the cherubims and did fly. He came flying upon the wings of the wind. He made darkness his secret place, his pavilion round about him, with dark water and thick clouds to cover him." The older heathen used to consider darkness as one of the most venerable of their deities.

358. *Janiculum.* The *mons Janicularius* was one of the seven hills of Rome. It was joined to the city by Ancus Martius, and made a kind of citadel to protect it from invasion. It commanded a view of the whole city, and was famous for the burial of king Numa and the poet Italicus.

360. *Armenta videbant.* It must have been pleasant to the Romans to look back upon their original; to compare the magnificence of Rome with the rural and unadorned state of things which formerly appeared on the spot where it was built. Tibullus refers to the same idea:

Sed tunc pascebant herbosa palatia vaccæ,
Et stabant humiles in Jovis arce casæ.
Lacte madens illic suberat Pan ilices umbræ,
Et facta agresti lignea falce Pales.

See also Propertius l. 4. Eleg. 4. & l. 4. el. 1.

361. *Carinis.* A magnificent street in Rome, where Pompey had a house, was called Carinæ.

364. *Te quoque dignum finge Deo.* By *Deo* here some understand Hercules, whom Evander would have Æneas imitate. But the *quoque* seems to determine it to be taken rather in a general sense: for the import of that word is, As Hercules acted a part worthy of a god, so do you.

370. *At Venus.* This is in imitation of Ho-

et commota minis Laurentum et asperâ seditione, alloquitur Vulcanum, et orditur hæc *verba* in aureo lecto mariti, et verbis immittit ei divinum amorem: Dum reges Græci evertebant armis Trojam *sibi* destinatam, et arces perituras flammis hostilibus; nullum subsidium, nec arma artis et operis tui imploravi *à te* pro miseris Trojanis: nec volui adhibere frustrà te et tuam operam, ô dulcissime marite. Quanquam et debebam multa filiis Priami, et sæpe deploravéram asperam calamitatem Æneæ. Nunc *ille* jussu Jovis stetit in regione Rutulorum. Itaque accedo ipsa supplex: et peto arma à te, Deo mihi venerando; mater *pro* filio. Te filia Nerei, te conjux Tithoni potuit expugnare fletu. Considera, quæ gentes conveniant: quæ urbes clausis portis acuant gladios, in me, et ruinam meorum. *Sic* locuta est Dea, et candidis brachiis ambiit hinc atque hinc dulci amplexu tardum *Vulcanum:* ille subitò suscepit ignem consuetum, et notus ardor penetravit medullas et irrepsit in ossa liquefacta. Non aliter atque cùm aliquando hiatus flammeus, apertus fulgenti fulmine, rutilus pervolitat nubes. Uxor

Laurentumque minis et duro mota tumultu,
Vulcanum alloquitur: thalamoque hæc conjugis aureo
Incipit, et dictis divinum aspirat amorem:
Dum bello Argolici vastabant Pergama reges
Debita, casurasque inimicis ignibus arces;
Non ullum auxilium miseris, non arma rogavi
Artis opisque tuæ: nec te, charissime conjux,
Incassùmve tuos volui exercere labores.
Quamvis et Priami deberem plurima natis,
Et durum Æneæ flevissem sæpe laborem.
Nunc, Jovis imperiis, Rutulorum constitit oris:
Ergo eadem supplex venio, et sanctum mihi numen
Arma rogo, genitrix nato. Te filia Nerei,
Te potuit lachrymis Tithonia flectere conjux.
Aspice qui coëant populi, quæ mœnia clausis
Ferrum acuant portis, in me excidiumque meorum.
Dixerat, et niveis hinc atque hinc Diva lacertis
Cunctantem amplexu molli fovet: ille repentè
Accepit solitam flammam, notusque medullas
Intravit calor et labefacta per ossa cucurrit:
Non secùs atque olim tonitru cùm rupta corusco
Ignea rima micans percurrit lumine nimbos.
Sensit læta dolis, et formæ conscia conjux.
Tum pater æterno fatur devinctus amore:
Quid causas petis ex alto? fiducia cessit
Quò tibi, Diva, mei? similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset.
Nec pater omnipotens Trojam, nec fata vetabant
Stare, decemque alios Priamum superesse per annos.
Et nunc, si bellare paras, atque hæc tibi mens est:

id animadvertit, gaudens fraudibus, et sciens *vim* pulchritudinis *suæ*. Tunc pater *Vulcanus* sic loquitur captus amore perpetuo: Cur causas repetis è longinquo? quò abiit à te confidentia in me, ô Dea? tunc etiam fuisset mihi facile arma dare Trojanis, si *tunc* par voluntas fuisset tibi. Neque Jupiter omnipotens, neque fata prohibebant Trojam persistere, et Priamum vivere ad decem alios annos. Et jam, si vis pugnare, et si hoc tibi est consilium:

NOTES.

mer, who describes Thetis as applying for armour for her son Achilles:

Meanwhile the silverfooted dame
Reach'd the Vulcanian dome, eternal frame!
High eminent amid the work divine,
Where heav'n's far beaming brazen mansions shine.
There the lame architect the goddess found,
Obscure in smoke, his forges flaming round,
While bath'd in sweat from fire to fire he flew,
And puffing loud the roaring bellows blew.
* * * * * * *
Vulcan draw near,'tis Thetis asks your aid.
* * * * * * *
Then from his anvil the lame artist rose,
Wide with *distorted* legs oblique he goes, &c.

The poet with infinite art takes this opportunity of filling up the vacancy of night and sleep. The business is related with less interruption and embarrassment, nor is any time lost in relating what passes between Venus and Vulcan, with his compliance and execution of her request.

382. *Eadem.* I, the same affectionate fond wife, who have been always so tender of your honour, so loth to give you trouble.

392. *Ignea rima,* is a happy expression to convey the idea of a stream of fire bursting through a rifted cloud.

395. *Causas petis ex alto.* Instead of coming directly to the point, you have recourse to long far-fetched preambles. Thus Cicero says, *Incipit longo et alte petito prœmio respondere:* Orat. pro Cluentio.

397. *Fas fuisset.* Nothing had stood in my way, *nullo fato obstante,* says La Cerda; which appears to be the true sense from the following words.

Quicquid in arte meâ possum promittere curæ,
Quod fieri ferro, liquidove potest electro,
Quantùm ignes animæque valent: absiste, precando,
Viribus indubitare tuis. Ea verba locutus,
Optatos dedit amplexus: placidumque petivit
Conjugis infusus gremio per membra soporem.
Inde, ubi prima quies medio jam noctis abactæ
Curriculo expulerat somnum: cùm fœmina, primum
Cui tolerare colo vitam tenuique Minervâ,
Impositum cinerem et sopitos suscitat ignes,
Noctem addens operi, famulasque ad lumina longo
Exercet penso; castum ut servare cubile
Conjugis, et possit parvos educere natos.
Haud secùs ignipotens, nec tempore segnior illo,
Mollibus è stratis opera ad fabrilia surgit.
Insula Sicanium juxta latus Æoliamque
Erigitur Liparen, fumantibus ardua saxis:
Quam subter specus et Cyclopum exesa caminis
Antra Ætnæa tonant, validique incudibus ictus
Auditi referunt gemitum, striduntque cavernis
Stricturæ Chalybum, et fornacibus ignis anhelat;
Vulcani domus, et Vulcania nomine tellus.
Huc tunc ignipotens cœlo descendit ab alto.
Ferrum exercebant vasto Cyclopes in antro,
Brontesque Steropesq; et nudus membra Pyracmon.
His informatum manibus jam parte politâ
Fulmen erat, toto genitor quæ plurima cœlo
Dejicit in terras, pars imperfecta manebat.
Tres imbris torti radios, tres nubis aquosæ

possum *tibi* pollicéri, quodcumque *est* studii in arte meâ, quodcumque potest fabricari ferro et electro liquente, quantum possunt flammæ et flatus: desine orando diffidere tuæ auctoritati. Locutus ea verba, tulit ei cupidos amplexus, et jacens in sinu uxoris quæsivit per *totum* corpus tranquillum somnum. Deinde, postquam prima quies abrupisset somnum, medio spatio noctis jam lapsæ: quando mulier cui præcipuum *est* sustentare vitam colo et exiguâ arte, excitat ignem coopertum et cinerem superadditum *igni*, adjiciens noctem labori, et occupat famulas longo penso ad lucernas; ut queat tenere pudicum lectum mariti, et alere parvos liberos. Non aliter præses ignis *Vulcanus*, nec tardior, surgit illo tempore è mollî lecto ad laborem fabrilem. Prope latus Siculum et Liparen Æoliam assurgit insula, alta fumantibus scopulis: sub quâ *insulâ* speluncæ et cavernæ Ætneæ resonant, excavatæ ignibus Cyclopum; et magni ictus auditi ex incudibus emittunt plangorem, et stridٍent *in* cavernis massæ Chalybum, et flamma exspirat è fornacibus: sedes *est* Vulcani, et terra nomine Vulcania. Tunc Vulcanus ab alto cœlo descendit illuc. Cyclopes exercebant *artem* ferrariam sub immensâ cavernâ, et Brontes, et Steropes, et Pyracmon nudus corpore. Erat illis inter manus fulmen inchoatum, *ex his* quæ pater *Jupiter* multa torquet è cœlo: jam parte *aliquâ* perfectâ, pars restabat imperfecta. Adjecerant *ei* tres radios pluviæ, tres nubis aquosæ,

NOTES.

401. *Quicquid possum promittere.* Ruæus makes the construction *possum promittere;* but we take it rather to be an ellipsis, *promitto*, the verb just mentioned before, being understood, which every reader easily supplies in reading the sentence.

402. *Liquido electro.* A composition of gold and silver is called *electrum;* we have no particular name for it in English. Pliny makes the proportion of this mixed metal to be four fifths of silver for one of gold.

404. *Viribus indubitare tuis. Indubitare*, from *dubitare;* the particle *in* gives force to the word as *infractus*, *incanus*, for *fractus* and *canus*. So the sense is, Forbear to show such great distrust of your own power, i. e. of the native influence of your charms over me, by using so much argument and entreaty.

407. *Medio noctis abactæ curriculo;* literally, in the mid career of night hurled away.

408. *Cùm fœmina, primum.* This comparison, borrowed from common life, is extremely pleasing.

425. *Brontes.* The names of the Cyclops are of Greek original. *Brontes*, from Βροντη, thunder; *Steropes*, from στεροπη, lightning; *Pyracmon* from πυρ, fire; and ακμων, an anvil.

429. *Tres imbris torti radios.* By the *torti imbris*, the wreathed shower, Servius and all the commentators understand *hail.* The form of thunder to which Virgil seems here to allude is well enough known from medals. It consists of twelve wreathed spikes or darts extended like the *radii* of a circle, three and three together, with wings spread out in the middle. The wings denote the lightning's rapid motion, and the spikes or darts its penetrating quality. By the four different kinds of spikes Servius understands the four different seasons of the year, in each of which the meteor of thunder falls out. Thus, according to him, the *tres radii*

tres flammæ refulgentis et venti velocis. Nunce miscebant operi fulgura terrentia, et fragorem, et timorem, et iras *cum* igne persequente. *Ex* aliâ parte deproperabant Marti currum et rotas celeres, quibus ille commovet homines, quibus urbes: et certatim ornabant, squamis et auro ægida horribilem, clypeum Palladis iratæ, et serpentes implicatos, et ipsam Medusam in pectore Deæ torquentem oculos *post* abscissum collum. O Cyclopes Ætnei, ait *Vulcanus*, auferte hæc omnia, et deponite laborem inchoatum, et huc intendite animum. Arma *sunt* fabricanda forti viro: nunc opus est robore, nunc promptis manibus, nunc omni arte præcipuâ: accelerate moras. Nec plura locutus est. Illi autem omnes statim adnixi *sunt*, et pariter diviserunt laborem: æs et metallum auri fluit *in* rivos, et chalybs vulnificus liquitur *in* amplâ fornace. Componunt magnum clypeum, *sufficientem* solum adversùs cuncta arma Latinorum; et connectunt septem textus *rotundos* textibus: alii excipiunt et emittunt ventos follibus plenis vento: alii mergunt aquis æra stridula; caverna sonat incudibus *in eâ* defixis. Illi inter se erigunt brachia multo conatu per ordinem, et forcipe mordaci vertunt massam. Dum pater Lemnius urget hæc in regionibus Æoliis, lux alma et cantus matutini avium sub tectis excitant Evandrum ex abjecto cubili. Senex surgit, et induitur tunicâ *circa* membra,

Addiderant, rutili tres ignis et alitis Austri.
Fulgores nunc terrificos, sonitumque, metumque
Miscebant operi, flammisque sequacibus iras.
Parte aliâ Marti currumque rotasque volucres
Instabant, quibus ille viros, quibus excitat urbes:
Ægidaque horrificam, turbatæ Palladis arma,
Certatim squamis serpentum auroque polibant:
Connexosque angues, ipsamque in pectore Divæ
Gorgona, desecto vertentem lumina collo.
Tollite cuncta, inquit, cœptosque auferte labores,
Ætnæi Cyclopes, et huc advertite mentem.
Arma acri facienda viro: nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistrâ:
Præcipitate moras. Nec plura effatus: at illi
Ocyùs incubuere omnes, pariterque laborem
Sortiti: fluit æs rivis, aurique metallum:
Vulnificusque chalybs vastâ fornace liquescit.
Ingentem clypeum informant, unum omnia contra
Tela Latinorum; septenosque orbibus orbes
Impediunt: alii ventosis follibus auras
Accipiunt redduntque: alii stridentia tingunt
Æra lacu: gemit impositis incudibus antrum.
Illi inter sese multâ vi brachia tollunt
In numerum, versantque tenaci forcipe massam.
Hæc pater Æoliis properat dum Lemnius oris,
Evandrum ex humili tecto lux suscitat alma,
Et matutini volucrum sub culmine cantus.
Consurgit senior, tunicâque inducitur artus,

NOTES.

imbris torti, or three spikes of hail, denote the winter season, which abounds in hail; the *tres nubis aquosæ* the spring, called *imbriferum ver;* the *tres rutili ignis*, the summer, and the *tres alitis Austri* the autumnal season, when storms of wind are frequent.

430. *Addiderant.* This part was finished: therefore he says *addiderant*, this they had done; whereas in the following verse it is *nunc miscebant*, they were now mingling. This distinction of tenses we should not have noticed, but that few of the translators have attended to it here, and in many other places besides.

432. *Sequacibus.* Persecuting, that always follow the attack.

435. *Ægidaque horrificam.* Pierius asserts that *horriferam* is the true reading in all the ancient manuscripts.

436. *Squamis auroque*, i. e. *Squamis aureis.*

439. *Tollite cuncta.* The poet in this place artfully dignifies his hero, and marks out his importance. The lightning of Jupiter, the chariot of Mars, the ægis of Minerva, are all laid aside for the shield of Æneas. The instruments of the most powerful deities are instantly deserted and left unfinished that a mortal hero may be furnished with armour. In this respect the Greek poet is infinitely surpassed by the Roman.

452. *Illi inter sese multâ vi brachia tollunt.* In the very turn of the verse one sees them lifting and letting fall their hammers alternately.

454. *Lemnius.* Saturn is so called, because, when kicked by Jupiter from heaven, he was caught by the inhabitants of Lemnos, who broke his fall and administered to his miseries. On account of the frequent thunder there, Lemnos was called the workshop of Vulcan.

455. *Alma.* The origin of the word is from *alo;* therefore *vital* comes nighest to the idea.

456. *Matutini volucrum.* The sweet singing of the birds awaking Evander is a beautiful idea. Milton has imitated it:

> —— The shrill matin chant
> Of birds on every bough
> As our first father was awaken'd.
> *Par. Lost*, B. 5. 7.

Et Tyrrhena pedum circumdat vincula plantis:
Tum lateri atque humeris Tegeæum subligat ensem,
Demissa ab lævâ pantheræ terga retorquens.
Necnon et gemini custodes limine ab alto
Procedunt, gressumque canes comitantur herilem.
Hospitis Æneæ sedem et secreta petebat,
Sermonum memor et promissi muneris heros.
Nec minùs Æneas se matutinus agebat.
Filius huic Pallas olli comes ibat Achates.
Congressi jungunt dextras, mediisque residunt
Ædibus, et licito tandem sermone fruuntur:
Rex prior hæc:
Maxime Teucrorum ductor, quo sospite nunquam
Res equidem Trojæ victas aut regna fatebor;
Nobis ad belli auxilium pro nomine tanto
Exiguæ vires: hinc Tusco claudimur amni;
Hinc Rutulus premit, et murum circumsonat armis.
Sed tibi ego ingentes populos opulentaq; regnis
Jungere castra paro, quam fors inopina salutem
Ostentat: fatis huc te poscentibus affers.
Haud procul hinc saxo colitur fundata vetusto
Urbis Agyllinæ sedes: ubi Lydia quondam
Gens, bello præclara, jugis insedit Etruscis.
Hanc multos florentem annos rex deinde superbo
Imperio et sævis tenuit Mezentius armis.
Quid memorem infandas cædes? quid facta tyranni
Effera? Dii capiti ipsius generique reservent.
Mortua quin etiam jungebat corpora vivis,
Componens manibusque manus atque oribus ora,
Tormenti genus! et sanie taboque fluentes
Complexu in misero, longâ sic morte necabat.
At fessi tandem cives, infanda furentem
Armati circumsistunt, ipsumque, domumque:
Obtruncant socios, ignem ad fastigia jactant.
Ille inter cædes, Rutulorum elapsus in agros

et circumligat plantis calceamenta pedum Tusca: deinde accingit lateri et humeris gladium Arcadicum, revocans *in dextrum* pelles pantheræ pendentes à sinistrâ. Præterea duo etiam canes custodes exeunt ex altâ portâ, et sequuntur passus domini. *Sic* ibat heros ad cubiculum et penetrale Æneæ, memor verborum et promissi officii. Nec minùs mane experrectus Æneas ferebat se *ad eum*. Pallas filius aderat comes illi *Evandro*, Achates huic *Æneæ*. *Cùm* occurrissent, sociant dextras *mamus*, et sedent in mediâ domo, denique utuntur libero colloquio. Rex primus hæc *dicit:* Maxime dux Trojanorum, quo salvo nunquam sanè existimabo regnum vel res Trojæ eversas: sunt nobis parvæ vires ad subsidium belli, pro tantâ dignitate: hinc coercemur fluvio Etrusco; inde Rutulus urget *nos*, et sonat armis circa mœnia *nostra*. Ast ego meditor sociare tibi magnas nationes; et castra è regno divite: sors insperata ostendit *tibi* hanc *viam* salutis: *et* confers te huc fatis vocantibus. Non longè hinc habitatur sedes urbis Agyllinæ, structa lapidibus antiquis: quâ *parte* colonia Lydia, insignis bello, stetit olim in montibus Tuscis. Hanc *urbem*, per multos annos vigentem, Mezentius rex deinceps gubernavit, severo imperio et duris armis. Quid *prodesset* narrare immanes strages? quid crudelia facinora tyranni? Dii rependant *ista* capiti et familiæ ipsius. Immò etiam alligabat corpora mortua *corporibus* vivis, committens et manus manibus et vultus vultibus, *ô* speciem supplicii! et sic occidebat lentâ nece *homines* diffluentes tabo et sanie in *hoc* miserando nexu. Sed cives denique pertæsi, obsident armati sævientem inaudito *modo*, et ipsum, et *ipsius* domum: jugulant *ejus* socios, immittunt flammas ad tecta. Ille elapsus inter strages *cæpit* fugere in regionem Rutulorum,

NOTES.

458. *Tyrrhena pedum vincula.* Sandals after the Tuscan fashion, which were of wood about four inches broad, fastened to the feet with gilded thongs.

460. *Pantheræ.* A wild beast with a spotted skin. The name is derived from παν, *all*, and θηρ, *wild.*

461. *Gemini procedunt canes.* The two dogs, that are all Evander's guard, give us a lively image of the poverty and simplicity of that good monarch.

462. *Canes.* To blame the ancient poets for copying nature faithfully is to find fault with accurate painters for drawing exact pictures. Ought Momus to be drawn like Jupiter? Silenus like Apollo? Alecto like Venus? &c. &c.

479. *Urbis Agyllinæ.* Agylla was a city of Etruria, which afterwards obtained the name of Cære. It is now called Cerveteri.

485. *Mortua jungebat corpora vivis.* The invention of this cruel kind of death is ascribed by Cicero and others to the Tuscans in general. Virgil thence took occasion to form a character of uncommon barbarity in one of his personages.

491. *Ignem ad fastigia jactant.* The reason why they tossed flames to the roof was, because the roofs, being thatched with straw in those ancient times, easily caught fire.

et protegi armis Turni *excipientis eum* hospitio. Itaque tota Tuscia rebellavit legitimo furore, repetunt præsenti bello regem ad pœnam. Ego, ô Ænea, dabo te ducem his millibus: naves enim *eorum* congregatæ toto litore fremunt, et volunt inferre signa. Senior aruspex cohibet *eos*, edicens *hæc* oracula: O juventus lectissima Lydiæ, flos et robur antiquorum hominum; quos indignatio legitima impellit adversùs hostem, et *quos* Mezentius inflammat justo furore; nemini Italo licet subdere tantam nationem: eligite duces exteros. Tunc exercitus Tyrrhenus territus oraculo Deorum, stetit in his arvis. Ipse Tarchon misit ad me legatos, et coronam cum sceptro, et addicit *his* notas regni: *rogans* ut veniam in castra, et accipiam regnum Tyrrhenum. At senectus pigra frigore, et exhausta annis, et robur lentum ad fortia *consilia*, aufert mihi regnum. Impellerem *ad id* filium, nisi junctus *cum* matre Sabellâ, ex eâ deduceret partem patriæ. Tu cujus et annis et patriæ oraculum favet, quem Dii vocant; intra *in regnum*, ô dux generosissime Trojanorum et Italorum. Præterea sociabo tibi hunc Pallantem, *qui est* spes et solamen nostrum. Assuescat sub te institutore pati militiam, et durum laborem belli, *et* contemplari gesta tua: et admiretur te à tenerâ ætate. Tradam huic ducentos equites Arcadas, selectam vim juventutis: et Pallas *tradet* tibi totidem suo nomine. Vix ea locutus erat, et Æneas filius Anchisæ et fidelis Achates tenebant vultum defixum, et meditabantur plurima difficilia cum suâ tristi mente: nisi Venus misisset signum è cœlo patente.

Confugere, et Turni defendier hospitis armis.
Ergo omnis furiis surrexit Etruria justis,
Regem ad supplicium præsenti Marte reposcunt.
His ego te, Ænea, ductorem millibus addam.
Toto namque fremunt condensæ litore puppes,
Signaq; ferre jubent. Retinet longævus aruspex,
Fata canens: O Mæoniæ delecta juventus,
Flos veterum virtusq; virûm: quos justus in hostem
Fert dolor, et meritâ accendit Mezentius irâ:
Nulli fas Italo tantam subjungere gentem:
Externos optate duces. Tum Etrusca resedit
Hoc acies campo, monitis exterrita Divûm.
Ipse oratores ad me regnique coronam
Cum sceptro misit, mandatque insignia Tarchon:
Succedam castris, Tyrrhenaque regna capessam.
Sed mihi tarda gelu sæclisque effœta senectus
Invidet imperium, seræque ad fortia vires.
Gnatum exhortarer, ni mixtus matre Sabellâ
Hinc partem patriæ traheret. Tu, cujus et annis
Et generi fatum indulget, quem numina poscunt;
Ingredere, ô Teucrûm atq; Italûm fortissime ductor.
Hunc tibi præterea, spes et solatia nostri,
Pallanta adjungam. Sub te tolerare magistro
Militiam et grave Martis opus, tua cernere facta
Assuescat: primis et te miretur ab annis.
Arcadas huic equites bis centum, robora pubis
Lecta, dabo; totidemque suo tibi nomine Pallas.
Vix ea fatus erat, defixique ora tenebant
Æneas Anchisiades et fidus Achates,
Multaque dura suo tristi cum corde putabant:
Ni signum cœlo Cytherea dedisset aperto.

NOTES.

497. *Puppes.* Ships, here put for the troops that manned them.

498. *Aruspex*, or *Haruspex*. A soothsayer who drew omens by consulting the entrails of beasts that were sacrificed. He received the name of Aruspex from *aris aspiciendis;* as also that of Extispex, from *extis inspiciendis*. The custom of consulting the entrails of victims originated among the Chaldeans, Greeks, Egyptians, &c. The more enlightened part of mankind knew how to make it subservient to their wishes and tyranny. Agesilaus when in Egypt raised the drooping spirits of his soldiers by a superstitious artifice. He secretly wrote on his hand the word νικη, *victory*, in large characters, and holding the entrails of the victim in his hand till the impression was communicated to the flesh, he showed it to the soldiers and animated them by observing that the gods signified their approaching victories by marking it in the body of the sacrificed animals.

503. *Resedit.* Abated or respited their fury.

506. *Tarchon.* This Etrurian chief assisted Æneas against the Rutuli. He is supposed to have founded Mantua.

508. *Sæclisque effœta. Sæculum* here, and in many other places, signifies the space of thirty years, in which period the old actors are almost gone off the stage, and new ones have risen up in their room. Thus Nestor is said to have lived three ages or generations, i.e. ninety years, as Plutarch explains it.

517. *Primis ab annis.* His first and earliest years for bearing arms. See the note on Æn. II. 87.

522. *Putabant*, being in the imperfect

Namque improvisò vibratus ab æthere fulgor
Cum sonitu venit: et ruere omnia visa repentè,
Tyrrhenusque tubæ mugire per æthera clangor.
Suspiciunt: iterum atque iterum fragor intonat ingens:
Arma inter nubem, cœli in regione serenâ,
Per sudum rutilare vident, et pulsa tonare.
Obstupuere animis alii: sed Troïus heros
Agnovit sonitum, et Divæ promissa parentis.
Tum memorat: Ne verò, hospes, ne quære profectò
Quem casum portenta ferant: ego poscor Olympo.
Hoc signum cecinit missuram Diva creatrix,
Si bellum ingrueret; Vulcaniaque arma per auras
Laturum auxilio.
Heu quantæ miseris cædes Laurentibus instant!
Quas pœnas mihi, Turne, dabis! quàm multa sub undas
Scuta virûm, galeasque, et fortia corpora volves,
Tybri pater! poscant acies, et fœdera rumpant.
Hæc ubi dicta dedit, solio se tollit ab alto:
Et primùm Herculeis sopitas ignibus aras
Excitat: hesternumq; Larem, parvosque Penates
Lætus adit: mactat lectas de more bidentes:
Evandrus pariter, pariter Trojana juventus.
Posthinc ad naves graditur, sociosque revisit:
Quorum de numero, qui sese in bella sequantur,

Quippe fulgur intortum è cœlo inopinatè erupit cum strepitu: et statim omnia visa *sunt* tremere, et sonus buccinæ Tyrrhenæ sonare per aërem. Aspiciunt sursùm: et rursùs magnus fragor tonat: cernunt arma fulgere, et commota resonare, inter nubes, *tempore* sereno, in parte cœli tranquillâ. Cæteri territi sunt animo: sed princeps Trojanus cognovit sonum, et promissa Deæ matris. Tunc ait: Ne autem, *tu qui me excipis* hospitio, ne sanè petas *à me* qualem exitum prodigia ista prædicant: ego vocor *è* cœlo *ad bellum*. Dea mater monuit *se* daturam hoc indicium, si bellum immineret; et *se* allaturam per aërem armaturam Vulcani *manu factam ad* auxilium *meum*. Heu! quàm magnæ strages imminent Laurentibus miseris. *O* Turne, quale supplicium persolves mihi! O pater Tyberine, quàm multos clypeos, et cassides, et robusta cadavera impelles inter aquas tuas! nunc *Latini* petant bellum, et violent fœdera. Postquam protulit hæc verba, erigit se è solio sublimi: et primò succendit igne Herculis aras *ubi ignis erat ferè* extinctus: et hilaris it *ad* Larem, quem *ab* hesternâ *die noverat*, et *ad* exiguos Penates: immolat juxta consuetudinem oves electas: simul Evander, simul juventus Trojana. Deinde *Æneas* incedit ad naves, et redit *ad* socios: è quorum numero eligit insigniores virtute, qui comitentur se ad bellum;

NOTES.

tense, implies that they were just entering into a series of perplexing thoughts, and would have pursued them, had not Venus interposed. The attending to this alone takes away the necessity of Servius' unnatural substitution of one tense for another, and would have shown Dr. Trapp that the sentence is neither disjointed, nor stands in need of an ellipsis.

526. *Tyrrhenusque tubæ.* The clangor of a trumpet was called Tyrrhene, because it was thought Tyrrhenus first introduced them into Italy.

527. *Fragor intonat ingens.* Some copies read *increpat*, which probably is the true reading, since *tonare* follows so near.

529. *Pulsa tonare*, represents the thunder to be the effect of the clashing of those arms that appear in the air.

532. *Ne quære.* Not simply, forbear to inquire, but, be not anxiously inquisitive, which is implied in repeating the *ne:* some copies too repeat the verb thus: *ne quære, hospes, ne quære profectò.*

541. *Herculeis sopitas ignibus aras.* All the commentators make this an hypallage for *ignes sopitos in* or *ex Herculeis aris.* It does not however appear, as Ruæus observes, that he returned to the grove where the sacred rites had been performed the day before to Hercules: so that the altar here mentioned seems to have been Evander's domestic altar, to which the remains of the hallowed fire from that of Hercules had been conveyed.

543. *Hesternumque Larem.* By this some understand merely the hallowed earth whereon the sacrifice had been offered the former day. But we take it rather to mean Evander's Lar, or guardian god, to whom Æneas had sacrificed, or with whom he had become acquainted only yesterday; an explication to which the two following passages give light: Æn. V. 743.

Hæc memorans, cinerem et sopitos suscitat ignes;
Pergameumque Larem, et canæ penetralia Vestæ,
——————————veneratur.

Æn. IX. 258.

Per magnos, Nise, Penates,
Assaracique Larem, et canæ penetralia Vestæ,
Obtestor.

543. *Parvosque Penates.* The Penates were tutelar deities, either for families, or for cities and provinces. The former were the *parvi Penates*, who were also named Lares; the latter were the *magni Penates*, mentioned in the passage just cited.

pars reliqua navigat pronis undis, et lenta descendit secundo flumine, reditura *ad* Ascanium nuncia patris, et rerum *ab eo gestarum*. Equi dantur Trojanis euntibus *in* regionem Etruscam: adducunt *ad* Æneam *equum* extra sortem *aliorum*, quem tegit flava pellis leonis resplendens unguibus auratis. Statim rumor spargitur emissus per urbem exiguam, equites ire celeriter ad arcem regis Etrusci. Matres *præ* timore renovant preces, et metus accedit propè *ad* periculum, et jam species belli videtur major. Tunc pater Evander amplexus dextram *Æneæ* abeuntis, inhæret *illi* flens insatiabiliter, et profert talia: O utinam Jupiter reddat mihi annos elapsos: *et me talem efficiat*, qualis eram, quando juxta ipsam *urbem* Præneste delevi primum exercitum, et victor combussi congeriem clypeorum, et hâc manu misi ad inferos regem Herilum: cui nascenti genitrix Feronia dederat tres animas, et tria arma tractanda, *res* terribilis dictu: occidendus erat triplici morte: tamen hæc dextera eripuit illi omnes animas, et spoliavit *illum* totidem armis. Ego nunc nullatenus distraherer *à* jucundo amplexu tuo, *ô* fili: nec unquam vicinus Mezentius, illudens huic *meo* capiti, intulisset ense tot crudeles neces, *nec* privâsset urbem tam multis incolis.

Præstantes virtute legit; pars cætera pronâ
Fertur aquâ, segnisque secundo defluit amni,
Nuntia ventura Ascanio rerumque patrisque.
Dantur equi Teucris Tyrrhena petentibus arva:
Ducunt exsortem Æneæ, quem fulva leonis
Pellis obit totum præfulgens unguibus aureis.
Fama volat parvam subitò vulgata per urbem,
Ocyùs ire equites Tyrrheni ad limina regis.
Vota metu duplicant matres, propiùsque periclo
It timor, et major Martis jam apparet imago.
Tum pater Evandrus dextram complexus euntis
Hæret, inexpletum lachrymans, ac talia fatur;
O mihi præteritos referat si Jupiter annos!
Qualis eram, cùm primam aciem Præneste sub ipsâ
Stravi, scutorumque incendi victor acervos:
Et regem hâc Herilum dextrâ sub Tartara misi:
Nascenti cui tres animas Feronia mater,
Horrendum dictu, dederat: terna arma movenda;
Ter leto sternendus erat: cui tunc tamen omnes
Abstulit hæc animas dextra, et totidem exuit armis.
Non ego nunc dulci amplexu divellerer usquam,
Nate, tuo: neque finitimus Mezentius unquam,
Huic capiti insultans, tot ferro sæva dedisset
Funera, tam multis viduâsset civibus urbem.
At vos, ô superi, et Divûm tu maxime rector

NOTES.

553. *Unguibus aureis.* The claws were gilt for ornament.

557. *Major Martis jam apparet imago.* Pierius assures us that *jam* is omitted in the ancient manuscripts, and it seems better left out both for the harmony and the sense.

558. *Euntis.* Ruæus and Dr. Trapp understand this of Æneas; but it is more natural to refer it to Pallas, as it presents us with a much more moving image, to see an aged father delivering his farewell address to his only son, the hope and solace of his old age, while he holds him close by his hand, and is full of anxious apprehensions of never seeing him more. And indeed we see him still clinging fast to his son in the closest embrace throughout this speech;

Non ego nunc dulci amplexu divellerer usquam,
Nate, tuo. *Verse* 568.

And in the close of it, Verse 581.

Dum te, chare puer, mea sera et sola voluptas,
Complexu teneo.

560. *O mihi.* This speech has two parts and both of exquisite beauty. In the former this old king at seeing Æneas and his son with the troops going forth to battle, is filled with heroic ideas of his youth, and wishes he was now equal to those brave exploits which he had formerly achieved. In the latter he turns the discourse to his son and assures him that though oppressed with age and misfortunes he will be content still to live, so that his dear Pallas return safe. But how pathetically does the poet prepare the incident of Pallas's death by making Evander afterwards suppose the other alternative, and in the midst of this supposition representing him as fainting away and carried off by the attendants.

562. *Scutorumque incendi victor acervos.* It was a custom among the ancient Romans to gather up the armour that lay scattered on the field of battle, and burn it as an offering to one of their deities.

563. *Herilum.* Herilus, king of Præneste, opposed the coming of Evander into Italy. Evander slew him and his followers and burnt their shields. Servius imagines that the poet alludes to Tarquinius Priscus burning the shields of the Sabines as an offering to Vulcan.

Præneste was a town of Latium twenty-one miles from Rome, built by Telegonus, son of Ulysses and Circe, or, according to others, by Cæculus, the son of Vulcan. There was there a celebrated temple of Fortune with two famous images, as also an oracle which was long in great repute.

Jupiter, Arcadii quæso miserescite regis,
Et patrias audite preces. Si numina vestra
Incolumem Pallanta mihi, si fata reservant;
Si visurus eum vivo, et venturus in unum:
Vitam oro: patiar quemvis durare laborem.
Sin aliquem infandum casum, Fortuna, minaris;
Nunc, ô, nunc liceat crudelem abrumpere vitam:
Dum curæ ambiguæ, dum spes incerta futuri;
Dum te, chare puer, mea sera et sola voluptas,
Complexu teneo: gravior me nuntius aures
Vulneret. Hæc genitor digressu dicta supremo
Fundebat: famuli collapsum in tecta ferebant.
Jamque adeò exierat portis equitatus apertis:
Æneas inter primos et fidus Achates:
Inde alii Trojæ proceres: ipse agmine Pallas
In medio, chlamyde et pictis conspectus in armis.
Qualis ubi Oceani perfusus Lucifer undâ,
Quem Venus ante alios astrorum diligit ignes,
Extulit os sacrum cœlo, tenebrasque resolvit.
Stant pavidæ in muris matres, oculisque sequuntur
Pulveream nubem, et fulgentes ære catervas.
Olli per dumos, quà proxima meta viarum,
Armati tendunt: it clamor, et agmine facto
Quadrupedante putrem sonitu quatit ungula campum.
Est ingens gelidum lucus prope Cæritis amnem,
Religione patrum latè sacer: undique colles
Inclusere cavi, et nigrâ nemus abiete cingunt.
Sylvano fama est veteres sacrâsse Pelasgos,
Arvorum pecorisque Deo, lucumque diemque,
Qui primi fines aliquando habuere Latinos.
Haud procul hinc Tarcho et Tyrrheni tuta tenebant
Castra locis: celsoque omnis de colle videri
Jam poterat legio, et latis tendebat in arvis.
Huc pater Æneas et bello lecta juventus
Succedunt, fessique et equos et corpora curant.
At Venus æthereos inter Dea candida nimbos
Dona ferens aderat: natumque in valle reductâ

Sed vos, ô Dii, et tu Jupiter maxime rex Deorum, oro, miserescite regis Arcadis, et exaudite preces paternas. Si vestra potestas, si fata relinquunt mihi Pallanta salvum; si vivo visurus eum, et rediturus in commune *cum eo:* peto vitam: paratus ero tolerare quemlibet laborem. Si verò intentas *mihi* eventum aliquem asperum, ô fortuna; ô jam-jam liceat finire molestam vitam: dum solicitudo *est adhuc* anceps, et spes futuri dubia; dum te habeo *in* complexu, *ô* dilecte fili, unicum et ultimum gaudium meum: ne nuncius tristior lædat aures *meas.* Pater emittebat hæc verba *in* ultimo discessu: ministri reportabant in aulam *eum* defectum *animo.* At equites jam egressi *erant* portis patentibus: in primis Æneas et fidelis Achates: deinde alii principes Trojæ: ipse Pallas in mediâ turmâ, spectabilis chlamyde, et armis versicoloribus. Qualis *est* Lucifer, quem Venus amat præ cæteris ignibus siderum, quando madens aquis Oceani erigit sacrum vultum *in* cœlo, et dissipat noctem. Matres timidæ sunt in muris, et visu sequuntur nubem pulverulentam, et turmas rutilantes æreis *armis.* Illi armati incedunt inter vepres, quà proximus est terminus viarum: clamor surgit, et collecto agmine ungulæ *equorum* feriunt pulverulentos campos strepitu quadrupedante. Est magna sylva, prope frigidum flumen Cæretanæ *urbis,* latè sacra veneratione majorum: colles curvi circumdant undequaque, et cingunt sylvam abietibus umbrosis. Fama narrat, antiquos Pelasgos, qui primi occupaverunt olim regionem Latinam, dicavisse sylvam et diem *certum* Sylvano, Deo agrorum et pecudum. Non longè hinc Tarcho et Tyrrheni habebant castra, secura *ob naturam locorum:* et totus exercitus *eorum* poterat jam aspici *ab Æneâ* ex edito colle, et fixerat *tentoria* in patentibus campis. Æneas pater, et juventus electa *ad* bellum descendunt illuc, et fatigati reficiunt equos et corpora. At Venus, alba Dea, erat *illîc,* portans munera per nubes aërias: et ut eminus aspexit filium remotum *à* frigido fluvio in valle separatâ,

NOTES.

578. *Infandum casum.* A misfortune too dreadful to be mentioned, and shocking even to thought.

595. *Agmine facto. Agmen* is properly a moving body or multitude.

596. *Quadrupedante, &c.* Every ear immediately perceives that the numbers of this verse imitate the prancing of the steeds.

597. *Lucus.* In the Old Testament frequent mention is made of consecrated groves among the followers of idolatry. Thus 2 Chron. xxiv. 18. "And they left the house of the Lord God of their fathers and served groves and idols." 2 Chron. xiv. 3. "He brake down the images and cut down the groves." The Jewish law forbade the planting of groves near the altar of God, as a part of the pagan superstition. Deut. xiv. 21. "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God."

allocuta est *eum* talibus verbis, et se ultrò exhibuit: Ecce dona fabricata *per* artem mariti mei, *quam tibi* promiseram: ne deinceps, ô fili, timeas vocare ad pugnam, sive Laurentes gloriosos, sive ferocem Turnum. *Sic* dixit Venus, et venit in amplexum filii, et deposuit arma fulgentia sub quercu oppositâ. Ille *Æneas* gaudens muneribus Deæ, et tanto honore, non potest satiari, et mittit oculos per singulas *partes*, et stupet: et sumit in manus et brachia, cassidem horrendam cristis, et ejicientem ignes, et gladium mortiferum et loricam rigidam ære, cruentam, amplam; *talem*, qualis *est* nubes cærulea, quando accenditur radiis Solis, et resplendet procul: deinde ocreas politas electro et auro repurgato, et hastam, et fabricam inenarrabilem clypei. Vulcanus, non imperitus vaticinorum, nec inscius futuri sæculi, expresserat *in* illo *clypeo* res Italas, et victorias Romanorum: *expresserat* illic totam seriem familiæ orituræ ab Ascanio, et bella gesta per ordinem. Expresserat quoque lupam enixam jacere in virenti cavernâ Martis; duos infantes *huic* alludere pendulos ad mammas, et interritos sugere ultricem; illam reflexam collo tereti adblandiri *iis* alternis, et formare membra *eorum* linguâ. Nec longè inde apposuerat Romam, et Sabinas raptas absque exemplo *in* cœtu caveæ, *dum* agerentur magni *ludi* Circenses: et statim novum bellum oriri

Ut procul egelido secretum flumine vidit;
Talibus affata est dictis, seque obtulit ultrò:
En perfecta mei promissâ conjugis arte
Munera: ne mox, aut Laurentes, nate, superbos,
Aut acrem dubites in prælia poscere Turnum.
Dixit, et amplexus nati Cytherea petivit:
Arma sub adversâ posuit radiantia quercu.
Ille Deæ donis et tanto lætus honore,
Expleri nequit, atque oculos per singula volvit;
Miraturque, interque manus et brachia versat
Terribilem cristis galeam flammasque vomentem,
Fatiferumque ensem, loricam ex ære rigentem,
Sanguineam, ingentem: qualis cùm cœrula nubes
Solis inardescit radiis, longèque refulget.
Tum leves ocreas electro auroque recocto,
Hastamque, et clypei non enarrabile textum.
Illìc res Italas, Romanorumque triumphos,
Haud vatum ignarus venturique inscius ævi,
Fecerat ignipotens: illìc genus omne futuræ
Stirpis ab Ascanio, pugnataque in ordine bella.
Fecerat et viridi fœtam Mavortis in antro
Procubuisse lupam: geminos huic ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos: illam tereti cervice reflexam
Mulcere alternos, et corpora fingere linguâ.
Nec procul hinc Romam, et raptas sine more Sabinas
Consessu caveæ, magnis Circensibus actis,
Addiderat: subitòque novum consurgere bellum

NOTES.

610. *Flumine*, is here put for the banks of the river, as above, verse 204, speaking of Hercules' steers, he says,

Vallemque boves amnemque tenebant.

613. *Laurentes superbos* refers to the outrage they had offered to Æneas and his followers, as above,

Quos illi bello profugos egêre superbo.

619. *Interque manus et brachia versat:* turns and shifts them every way, the smaller arms in his hands, and the larger in his arms.

620. *Flammas vomentem.* Only a poetical description of his crest or plumes, which were tinctured with a fiery colour, and seemed to rise out of the top of his helmet like flames.

622. *Cærula nubes.* A watery cloud, such as that which receives the tincture and various colours of the rainbow.

624. *Recocto*, repeatedly purified. For *electrum* see the note on verse 402.

625. *Clypei textum.* Because made of skins and plates interwoven.

627. *Haud vatum ignarus*, i. e. *Haud ignarus vates è numero vatum;* as above, *sanctus Deorum*, which is equivalent to *sanctus Deus è numero Deorum.*

630. *Fœtam*, in this place, does not signify pregnant, but newly delivered of her young; as in Pliny, Lib. VIII. cap. 16. speaking of a lioness, *Cum pro catulis fœta dimicat.* This description is thought to be taken from a sculptural representation of the wolf suckling Romulus and Remus, extant in the Capitol in Virgil's time.

635. *Sine more*, not *sine exemplo*, as Ruæus explains it from Servius; for Romulus himself consoled the Sabine virgins after the rape, by telling them that the practice was not unprecedented. *Romulus solatus earum mœstitiam*, says Dionysius, *docuit, non injuriæ, sed connubii causâ ipsas raptas fuisse: et demonstravit morem istum et Græcum et antiquum esse, &c. Sine more* therefore is the same as *malo more*, and stands opposed to *more majorum.*

Romulidis, Tatioque seni, Curibusque severis.
Pòst iidem inter se posito certamine reges
Armati, Jovis ante aras, paterasque tenentes
Stabant: et cæsâ jungebant fœdera porcâ.
Haud procul inde citæ Metium in diversa quadrigæ
Distulerant (at tu dictis, Albane, maneres)
Raptabatque viri mendacis viscera Tullus
Per sylvam, et sparsi rorabant sanguine vepres.
Nec non Tarquinium ejectum Porsenna jubebat
Accipere, ingentique urbem obsidione premebat.
Æneadæ in ferrum pro libertate ruebant.
Illum indignanti similem, similemque minanti
Aspiceres: pontem auderet quòd vellere Cocles,
Et fluvium vinclis innaret Clœlia ruptis.
In summo custos Tarpeiæ Manlius arcis
Stabat pro templo, et Capitolia celsa tenebat:
Romuleoque recens horrebat regia culmo.
Atque hìc auratis volitans argenteus anser
Porticibus, Gallos in limine adesse canebat;
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris et dono noctis opacæ.
Aurea cæsaries ollis, atque aurea vestis:
Virgatis lucent sagulis: tum lactea colla
Auro innectuntur; duo quisque Alpina coruscant
Gæsa manu, scutis protecti corpora longis.
Hìc exultantes Salios, nudosq; Lupercos,
Lanigerosque apices, et lapsa ancilia cœlo
Extuderat: castæ ducebant sacra per urbem
Pilentis matres in mollibus. Hinc procul addit
Tartareas etiam sedes, alta ostia Ditis:

inter Romanos, et senem Tatium, et Cures austeros. Posteà iidem reges, relicto prælio, erant ante altaria Jovis, armati et ferentes pateras: et sanciebant inter se pacem ictâ porcâ. Non longè hinc quadrigæ concitatæ in oppositas *partes* dilacerabant Metium: tu verò, Albane, *debuisses* stare pactis: et Tullus per sylvam trahebat viscera hominis *illius* perjuri: et sentes stillabant tincti sanguine. Prætereà Porsenna jubebat *Romanos* admittere Tarquinium expulsum, et cingebat urbem magnâ obsidione. Romani currebant ad arma pro libertate. Videres illum *Porsennam* similem irato, et similem minanti: *ideò* quia Cocles audebat diruere pontem, et Clœlia trajiciebat flumen catenis fractis. In supremâ *parte clypei* Manlius, defensor arcis Tarpeiæ, erat ante templum, et servabat altum Capitolium; et domus *adhuc* nova rigescebat paleis Romuli. Et illic anser *ex* argento, volans *in* aureis porticibus, monebat *cantu* Gallos accedere ad portas: Galli accedebant per sentes, et *jam* occupabant arcem, tuti tenebris, et munere noctis caliginosæ. Illis *erat* aurea coma, et vestimentum aureum: splendebant sagis virgatis: prætereà colla candida cingebantur aureis *monilibus:* unusquisque librat manu duo gæsa Alpina, tecti clypeis longis *secundùm* corpora. Inde sculpserat Salios saltantes, et Lupercos nudos, et acumina *pileorum* lanea, et scutula emissa è cœlo: ibant ad sacrificia per urbem pudicæ matronæ in vehiculis pensilibus. Procul hinc adjicit quoque infernas plagas, profundos aditus Plutonis;

NOTES.

638. *Curibusque severis.* Cures, a city of the Sabines, who were remarkable for their rigid virtue. Hence, says Juvenal,

sanctos licet horrida mores
Tradiderit domus, ac veteres imitata Sabinas.

And Cicero in one of his epistles: Modestus ejus vultus, sermoque constans habere quiddam à Curibus videbatur.

640. *Paterasque tenentes;* ready to offer libations.

641. *Cæsâ porcâ.* Livy describes the manner of confirming a covenant. His words are these: "Si prior defecerit publico consilio, dolo malo: tu illo die, Jupiter, populum Romanum sic ferito, ut ego hunc porcum hodie feriam. Id ubi dixit porcum silice percussit. Hence an engagement was said to be *ictum,* struck. To strike a bargain is a phrase still in common use.

643. *At tu dictis, Albane, maneres.* The poet seems sensible that this story might shock the humanity of his reader; and therefore he is careful to remind him of the crime for which the Roman king had been so terribly severe, both in this apostrophe to the traitor, and in the next line giving him the epithet of *mendacis.*

654. *Romuleoque culmo.* This thatched palace of Romulus, which stood on mount Capitol, was repaired from time to time, as it fell to decay. Virgil here represents it as standing in the time of Manlius, 327 years after the death of Romulus.

659. *Aurea cæsaries.* The Gauls are represented by Livy and others as having had long yellow hair.

660. *Virgatis lucent sagulis.* The *sagulum* was a cloak or upper garment worn by the ancient Gauls: it was streaked with stripes of different colours, which is the meaning of *virgatis.*

662. *Gæsa* were a sort of spear pretty long, but light and slender, so that two of them could be easily carried in the hand. They are called *Alpina,* because peculiar to the Gauls who inhabited about the Alps.

et supplicia criminum: et te, ô Catilina, suspensum *ex* imminente scopulo, et metuentem vultus Furiarum: et pios segregatos *ab impiis*, et Catonem his dicentem jus. Inter hæc apparebat latè ex auro species inflati maris, at *aquæ* cœruleæ spumabant fluctu albo: et delphines circùm lucidi argento agitabant in orbem mare caudis, et scindebant fluctus. In medio *mari* videre erat classes æratis *proris*, certamina Actiaca: et aspexisses totum Leucaten fervescere pugnâ ordinatâ et undas resplendere argento. Hinc *erat* Augustus Cæsar ducens ad pugnam Italos, cum senatoribus, et populo, *et* Penatibus, et magnis Diis, erectus in puppe sublimi: cui caput lætum emittit geminas flammas, et paterna stella apparet *in* capite. Aliâ parte *erat* Agrippa, Diis et ventis propitiis, sublimis, impellens aciem: cui caput radiat rostratum navali coronâ, *quod est* nobile monumentum victoriæ. Inde Antonius victor diversis bellis,

Et scelerum pœnas: et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora trementem:
Secretosque pios, his dantem jura Catonem. 670
Hæc inter tumidi latè maris ibat imago
Aurea, sed fluctu spumabant cœrula cano:
Et circum argento clari delphines in orbem
Æquora verrebant caudis, æstumque secabant.
In medio classes æratas, Actia bella, 675
Cernere erat: totumque instructo Marte videres
Fervere Leucaten, auroque effulgere fluctus.
Hinc Augustus agens Italos in prælia Cæsar,
Cum patribus, populoq; Penatibus, et magnis Diis,
Stans celsâ in puppi: geminas cui tempora flammas
Læta vomunt, patriumque aperitur vertice sidus. 681
Parte aliâ, ventis et Diis Agrippa secundis,
Arduus, agmen agens: cui, belli insigne superbum,
Tempora navali fulgent rostrata coronâ.
Hinc ope barbaricâ variisque Antonius armis 685
Victor, ab Auroræ populis et litore rubro
Ægyptum viresque Orientis, et ultima secum
Bactra vehit: sequiturque, nefas! Ægyptia conjux.
Unà omnes ruere, ac totum spumare reductis
Convulsum remis rostrisq; tridentibus æquor. 690
Alta petunt: pelago credas innare revulsas
Cycladas, aut montes concurrere montibus altos:

et auxilio barbarorum, adducit secum Ægyptum, et robora Orientis, et extrema Bactra, ab *usque* gentibus Auroræ, et mari rubro: et *proh* scelus! uxor Ægyptia sequitur *ipsum*. Omnes *videntur* simul irrumpere, et totum mare spumare commotum remis revolutis, et rostris trifidis. Procedunt mari: diceres Cycladas erutas fluitare mari, aut excelsos montes congredi *cum* montibus.

NOTES.

670. *His dantem jura Catonem.* Some understand this of Cato, the censor, though, as others have justly observed, Cato Uticensis is more likely to be meant, since he agrees to the time of Catiline here referred to. De la Cerda is here very injurious to Virgil, in alleging that he represents Cato giving laws in hell, in order to gratify Augustus, who would be pleased to see a man so odious to him consigned to a place proper for the exercise of his rigid unforgiving spirit: not considering that it is not in the regions of the damned, but in Elysium, that Cato bears this character; besides, even on his supposition, it could never be a dishonour to Cato to be ranked with the great lawgivers Minos and Rhadamanthus.

Here it may be asked, what is the use of giving laws to those in Elysium, who are established in the perfection of virtue? Perhaps by *jura* may be understood their rights or just rewards.

672. *Aurea—cærula cano.* The ground or surface of the ocean was in gold, and the first whitening waves in silver: *Cærula* may mean the waters in general, without any reference to the colour.

679. *Penatibus, et magnis Diis.* Macrobius takes the *Penates* and *magni Dii* to be the same; but one would think this passage implied quite the reverse, namely, that the Penates were inferior gods; and for that reason the others, in contradistinction to them, were called the great gods. See the note on verse 543.

681. *Aperitur vertice sidus.* This alludes to the manner in which Augustus used to be represented in the Roman sculpture, having over his head the star into which his adoptive father Julius Cæsar was supposed to have been changed.

684. *Navali rostrata coronâ.* This crown, bestowed on such as had signalized their valour in an engagement at sea, was set round with figures resembling the beaks of ships.

685. *Variis armis*, i. e. With arms and troops of various kingdoms and nations.

686. *Victor*, because of his victory over the Parthians; this is added to do honour to Augustus for having triumphed over so powerful an enemy.

690. *Rostris tridentibus.* See the note on Æn. V. 143.

692. *Cycladas.* He compares the ships of Anthony so conspicuous for their multitude to the Cyclades, well known islands in the Ægean sea.

Tantâ mole viri turritis puppibus instant.
Stupea flamma manu, telisque volatile ferrum
Spargitur: arva novâ Neptunia cæde rubescunt.
Regina in mediis patrio vocat agmina sistro:
Necdum etiam geminos à tergo respicit angues.
Omnigenûmq; Deûm monstra, et latrator Anubis,
Contra Neptunum et Venerem, contraq; Minervam
Tela tenent: sævit medio in certamine Mavors
Cœlatus ferro, tristesque ex æthere Diræ,
Et scissâ gaudens vadit Discordia pallâ,
Quam cum sanguineo sequitur Bellona flagello.
Actius hæc cernens arcum intendebat Apollo
Desuper: omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes vertebant terga Sabæi.
Ipsa videbatur ventis regina vocatis
Vela dare, et laxos jam jamque immittere funes.
Illam inter cædes, pallentem morte futurâ,
Fecerat ignipotens undis et Iapyge ferri:
Contrà autem magno mœrentem corpore Nilum,
Pandentemque sinus, et totâ veste vocantem
Cœruleum in gremium latebrosaque flumina victos.
At Cæsar, triplici invectus Romana triumpho
Mœnia, Diis Italis votum immortale sacrabat,
Maxima ter centum totam delubra per urbem.
Lætitiâ, ludisque viæ plausuque fremebant:
Omnibus in templis matrum chorus, omnibus aræ:
Ante aras terram cæsi stravere juvenci.
Ipse sedens niveo candentis limine Phœbi,
Dona recognoscit populorum, aptatque superbis
Postibus: incedunt victæ longo ordine gentes,
Quàm variæ linguis, habitu tam vestis et armis.
Hìc Nomadum genus, et discinctos Mulciber Afros,
Hìc Lelegas, Carasque, sagittiferosque Gelonos
Finxerat. Euphrates ibat jam mollior undis,
Extremiq; hominum Morini, Rhenusq; bicornis,

tanta *est* moles turritarum puppium *unde* homines imminent. Projicitur manu ignis *in* stupâ, et spiculis volucre ferrum: campi Neptuni rubescunt novâ strage. In medio regina *Cleopatra* revocat acies patrio sistro: et nondum adhuc spectat à tergo serpentes duos. Et portenta Deorum omnis generis, et latrator Anubis, ferunt arma adversùs Neptunum, et Venerem, et adversus Minervam: Mars exsculptus ferro sævit in medio prælio, et funestæ Furiæ ex aëre, et Discordia incedit gaudens lacerâ pallâ, quam Bellona sequitur cum flagro cruentato. Actiacus Apollo videns ista tendebat arcum ex alto, hoc metu tota Ægyptus, et Indi, omnis Arabs, omnes Sabæi convertebant dorsum. Ipsa regina videbatur præbere vela ventis invocatis, et quamprimùm laxare funes *navium* solutos. Vulcanus fecerat illam inter strages, pallidam nece imminente, provehi fluctibus, et Iapyge *vento:* ex adverso autem Nilum dolentem magno corpore, et aperientem plexus *suos*, et totâ veste *expassâ* invitantem victos in sinum *suum* cœruleum, et fluenta latebrosa. Sed Cæsar ingressus Romanos muros triplici triumpho, referebat Diis votum perenne, *nempe* trecenta templa ingentia per totam urbem. Viæ resonabant gaudio, et ludis ac plausu: chorus matronarum *erat* in omnibus templis, et altaria *in* omnibus; ante altaria mactati juvenci tegebant terram. Ipse *Augustus* sedens in niveâ portâ candidi Apollinis, considerat munera populorum et accommodat *ea* ad postes: nationes subactæ progrediuntur longâ serie, tam diversæ sermone, quàm more vestium et armis. Hic Vulcanus sculpserat nationes Nomadum, et Afros discinctos: hic Lelegas, et Caras, et Gelonos sagittis armatos. Euphrates fluebat jam mitior fluctibus, et Morini ultimi hominum, et Rhenus bicornis,

NOTES.

693. *Turritis puppibus.* These were ships that had turrets erected on their decks, from which stations the soldiers used all manner of weapons and engines, as if it had been on dry land, and so engaged with the greatest fury imaginable.

696. *Patrio sistro.* To distinguish her for an Egyptian, the *sistrum,* a kind of timbrel, being the instrument used by the Egyptians in the worship of Isis.

702. *Scissâ Discordia pallâ.* The poet makes her vesture an emblem of her mischiefs.

708. *Laxos immittere funes, &c.* i. e. Let go the ropes that contracted the sails: a metaphor drawn from the practice of loosening the reins of a horse to let him go at full speed, as Æn. VI. 1. *Classique immittit habenas.*

710. *Iapyge.* The wind that blows from Apulia, the most eastern quarter of Italy, directly eastward, and consequently towards Egypt. It is called Iapyx from the ancient name of Apulia.

720. *Niveo candentis limine Phœbi.* The temple of Apollo, which Augustus built on the Palatine mount, of bright Parian marble.

724. *Mulciber* was Vulcan's name, *quia omnia mulceat ignis.*

727. *Extremique hominum Morini.* Those people inhabited the northern coast of Gaul next to Britain, which the Romans reckoned another world.

et Dahæ *anteà* invicti, et Araxes impatiens pontis. *Æneas* admiratur in clypeo Vulcani talia munera matris *suæ:* et lætatur specie rerum *quas* ignorat, imponens humero et gloriam et famam posterorum.

Indomitique Dahæ, et pontem indignatus Araxes.
Talia, per clypeum Vulcani, dona parentis
Miratur: rerumque ignarus imagine gaudet,
Attollens humero famamque et fata nepotum.

NOTES.

728. *Pontem indignatus Araxes.* A river in Armenia, that proudly bore down the bridge which Alexander the Great had built over it.

731. *Attollens humero.* This verse, says Mr. Addison, is perhaps the wittiest in Virgil. There is doubtless a mixture of ideas in it very much in the manner of our modern writers, who make one part of their descriptions relate to the representation and the other to the thing represented.

On the shield of Æneas, described in this book, Mr. William Whitehead has presented a number of ingenious and original observations. He supposes the shield capable of being distributed after the manner of that of Achilles in Homer. He draws two concentric circles; the larger marks the circumference of the shield, the smaller he places at equal distances from the circumference and the center. The space between the larger and the smaller he divides into twelve compartments; the space between the smaller circle and the center, into four. In the twelve first he comprises the ancient history and appropriates the four inner circles to the affair of Actium. The subject of the sixteen compartments will then be as follows:

1. Romulus and Remus, or the founding of Rome.
2. The rape of the Sabine women.
3. The war in consequence of the rape.
4. Peace between the Sabines and Romans.
5. The punishment of Metius.
6. The siege of Rome by Porsenna.
7. The Cocles and Clelia, &c.
8. Manlius' invasion opposed.
9. Procession of the Salii, Luperci, &c.
10. Procession of the Roman matrons.
11. Catalino, or the hell for bad citizens.
12. Cato, or the Elysium for good ones.
13. } These four central pictures ex-
14. } hibit the fleets drawn up; the
15. } fight, the defeat, the triumph.
16. }

He expresses the meaning of the poet *Hæc inter tumidi latè*, by a zone which separates the twelve outer compartments from the four inner by a kind of channel and waves, in which dolphins are seen sporting.

The shield of Æneas has this eminence above that of Achilles, that Homer is merely descriptive; Virgil descriptive and prophetic.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER IX.

ATQUE ea diversâ penitùs dum parte geruntur,
Irim de cœlo misit Saturnia Juno
Audacem ad Turnum. Luco tum fortè parentis
Pilumni Turnus sacratâ valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est:
Turne, quod optanti Divûm promittere nemo
Auderet, volvenda dies en attulit ultrò.
Æneas, urbe, et sociis, et classe relictâ,
Sceptra Palatini sedemque petivit Evandri.
Nec satis: extremas Corythi penetravit ad urbes:
Lydorumque manum, collectos armat agrestes.
Quid dubitas? nunc tempus equos, nunc poscere currus.

INTERPRETATIO.

Ac dum ista fiunt *in* regione longè remotâ: Juno filia Saturni misit è cœlo Irim ad audacem Turnum. Turnus fortè quiescebat tunc *apud* sylvam Pilumni abavi, *in* valle sacrâ. Ad quem filia Thaumantis ita locuta est ore roseo: Turne, ecce tempus revolutum exhibuit sponte *id*, quod nullus Deorum auderet polliceri *tibi* cupienti. Æneas relictâ urbe et sociis et navibus, adivit regnum et regionem Evandri Palatini. Nec *id* satis *est:* ivit ad ultimas urbes Corythi: et armat multitudinem Tyrrhenorum, rusticos congregatos. Quid deliberas? jam tempus *est* vocare equites et currus.

NOTES.

Turnus takes advantage of Æneas' absence, attempts to fire his ships (which are transformed into sea-nymphs), and assaults his camp. The Trojans, reduced to extremities, send Nisus and Euryalus to recal Æneas, which furnishes the poet with that admirable episode of their friendship, generosity, and the conclusion of their adventures. In the morning Turnus pushes the siege with vigour; and, hearing that the Trojans had opened a gate, he runs thither, and breaks into the town with the enemies whom he pursues. The gates are immediately closed upon him, and he fights his way through the town to the river Tiber. He is forced at last to leap, armed as he is, into the river, and swims to his camp.

This book is remarkable in that the hero has nothing to do in it. It is the only one through the whole poem, from which he is absent. The moderns have taken too much liberty on this point. In many entire books in Tasso's Jerusalem, Godfrey does not once appear. This book too has in it the most fighting of any, and shows us the beginning of the sanguinary contests.

3. *Parentis Pilumni.* Pilumnus is called Turnus' grandfather, Æn. X. 76. and his grandfather's grandfather, *ibid.* 619. So that *parens* here must signify in general one of his ancestors; or, as Servius alleges, it was the common name of the family.

7. *Volvenda.* Which was to be revolved, *i. e.* destined.

8. *Urbe.* This city of Æneas is sometimes called a camp, sometimes a city. It was a camp fortified in the form of a city, with turrets, ramparts, and gates.

9. *Palatini*, i. e. of Evander, who inhabited the Palatium or mount Palatine, where Romulus afterwards dwelt, and also the Roman emperors down from Augustus.

10. *Corythi* or *Coryties* is a town and mountain of Etruria near to which Dardanus was born. It is now called Cortona.

Amputa omnem moram, et invade castra territa. *Sic* locuta *est*, et alis æqualibus extulit se ad cœlum, et *in* fugâ signavit magnum arcum sub nubibus. Juvenis *Turnus* agnovit *eam*, et porrexit ambas palmas ad astra, et prosecutus est abeuntem talibus verbis: O Iri, ornamentum aëris: quis misit te lapsam *è* nubibus *ad* me in terras? unde subitò hæc facies *cœli* tam splendida? cerno medium cœlum hiare, et sidera errantia cœlo. Parebo tantis monitis, quicumque *Deorum* hortaris me ad bellum. Atque ita locutus, progressus *est* ad fluvium, et extulit è superficie fluvii aquam, multa petens *à* Diis: et replevit cœlum votis. Et jam totus exercitus procedebat agris patentibus, frequens equis, abundans vestibus versicoloribus et auro. Messapus regit prima agmina, filii Tyrrhei ultima: Turnus Rex excurrit *in* medio exercitu, attollens arma, et excedit *alios* toto capite. Veluti profundus Ganges crescens cum silentio septem fluviis placidis: aut *veluti* Nilus fœcundis aquis, quando refluit *ex* agris, et

Rumpe moras omnes, et turbata arripe castra.
Dixit, et in cœlum paribus se sustulit alis.
Ingentemque fugâ secuit sub nubibus arcum.
Agnovit juvenis, duplicesque ad sidera palmas
Sustulit, ac tali fugientem est voce secutus:
Iri, decus cœli, quis te mihi nubibus actam
Detulit in terras? unde hæc tam clara repentè
Tempestas? medium video discedere cœlum,
Palantesque polo stellas: sequar omina tanta,
Quisquis in arma vocas. Et sic effatus, ad undam
Processit, summoque hausit de gurgite lymphas,
Multa Deos orans: oneravitque æthera votis.
Jamque omnis campis exercitus ibat apertis,
Dives equûm, dives pictaï vestis, et auri.
Messapus primas acies, postrema coërcent
Tyrrheidæ juvenes: medio dux agmine Turnus
Vertitur arma tenens, et toto vertice suprà est.
Ceu septem surgens sedatis amnibus altos
Per tacitum Ganges: aut pingui flumine Nilus,
Cùm refluit campis, et jam se condidit alveo.
Hìc subitam nigro glomerâri pulvere nubem
Prospiciunt Teucri, ac tenebras insurgere campis.
Primus ab adversâ conclamat mole Caïcus:
Quis globus, ô cives, caligine volvitur atrâ?
Ferte citi ferrum, date tela, scandite muros.
Hostis adest, eja. Ingenti clamore per omnes
Condunt se Teucri portas, et mœnia complent.
Namq; ita discedens præceperat optimus armis

jam inclusit se *suo* alveo. Tunc Trojani procul vident nimbum repentinum colligi *ex* obscuro pulvere, et caliginem induci in agros. Primus Caïcus vociferatur ex aggere opposito: O cives! quantus globus nigræ caliginis accedit *ad nos?* afferte arma celeres, date spicula, conscendite mœnia: hostis instat, agite. Omnes Trojani *cum* magnâ vociferatione includunt se intra portas, et replent munimenta. Quippe

NOTES.

13. *Castra.* The new Troy which Æneas had laboured to fortify on the eastern bank of the Tiber.

15. *Secuit arcum.* The rainbow was reckoned the chariot of Iris; so that the meaning is, she cut her way through it to mount up again to heaven in that vehicle.

20. *Video discedere cœlum.* When the lightning bursts through the clouds, the skies seem at times to be rent asunder, as in Lucretius, Lib. VI.

Ne trepides cœli divisis partibus amens.

And Lib. III. 16.

Diffugiunt animi terrores: mœniâ mundi
Discedunt.

21. *Palantesque polo stellas. Stellæ* may mean the meteor and sparkles of fire that were seen to shoot across the sky like stars. Servius understands the word of the stars themselves, *palantes*, i. e. appearing out of time.

23. *Hausit;* that with undefiled hands he might offer his devotions. King David alluding to a similar Jewish rite, says, "I will wash my hands in innocence and so will I compass thine altar."

31. *Per tacitum; locum* or *campum* understood; adverbially for *tacitè*.

31. *Ganges.* The Ganges is a large river of India falling into the Indian ocean, said by Lucan to be the boundary of Alexander's victories in the east. It inundates the adjacent country in the summer. Like other rivers it was held in the greatest veneration by the inhabitants, and this superstition rises to such a degree as that it receives the honours due to the living God alone. The Ganges is now discovered to rise in the mountains of Thibet, and to run upwards of two thousand miles before it reaches the sea; receiving in its course the tribute of several rivers, eleven of which are superior to the Thames, and often equal to the majestic Rhine.

36. *Globus.* A troop or multitude, as in verse 409. The word is the same way used in English. Thus Milton (Paradise Lost, Book II. 511.) says,

——————Him round
A globe of fiery seraphim enclos'd.

Æneas: Si qua intereà fortuna fuisset;
Ne struere auderent aciem, neu credere campo:
Castra modò et tutos servarent aggere muros.
Ergo, etsi conferre manum pudor iraq; monstrat;
Objiciunt portas tamen, et præcepta facessunt,
Armatique cavis expectant turribus hostem.
Turnus, ut antevolans tardum præcesserat agmen,
Viginti lectis equitum comitatus; et urbi
Improvisus adest: maculis quem Thracius albis
Portat equus, cristâq; tegit galea aurea rubrâ.
Ecquis erit mecum, ô juvenes, qui primus in hostem?
En, ait; et jaculum intorquens emittit in auras,
Principium pugnæ: et campo sese arduus infert.
Clamore excipiunt socii, fremituque sequuntur
Horrisono. Teucrûm mirantur inertia corda:
Non æquo dare se campo, non obvia ferre
Arma viros; sed castra fovere. Huc turbidus atq; huc
Lustrat equo muros, aditumque per avia quærit.
Ac veluti pleno lupus insidiatus ovili,
Cùm fremit ad caulas, ventos perpessus et imbres,
Nocte super mediâ: tuti sub matribus agni
Balatum exercent: ille asper et improbus irâ
Sævit in absentes: collecta fatigat edendi

Æneas peritissimus militaris *rei* sic abiens jusserat: Si casus aliquis *ejusmodi* contingeret, interim *dum aberat:* ne auderent ordinare exercitum, neve committere in campum; tantummodo tuerentur castra et muros defensos munimentis. Itaque, licèt pudor et furor hortentur *eos* conserere manus: tamen opponunt portas, et exequuntur mandata *Æneæ*, et armati expectant hostem in mediis turribus. Turnus, cùm antè currens prægressus esset lentiorem turmam, stipatus viginti equitibus electis; ita accessit ad urbem inexpectatus: Thracius equus maculosus albo fert eum, et cassis aurea inumbrat cristis rubris. O juvenes, inquit, quis erit vestrûm, qui primus in hostem *irruet* mecum? ecce. *Sic* ait, et evibrans jaculum projicit in aërem, *quasi* initium prælii: et altus immittit sese in campum *junctum urbi.* Socii succedunt *ei cum* clamore, et sequuntur ululatu terribili. Mirantur desides animos Trojanorum: homines *illos* non exhibere se in æquam planitiem, non inferre arma opposita; sed insidere castris. *Turnus* iratus huc et illuc circuit equo muros, et vestigat ingressum per *loca* inaccessa. Et veluti quando lupus sub mediam noctem insidians ovili pleno frendet prope septa, passus ventos et pluvias: *tunc* agni securi sub matribus emittunt balatum: ille *verò* acer et percitus irâ furit adversùs absentes: furor edendi

NOTES.

47. *Turnus.* The character of Turnus is all through continued *qualis ab incepto processerat.* Virgil does not at all flag in describing the resolute impetuosity of this young hero. He here begins the siege with a spirited exclamation:

Ecquis erit mecum, ô juvenes, qui primus in hostem?
Who first, he cried, with me the foe will dare?

Then hurl'd a dart, the signal of the war. He attempts every pass and avenue, as a hungry wolf, in a tempestuous night, tries to enter a fold, his rage and hunger being exasperated by the bleating of the lambs within. When he finds the fortress of the Trojans impregnable, he is not seen *incepto desistere*, but proceeds immediately to attempt the burning of their ships.

49. *Thracius.* Catrou thinks Virgil was extravagantly fond of a Thracian horse.

52. *Jaculum intorquens.* The throwing of a javelin into the air was a ceremony practised by the Romans when they declared war against any nation. This they derived from the Greeks. Before this ceremony it was unlawful to commit any acts of hostility. The declaration was made by the *pater patratus.* He used with a loud voice to pronounce the reasons for going to war, and then threw a javelin towards the army or country of the enemy. Numa introduced the custom into Rome. The design of Laocoon when he threw a javelin at the wooden horse which stood trembling in its side was like that of Turnus, to excite the people to oppose and destroy. This custom is particularly described by Livy, Lib. I. 32. Quandoque pars major eorum, qui aderant, in eandem sententiam ibat, bellum erat consensu fieri solitum; ut fecialis hastam ferratam, aut sanguineam præustam ad fines eorum ferret, et, non minus tribus puberibus præsentibus, diceret, &c. Then follows the form of declaring war: to which he adds: Id ubi dixisset, hastam in fines eorum emittebat. Hoc tum modo bellum indictum; moremque eum posteri acceperunt.

57. *Castra fovere.* Cherish or hug their tent, an opprobrious expression, being a metaphor borrowed from timorous mothers, who hug their children, and draw them close to their bosoms, when apprehensive of their being in danger. In this sense it is used, Geor. IV. 55.

Hinc nescio quâ dulcedine lætæ
Progeniem nidosque fovent.

60. *Caulas;* sheepfolds.

62. *Improbus* That has no honesty, villanous, mischievous.

auctus ex longo *tempore*, et guttur sitiens sanguinis vexat *eum*. Non aliter furor inflammatur Rutulo, consideranti muros et castra, et indignatio augescit in ossibus duris: quomodo quærat ingressum: et quâ *parte* via *aliqua* extrahat *ex* aggere Trojanos inclusos, et inducat *eos* in planitiem. Impugnat classem circùm defensam munimentis, et aquis fluvialibus, quæ latebat admota lateri castrorum: et vocat ad incendium socios gaudentes, et *ipse* ardens armat manum pinu flammanti. Tunc autem dant se *operi:* præsentia Turni incitat *eos*, omnis juventus armatur nigris facibus. Rapuerunt *titiones* è focis: tæda fumifera emittit ad sidera lucem piceam, et ignis mixtam favillam. O Musæ, quis Deus abduxit à Trojanis incendia tam crudelia? quis depulit tantas flammas *à* navibus? dicite *hoc:* antiqua *est* certitudo *hujus* facti, tamen fama *ejus est* æterna. Tempore quo Æneas primùm struebat naves in Idâ *monte* Phrygiæ, et parabat *se* ad eundem *in* extrema *spatia* maris; ipsa Berecynthia mater Deorum dicitur allocuta magnum Jovem his verbis: O fili, concede *matri* precanti, quod dilecta mater tua petit *à* te *post* cœlum subactum. Sylva pinea chara per multos annos fuit mihi, lucus in supremo vertice, umbrosis piceis opacus et

Ex longo rabies, et siccæ sanguine fauces.
Haud aliter Rutulo muros et castra tuenti
Ignescunt iræ, et duris dolor ossibus ardet:
Quâ tentet ratione aditus; et quâ via clausos
Excutiat Teucros vallo, atq; effundat in æquor.
Classem, quæ lateri castrorum adjuncta latebat,
Aggeribus septam circùm et fluvialibus undis,
Invadit: sociosq; incendia poscit ovantes:
Atq; manum pinu flagranti fervidus implet.
Tum verò incumbunt: urget præsentia Turni,
Atq; omnis facibus pubes accingitur atris.
Diripuere focos: piceum fert fumida lumen
Tæda, et commixtam Vulcanus ad astra favillam.
Quis Deus, ô Musæ, tam sæva incendia Teucris
Avertit? tantos ratibus quis depulit ignes?
Dicite: prisca fides facto, sed fama perennis.
Tempore quo primùm Phrygiâ formabat in Idâ
Æneas classem, et pelagi petere alta parabat:
Ipsa Deûm fertur genitrix Berecynthia magnum
Vocibus his affata Jovem: Da, nate, petenti;
Quod tua chara parens domito te poscit Olympo.
Pinea sylva mihi multos dilecta per annos,
Lucus in arce fuit summâ, quò sacra ferebant,
Nigranti piceâ trabibusque obscurus acernis.
Has ego Dardanio juveni, cùm classis egeret,
Læta dedi: nunc solicitam timor anxius urget.
Solve metus, atq; hoc precibus sine posse parentem:
Ne cursu quassatæ ullo, neu turbine venti
Vincantur: prosit nostris in montibus ortas.
Filius huic contrà, torquet qui sidera mundi:
O genitrix, quò fata vocas? aut quid petis istis?
Mortaline manu factæ immortale carinæ
Fas habeant? certusque incerta pericula lustret
Æneas? cui tanta Deo permissa potestas?
Imò, ubi defunctæ finem portusque tenebunt

umbrosis piceis opacus et truncis acernis: quem *in locum* inferebant sacrificia. Ego læta concessi has *arbores* Trojano juveni, quando indigebat navibus: nunc metus anxius habet me solicitam. Expelle timores *meos*, et permitte matrem hoc posse precibus *suis:* ne *naves illæ* deficiant, fractæ ullâ navigatione aut vi ventorum: prosit *ipsis*, *eas* natas *esse* in montibus nostris. Filius, qui volvit astra mundi, *respondet* illi ex adverso: O mater! quò vertis fata, aut quid rogas his *verbis?* an naves fabricatæ manu mortali obtinebunt jus immortalitatis? et Æneas securus adibit pericula dubia? cui Deo concessa *est* tanta facultas? *ego* potiùs quondam, postquam functæ *iis periculis* attigerint terminos et portus Italos:

NOTES.

64. *Siccæ;* used elegantly for *vacuæ* with an ablative case. A similar example is found in the eighth book.

71. *Sociosque incendia poscit.* There is no occasion here for Servius' hysteroproteron; for *poscit incendia* is, He charges them to toss the flames, and assist in burning the ships with him.

75. *Focos.* The watch-fires mentioned above.

80. *Idâ.* Æneas built his fleet at Antandros, which was at the foot of the Phrygian not the Cretan Ida:

——Classemque sub ipsâ
Antandro, et Phrygiæ molimur montibus Idæ. Æn. III.

89. *Læta dedi.* Catrou says, Virgil here artfully saves Æneas from the imputation of impiety, which he certainly must have been guilty of had he cut down the trees of Cybele without her consent.

90. *Solve metus.* Fear is considered as a yoke in which one is bound.

Ausonios: olim quæcunque evaserit undis,
Dardaniumq; ducem Laurentia vexerit arva;
Mortalem eripiam formam, magnique jubebo
Æquoris esse Deas: qualis Nereïa Doto
Et Galatea secant spumantem pectore pontum.
Dixerat: idque ratum, Stygii per flumina fratris,
Per pice torrentes atrâque voragine ripas,
Annuit: et totum nutu tremefecit Olympum.
Ergo aderat promissa dies, et tempora Parcæ
Debita complêrant: cùm Turni injuria matrem
Admonuit sacris ratibus depellere tædas.
Hìc primùm nova lux oculis effulsit, et ingens
Visus ab Aurorâ cœlum transcurrere nimbus,
Idæique chori: tum vox horrenda per auras
Excidit, et Troum Rutulorumque agmina complet:
Ne trepidate meas, Teucri, defendere naves,
Neve armate manus: maria antè exurere Turno
Quàm sacras dabitur pinus: Vos ite solutæ,
Ite, Deæ pelagi: genitrix jubet. Et sua quæque
Continuò puppes abrumpunt vincula ripis:
Delphinumque modo demersis æquora rostris
Ima petunt. Hinc virgineæ (mirabile monstrum)
Reddunt se totidem facies, pontoque feruntur;
Quot priùs æratæ steterant ad litora proræ.
Obstupuere animis Rutuli: conterritus ipse
Turbatis Messapus equis: cunctatur et amnis
Rauca sonans, revocatq; pedem Tyberinus ab alto.
At non audaci cessit fiducia Turno.

quæcunque evitaverit fluctus, et tulerit principem Trojanum *ad* campos Laurentes: *huic* auferam speciem mortalem, et imperabo *has* esse Deas vasti maris: qualis Doto filia Nerei, et Galatea scindunt pectore mare spumosum. *Sic* locutus erat, et id voluit *esse* certum, per fluvios fratris inferni, per ripas fluentes pice et nigro vortice: et commovit nutu totum cœlum. Ergo promissa dies advenerat, et Parcæ consummaverant tempus constitutum: quando impugnatio Turni movit matrem *Berecynthiam, ut* averteret faces *à* navibus *sibi* sacris. Tunc primùm novum lumen illuxit oculis *Trojanorum*, et magna nubes visa *est* ab oriente trajicere cœlum, et *simul* chori Idæi: deinde vox terribilis emittitur per aërem, et implet turmas Trojanorum ac Rutulorum: O Trojani, ne properate tueri meas naves, et ne armate manus *vestras*: priùs permittetur Turno succendere mare, quàm pinus *mihi* dicatas. Vos ite liberæ, ite Nymphæ maris: mater *Deorum* id imperat. Et statim singulæ naves abscindunt suos funes è litoribus: et more delphinorum mersis rostris quærunt profundum mare. Deinde (prodigium admirabile) referunt se totidem vultus puellares, et currunt mari; quot æratæ naves anteà hæserant ad litora. Rutuli animo horruerunt: ipse Messapus territus *est* equis commotis: fluvius quoque Tyberinus sistit raucum immurmurans, et refert cursum à mari. Non tamen repressa est confidentia Turni audacis.

NOTES.

106. *Annuit: et totum nutu tremefecit Olympum;* in imitation of Homer, Il. I.

Η, και κυανεησιν, &c.

He spoke, and awful bends his sable brows,
Shakes his ambrosial curls, and gives the nod;
The stamp of fate, and sanction of the god.
Pope's Iliad.

So that *annuit* here is to be taken in its strict primary sense, *He gave his nod*, the awful sanction of his will. Virgil, it must be owned, has not given the same noble image of Jupiter nodding which we find in his great Grecian pattern. Mr. Pope observes, he has preserved the nod with all its stupendous effects, the making heaven tremble; but he has neglected the description of the hair and the eyebrows, those chief pieces of imagery, from which Phidias took the idea of a countenance proper for the king of gods and men when he made his Olympian Jupiter. Mr. Spence would compound the matter between the two poets by allowing (which is the truth) that Virgil on this occasion has described Jupiter in the most proper manner among the Romans, and Homer in the noblest he could among the Greeks.

110. *Hìc primùm.* This implies that Cybele had formerly been unknown in Italy, and now made her miraculous appearance for the first time in behalf of the Trojans, and henceforth fixed her residence in that country.

111. *Nimbus.* A bright cloud, or cloud of glory, the vehicle of the goddess; as Æn. II. 616.

Nimbo effulgens, et Gorgone sævâ,

speaking of Pallas.

112. *Idæique chori*, the *Idæi Dactyli*, Cybele's ministers, who in that cloud were seen tinkling their brazen cymbals around Cybele.

120. *Virgineæ.* The previous appearances, with which Virgil ushers in this metamorphosis, are beautifully imagined and finely painted. The occurrence itself was an old Roman story; *prisca fides facto.* In relating this transformation he has avoided the affectation of conceit and witticism which Ovid discovers. Met. 14. 535. et seq.

Ultrò excitat verbis animos *suorum*, et ultrò *eos* objurgat: Hæc prodigia spectant Trojanos: ipse Jupiter aufert illis subsidium consuetum: *naves* non expectant arma nec incendia Rutulorum. Itaque mare jam impenetrabile *est* Trojanis, nec ulla spes fugiendi *superest ipsis:* pars altera mundi ablata est *ipsis:* terra verò *est* in potestate nostrâ: tam multa *sunt* millia nationum Italarum *quæ* inferunt *iis* bellum. Nullatenus terrent me fatalia oracula Deorum, si Trojani prædicant aliqua pro se: satisfactum est fatis et Veneri, ex quo Trojani attigerunt agros fœcundæ Italiæ: sunt quoque mihi fata mea adversùs *illa, nempe* evertere bello gentem impiam, *si quidem* erepta *est mihi* sponsa. Nec ista indignatio movet solos filios Atrei, aut licitum est solis Mycenis sumere arma. At *nonne* satis est *iis* semel periisse? satis esset, non adhuc omnino abhorrentibus à muliebri genere, peccâsse priùs. *Illi,* quibus hæc tutela aggeris interjecti, et fossæ *nos* remorantes,

Ultrò animos tollit dictis, atque increpat ultrò:
Trojanos hæc monstra petunt: his Jupiter ipse
Auxilium solitum eripuit: non tela, nec ignes
Expectant Rutulos. Ergo maria invia Teucris,
Nec spes ulla fugæ: rerum pars altera adempta est:
Terra autem in manibus nostris: tot millia gentes
Arma ferunt Italæ. Nil me fatalia terrent,
Si qua Phryges præ se jactant, responsa Deorum.
Sat fatis Venerique datum, tetigere quòd arva
Fertilis Ausoniæ Troës: sunt et mea contrà
Fata mihi, ferro sceleratam exscindere gentem,
Conjuge præreptâ. Nec solos tangit Atridas
Iste dolor, solisque licet capere arma Mycenis.
Sed periisse semel satis est? peccare fuisset
Antè satis, penitùs modò non genus omne perosos
Fœmineum. Quibus hæc medii fiducia valli,
Fossarumque moræ, leti discrimina parva,
Dant animos: an non viderunt mœnia Trojæ,
Neptuni fabricata manu considere in ignes?
Sed vos, ô lecti: Ferro quis scindere vallum
Apparat, et mecum invadit trepidantia castra?
Non armis mihi Vulcani, non mille carinis
Est opus in Teucros: addant se protinùs omnes
Etrusci socios: tenebras et inertia furta
Palladii, cæsis summæ custodibus arcis,
Ne timeant: nec equi cæcâ condemur in alvo.

quæ parùm disterminant *eos* à morte, augent audaciam: nonne viderunt muros Trojæ, structos manu Neptuni, collabi in flammas? at vos, ô selecti *socii dicite:* Quis parat evertere ferro vallum, et quis impugnat mecum castra timida? non est opus mihi contra Trojanos armis Vulcani, non mille navibus: statim adjungant se *illis* omnes Tusci socios: ne metuant noctem, et ignavum furtum Palladii, occisis custodibus supremæ arcis: nec occultabimur in obscuro utero equi.

NOTES.

131. *Rerum pars, altera.* Ruæus explains this of the terraqueous globe in general; but the following words, *terra autem in manibus nostris*, plainly restrict it to the ocean.

133. *Nil me fatalia terrent.* Thus the Trojans, Iliad. B. 15. falsely interpret Jupiter's thunder in favour of themselves. Mr. Pope observes that this self-partiality of men, in appropriating to themselves the protection of heaven, has always been natural to them. History, continues he, furnishes many instances of oracles which by reason of this partial interpretation have proved an occasion to lead men into great misfortunes. It was the case of Crœsus in his wars with Cyrus, and a like mistake engaged Pyrrhus to make war upon the Romans.

134. *Phryges.* The Trojans are so called by way of contempt, *ob Phrygûm mollitiem.* Æn. I. 385.

140. *Sed periisse.* Some copies read *si;* but, whichever reading we choose, there ought to be no question at *est*, as Ruæus has it; for it is a supposed objection, to which *peccare fuisset*, &c. is the answer. And here we cannot do better than transcribe the note on this passage in the Variorum edition: Verum, dicent Trojani, se luisse jam Helenæ raptum. Respondet: desiissent ergo peccare: didicissent odisse potius fœminas omnes, quam vel unam rapere; quod quia in Laviniâ faciunt, iterum pereant; ex quo colligitur, quotiens peccaverint, totiens eos perire debere.

142. *Fœmineum.* Never were finer instances of a malicious sneer than in this speech.

142. *Quibus hæc fiducia.* The meaning is, Neither let them presume on their ramparts and fortresses, that these will save them from fated vengeance, since their treachery was punished before when they were guarded by a much stronger munition, even by those walls which were built by a god.

142. *Medii;* between them and us.

142. *Valli.* Vallus or vallum is a rampart made of earth. The mound is properly called *agger*, and the stakes or pales by which it is held together are the *valli.* Æn. II. 619.

147. *Trepidantia castra.* In hurrying terror and consternation, now that Æneas is absent.

148. *Non armis Vulcani.* Turnus here sets himself above Achilles, who was clad in divine armour against the Trojans.

Luce palam certum est igni circumdare muros.
Haud sibi cum Danais rem faxo et pube Pelasgâ
Esse putent, decimum quos distulit Hector in annum.
Nunc adeò, melior quoniam pars acta diei:
Quod superest, læti benè gestis corpora rebus
Procurate, viri; et pugnam sperate parati.
Interea vigilum excubiis obsidere portas
Cura datur Messapo, et mœnia cingere flammis.
Bis septem Rutuli, muros qui milite servent,
Delecti: ast illos centeni quemque sequuntur,
Purpurei cristis juvenes auroque corusci.
Discurrunt, variantque vices, fusique per herbam
Indulgent vino, et vertunt crateras ahenos.
Collucent ignes: noctem custodia ducit
Insomnem ludo.
Hæc super è vallo prospectant Troës, et armis
Alta tenent; necnon trepidi formidine portas
Explorant, pontesq; et propugnacula jungunt:
Tela gerunt. Instant Mnestheus acerq; Serestus:
Quos pater Æneas, si quando adversa vocarent,
Rectores juvenum et rerum dedit esse magistros.
Omnis per muros legio sortita periclum
Excubat, exercetq; vices, quod cuiq; tuendum est.
Nisus erat portæ custos, acerrimus armis,
Hyrtacides; comitem Æneæ quem miserat Ida
Venatrix, jaculo celerem levibusque sagittis:
Et juxtà comes Euryalus, quo pulchrior alter
Non fuit Æneadûm, Trojana nec induit arma;
Ora puer primâ signans intonsa juventâ.
His amor unus erat pariterque in bella ruebant:
Tunc quoque communi portam statione tenebant.
Nisus ait: Dii-ne hunc ardorem mentibus addunt,
Euryale? an sua cuiq; Deus fit dira cupido?
Aut pugnam, aut aliquid jamdudum invadere magnum
Mens agitat mihi; nec placidâ contenta quiete est.

Ratum est cingere muros ignibus palam *de* die. Faciam ne existiment sibi negotium esse cum juventute Pelasgâ et Achivis, quos Hector protraxit *usque* ad decimum annum. Jam verò, siquidem optima pars diei lapsa est: quod restat, ô viri, re feliciter inchoatâ, reficite hilares corpora, et parati expectate prælium. Interim committitur Messapo cura collocandi ad portas stationes vigilum, et circumdandi munimenta ignibus. Quatuordecim Rutuli electi *sunt* qui observent muros cum militibus: illos verò singulos sequuntur centum juvenes purpurati cristis et fulgentes auro. Divagantur, et succedunt *sibi* invicem, et projecti in gramina vacant compotationi, et exhauriunt pocula ærea. Micant ignes: vigiles transigunt noctem insomnem ludendo. Trojani prospiciunt ista desuper ex aggeribus, et servant armis summas *partes murorum:* præterea pavidi metu circumspiciunt portas, et firmant pontes ac propugnacula: *habent* arma expedita. Urgent Mnestheus et ardens Serestus: quos pater Æneas, si *res* adversæ aliquando *id* exigerent, jusserat esse moderatores juvenum et administros rerum. Quodlibet agmen, per sortem *exponens* se periculo, excubat per muros, et variat vices, *secundùm id* quod unicuique *contigit* servandum. Nisus, filius Hyrtaci, ardentissimus *in* bello, quem Ida venatrix dederat Æneæ comitem, promptum jaculo et sagittis levibus, erat custos portæ: propè *erat* Euryalus, quo nullus alius Trojanorum formosior fuit, nec tulit arma Trojana; puer notans vultum imberbem primâ juventute. Erat illis amor mutuus, et simul *solebant* currere ad pugnam: tunc etiam servabant portam communibus excubiis. Nisus dixit: Euryale, an Dii immittunt animis hunc ardorem? an sua cupido ardens fit unicuique Deus? jamdiu animus suggerit mihi aggredi, aut certamen, aut aliquid magnum; nec contentus est *hoc* otio tranquillo.

NOTES.

160. *Mœnia cingere flammis*, i. e. to encompass the walls with watch-fires, to give them light in the night time, lest the enemy should sally out upon them unobserved, or in despair quit the city.

164. *Variantque vices*, i. e. *Vices stationum.*

170. *Pontesque et propugnacula jungunt*, i. e. *Jungunt propugnacula pontibus:* They laid bridges of communication, whereon they might run from one tower to another.

175. *Exercetque vices, quod cuique tuendum est.* The construction is, *exercet vices secundùm id quod, &c.*

176. *Nisus.* The poet, says Dr. Trapp, with great judgment naturally slides into this episode without any formal preparation. He was speaking of the several posts that were defended, and among the rest one was committed to the care of two friends whose character he here judiciously gives us:

Nisus erat portæ custos, &c.
Et juxtà comes Euryalus, &c.

177. *Ida Venatrix.* Either Ida the mother of Nisus, or the mount Ida, Æn. II. 801. which is called Venatrix, because greatly frequented by hunters.

185. *Dira*, here, is the same as *magna* or *vehemens.*

Cernis, quæ Rutulos habeat fiducia rerum:
Lumina rara micant: somno vinoque soluti
Procubuere: silent latè loca. Percipe porrò
Quid dubitem, et quæ nunc animo sententia surgat.
Æneam acciri omnes, populusque, patresque,
Exposcunt: mittique viros, qui certa reportent.
Si tibi, quæ posco, promittunt: (nam mihi facti
Fama sat est, tumulo videor reperire sub illo
Posse viam ad muros et mœnia Pallantea.
Obstupuit magno laudum perculsus amore
Euryalus, simul his ardentem affatur amicum;
Me-ne igitur socium summis adjungere rebus,
Nise, fugis? solum te in tanta pericula mittam?
Non ita me genitor bellis assuetus Opheltes
Argolicum terrorem inter Trojæque labores
Sublatum erudiit: nec tecum talia gessi,
Magnanimum Æneam et fata extrema secutus.
Est hic, est animus lucis contemptor; et istum
Qui vitâ benè credat emi, quò tendis, honorem.
Nisus ad hæc: Equidem de te nil tale verebar,
Nec fas: non: ita me referat tibi magnus ovantem
Jupiter, aut quicunque oculis hæc aspicit æquis.
Sed si quis (quæ multa vides discrimine tali)
Si quis in adversum rapiat casusve Deusve,
Te superesse velim: tua vitâ dignior ætas.
Sit, qui me raptum pugnâ, pretiove redemptum,
Mandet humo solitâ; aut, si qua id fortuna vetabit,
Absenti ferat inferias, decoretque sepulchro.
Neu matri miseræ tanti sim causa doloris:
Quæ te sola, puer, multis è matribus ausa,
Prosequitur; magni nec mœnia curat Acestæ.
Ille autem: Causas nequicquam nectis inanes,

Vides, quæ confidentia rerum occupet Rutulos: ignes rari splendent: jacuerunt labefacti somno et vino: loca *omnia* undique silent. Adverte porrò quid mediter, et quod consilium suboriatur animo *meo*. Omnes, et plebs, et proceres, petunt revocari Æneam: et mitti homines, qui referant certa *de eo*. Si pollicentur *se daturos* tibi *ea* quæ peto (nam gloria facti sufficit mihi) videor posse invenire juxta illum collem iter ad urbem et munimenta Pallantei. Euryalus stupefactus est, percitus magnâ cupiditate gloriæ *talis:* simul alloquitur ferventem amicum his *verbis:* An ergo, Nise, renuis me admittere socium *in* tantis rebus? an dimittam te solum in tantum periculum? Opheltes pater *meus* assuetus armis, non sic instituit me, educatum inter motus Græcorum et bella Trojæ; nec feci tecum talia, *ex quo* sequor generosum Æneam et fortunam ultimam. Est sanè, est animus hic *meus* negligens vitæ; et qui putet istam gloriam, *ad* quam aspiras, benè comparari *dispendio* vitæ. Nisus *respondet* ad ista: Sanè nihil tale timebam de te, nec licebat timere: non *sanè:* sic magnus Jupiter, aut quisquis Deus considerat justis oculis hæc *nostra*, reducat me tibi victorem; *ut verum dico*. At si aliqua (cujusmodi prævides plurima in tali periculo) si aliqua, aut fortuna, aut Deus, deducat me in *aliquam* calamitatem: optarem te restare, tua ætas dignior *est* vitâ. Sit *aliquis*, qui *de* more committat terræ me, subductum è prælio, aut redemptum pecunia: aut, si aliqua fortuna id prohibeat, *sit aliquis, qui* persolvat *mihi* absenti justa, et ornet *me* tumulo. Ne verò sim auctor tanti luctûs infelici matri *tuæ:* quæ audax è plurimis matribus sola sequitur te, ô puer; nec curat urbem magni Acestæ. Ille verò respondet: Frustrà colligis falsos prætextus:

NOTES.

192. *Populusque patresque.* In allusion to the Roman senate and people.

196. *Posse viam.* This obscure hint of his design comes with much more grace than if it had been delivered in full and plain terms, as it implies a decent and ingenuous diffidence in so young a warrior.

202. *Argolicum;* Grecian; from the city Argos. Æn. I. 288.

202. *Inter Trojæque labores.* This shows that he must have been about the age of seventeen years; Æneas' wanderings having lasted seven years, and the Trojan war ten; so that he had just attained what was the military age among the Romans.

203. *Sublatum.* This word alludes to the Roman custom of laying down the child naked upon the ground as soon as born, that the father might take it up in token of his owning the child for his.

205. *Est hic. Here's* a soul, striking his hand probably upon his breast.

207. *Nisus ad hæc.* Nisus replies to the delicate and manly observation of Euryalus, that he never suspected the courage of his friend, but as the expedition was perilous he wished not the exposure of his friend's life. Besides, says Nisus, if you remain, there will be one, at least, to redeem my body from the enemy, and bury it, or build a tomb to my memory. He patheticallly adds, think of your poor mother! what must she feel for your loss; to accompany whom she left the rest of the Trojan matrons with Acestes.

215. *Decoretque sepulchro,* with a cenotaph, such as that mentioned Æn. III. 304.

218. *Mœnia Acestæ.* In Sicily, where the timorous and infirm of Æneas' retinue were left behind.

Nec mea jam mutata loco sententia cedit:
Acceleremus, ait. Vigiles simul excitat: illi
Succedunt, servantque vices: statione relictâ
Ipse comes Niso graditur, regemque requirunt.
Cætera per terras omnes animalia somno
Laxabant curas, et corda oblita laborum:
Ductores Teucrûm primi, et delecta juventus,
Consilium summis regni de rebus habebant:
Quid facerent, quisve Æneæ jam nuntius esset.
Stant longis adnixi hastis, et scuta tenentes,
Castrorum et campi medio. Tum Nisus, et unà
Euryalus, confestim alacres admittier orant:
Rem magnam, pretiumq; moræ fore. Primus Iülus
Accepit trepidos, ac Nisum dicere jussit.
Tunc sic Hyrtacides: Audite, ô mentibus æquis
Æneadæ: neve hæc nostris spectentur ab annis,
Quæ ferimus. Rutuli somno vinoque sepulti
Conticuere: locum insidiis conspeximus ipsi,
Qui patet in bivio portæ, quæ proxima ponto.
Interrupti ignes, aterque ad sidera fumus
Erigitur. Si fortunâ permittitis uti:
Quæsitum Ænean ad mœnia Pallantea,
Mox hìc cum spoliis, ingenti cæde peractâ,
Affore cernetis. Nec nos via fallit euntes:
Vidimus obscuris primam sub vallibus urbem
Venatu assiduo, et totum cognovimus amnem.
Hìc annis gravis atque animi maturus Alethes:
Dii patrii, quorum semper sub numine Troja est,
Non tamen omnino Teucros delere paratis,
Cùm tales animos juvenum et tam certa tulistis
Pectora. Sic memorans, humeros dextrasq; tenebat
Amborum, et vultum lachrymis atque ora rigabat.
Quæ vobis, quæ digna, viri, pro talibus ausis
Præmia posse rear solvi? pulcherrima primùm

nec meum consilium jam mutatum moveatur loco *suo*: properemus. Simul expergefacit excubitores: illi succedunt, et tuentur *portas* ordine *suo*. Ipse *Euryalus* relictis excubiis, incedit comes Niso, et adeunt regem. Animalia reliqua per omnes regiones solvebant somno curas et animos immemores laborum. Primi duces Trojanorum et juvenes lecti habebant deliberationem de maximis negotiis regni: quid agerent, aut quis jam iret nuncius *ad* Æneam. Stant nixi longis hastis, et tenentes clypeos, *in* medio castrorum et campi. Tunc subitò Nisus et Euryalus simul rogant admitti: rem *esse* magnam, et fore utilitatem *in* morâ. Iülus primus excepit festinantes, et imperavit Nisum loqui. Tunc sic *ait* filius Hyrtaci: O Trojani, audite animis benevolis: et ne ista, quæ proponimus, æstimentur ex ætate nostrâ. Rutuli, obruti somno et vino siluerunt: vidimus, ipsi locum occultæ *fugæ*, qui apertus est juxta bivium portæ, quæ vicina *est* mari. Ignes rari, et niger fumus tollitur ad astra. Si sinatis *nos* uti *hâc* fortunâ: videbitis Æneam, quæsitum *à nobis* ad urbem Pallanteam, hìc præsentem fore cum spoliis, patratâ magnâ strage. Nec via *illa* nos decipiet euntes: consideravimus frequenti venatione vicinam *illam* urbem inter valles opacas, et exploravimus totum fluvium. Tunc Alethes gravis ætate et prudens mente *ait:* O Dii patrii, quorum sub potestate Troja est, non tamen vultis evertere penitùs Trojanos, quandoquidem dedistis *illis* tales animos juvenum, et tam firma corda. Sic loquens, amplectebatur manus et humeros utriusque, et irrorabat os et faciem fletu. O viri, quam meredem, quam dignam *mercedem* putem posse retribui vobis pro talibus cœptis?

NOTES.

221. *Vigiles excitat*, i. e. Awakes those who were to keep watch in their turn; as is obvious from the next words.

223. *Regem*, i. e. Ascanius, here called the king, as, in the sixth book, Ariadne is styled *Regina:*

Magnum Reginæ sed enim miseratus amorem.

224. *Somno.* This is a beautiful military night-piece. Every thing is hushed in sleep and silence, except the Trojans, who, leaning on their spears, are consulting how to recal their absent prince. In the midst of this consultation these two young adventurers are introduced, who voluntarily offer their services in the point debated. The reply of Alethes is very moving, and the contrast between youth and age, produced in his speech and embrace, has a fine effect.

232. *Rem magnam; promittunt* understood.

239. *Interrupti ignes.* Are dying away, or burn by fits and starts; as appears from what follows, *Aterque ad sidera fumus erigitur;* the flame is now extinguished, and nothing but black smoke remains.

244. *Primam urbem.* The front of the houses, or the skirts of the city Pallanteum, which was situated on a rising ground, as Æn. VIII. 54.

248. *Non tamen.* The *tamen* shows that

primò Dii et virtus vestra reddent vobis pulcherrimam: deinde pius Æneas statim retribuet reliquam: et Ascanius *adhuc* vigens ætate, nunquam *futurus* immemor tanti officii. Ego verò, addit Ascanius, cujus unica salus est *in* patre revocato, vos precor, ô Nise, per magnos Penates, et per Larem Assaraci, et per adyta candida Vestæ: quæcumque est mihi felicitas et fiducia, *hanc* depono in sinus vestros: revocate patrem *meum*, reddite *mihi* præsentiam *ejus:* nihil funestum *erit* illo recuperato. Donabo *vobis* duo pocula conflata argento et insculpta signis, quæ pater cepit captâ Arisbâ: et duos tripodas, duo magna talenta auri: magnum craterem, quem Dido Sidonia dedit *mihi*. Si autem accidet *mihi* victori domare Italiam, et consequi regnum, et trahere sortem spoliorum: vidisti, quo equo et quibus in armis Turnus ibat aureus? ego eximam è sortitione illum eundem clypeum, et cristas rubras, *quæ* jam nunc *est* tua merces, ô Nise. Insuper pater *meus* donabit duodecim electa corpora matrum *captivarum*, et captivos *totidem* et *iis* omnibus arma propria: præterea, quicquid agrorum possidet ipse rex Latinus. Te autem, ô venerande juvenis, cui ætas mea succedit spatio viciniore, jam excipio *te* toto sinu, et adjungo socium in omnes eventus. Nullus honos acquiretur meis rebus sine te,

Dii moresque dabunt vestri: tum cætera reddet
Actutùm pius Æneas, atque integer ævi
Ascanius, meriti tanti non immemor unquam.
Immò ego vos, cui sola salus genitore reducto,
Excipit Ascanius, per magnos, Nise, Penates,
Assaracique Larem, et canæ penetralia Vestæ,
Obtestor: quæcunque mihi fortuna fidesq; est,
In vestris pono gremiis: revocate parentem,
Reddite conspectum; nihil illo triste recepto.
Bina dabo argento perfecta atque aspera signis
Pocula, devictâ genitor quæ cepit Arisbâ:
Et tripodas geminos, auri duo magna talenta:
Cratera antiquum, quem dat Sidonia Dido.
Si verò capere Italiam sceptrisque potiri
Contigerit victori, et prædæ ducere sortem:
Vidisti, quo Turnus equo, quibus ibat in armis,
Aureus? ipsum illum clypeum cristasque rubentes
Excipiam sorti, jam nunc tua præmia, Nise.
Prætereà bis sex genitor lectissima matrum
Corpora, captivosq; dabit, suaque omnibus arma:
Insuper, id campi quod rex habet ipse Latinus.
Te verò mea quem spatiis propioribus ætas
Insequitur, venerande puer, jam pectore toto
Accipio, et comitem casus complector in omnes.
Nulla meis sine te quæretur gloria rebus:

NOTES.

some such expression as this is understood, *licèt ad tempus irascamini*.

235. *Integer ævi.* In his prime of life, as Æn. II. 639.

Vos ô quibus integer ævi
Sanguis.

And in Terence,

Mulier quædam formâ atque ætate integra:

So that the meaning is either, Ascanius when he comes to manhood, as Dr. Trapp understands it; or, who is but just beginning his days, and has a whole lifetime before him wherein to reward your service.

259. *Assaracique Larem*, i. e. the tutelar deity or guardian god of Assaracus and his family.

259. *Canæ Vestæ. Vesta* is called *cana*, hoary or aged, because she was the most ancient of all the goddesses, and deemed the mother of all living.

260. *Obtestor.* Not I swear, as in Dr. Trapp, but I beseech you, as Æn. VII. 576. *Obtestanturque Latinum.*

264. *Devictâ genitor quæ cepit Arisbâ.* Most interpreters understand by these words that Arisba was taken and pillaged by the Trojans; whereas Catrou, on the contrary, and some other French critics, allege that it was one of those cities which were taken by the Greeks during the first nine years of the Trojan war; and that these two cups here mentioned were saved by Æneas from the hands of the Greeks when they plundered that town. The reason of their opinion is, that Arisba, according to Pliny, was a city of Troas, and one of Priam's nine dynasties.

267. *Sceptrisque potiri.* This presumption of Ascanius, that Æneas would certainly succeed in gaining this new kingdom, is quite consistent with the warmth and levity of a young mind.

270. *Cristasque rubentes*, for *galeas cristis rubentes.*

271. *Tua præmia.* A beautiful horse and fine armour were objects which must have made an impression on the mind of one so young as Ascanius. He therefore promises these, as esteeming them a very great reward.

273. *Captivosque.* Some understand by this *captivos matrum*, all the captives of those mothers before mentioned, i. e. their sons, husbands, servants.

Seu pacem, seu bella geram: tibi maxima rerum
Verborumque fides. Contra quem talia fatur
Euryalus: Me nulla dies tam fortibus ausis
Dissimilem arguerit: tantùm fortuna secunda,
Haud adversa cadat. Sed te super omnia dona
Unum oro. Genitrix Priami de gente vetustâ
Est mihi: quam miseram tenuit non Ilia tellus
Mecum excedentem, non mœnia regis Acestæ.
Hanc ego nunc, ignaram hujus quodcunq; pericli est,
Inque salutatam linquo: nox et tua testis
Dextera, quòd nequeam lachrymas perferre parentis.
At tu, oro, solare inopem, et succurre relictæ.
Hanc sine me spem ferre tui: audentior ibo
In casus omnes. Perculsâ mente dederunt
Dardanidæ lachrymas; ante omnes pulcher Iülus,
Atque animum patriæ strinxit pietatis imago.
Tum sic effatur:
Spondeo digna tuis ingentibus omnia cœptis.
Namque erit ista mihi genitrix, nomenq; Creüsæ
Solum defuerit: nec partum gratia talem
Parva manet; casus factum quicunque sequetur.
Per caput hoc juro, per quod pater antè solebat:
Quæ tibi polliceor reduci, rebusque secundis,
Hæc eadem matrique tuæ generique manebunt.
Sic ait illachrymans: humero simul exuit ensem
Auratum, mirâ quem fecerat arte Lycaon
Gnossius, atq; habilem vaginâ aptârat eburnâ.
Dat Niso Mnestheus pellem, horrentisq; leonis
Exuvias: galeam fidus permutat Alethes.
Protinùs armati incedunt, quos omnis euntes
Primorum manus ad portas juvenumque senumque
Prosequitur votis: necnon et pulcher Iülus,
Ante annos animumque gerens curamque virilem,
Multa patri portanda dabat mandata: sed auræ
Omnia discerpunt, et nubibus irrita donant.

sive faciam pacem, sive bella: committam tibi supremam *curam* agendi et dicendi. Ad quem Euryalus respondet talia: Me nulla dies ostendet degenerem *à* tam audacibus cœptis: tantummodò contingat *mihi* sors prospera, non funesta. At peto à te *rem* unam magis *quàm* cætera munera. Est mihi mater ex antiquâ stirpe Priami: quam, nec Trojana tellus, nec urbs regis Acestæ, impedivit infelicem, *quò minùs* abiret mecum. Ego desero nunc illam, insciam hujus discriminis qualecumque est, et insalutatam: testor noctem et dexteram tuam, quòd non possum tolerare fletus matris. Sed tu, precor, solare egentem, et subveni derelictæ: permitte me exportare *hinc* hanc spem de te: curram audacior in omnia pericula. Trojani commotis mentibus effuderunt lachrymas; præ cæteris formosus Ascanius, et specimen charitatis *erga* parentes perculit ejus animum. Deinde ita loquitur: Promitto omnia digna magnis tuis inceptis: quippe illa mihi erit mater, et nomen Creüsæ tantummodò deerit: nec levis favor debetur *ipsi, quòd peperit* talem *filium;* quicunque eventus sequatur *hoc* factum. Juro per hoc caput *meum*, per quod pater meus consueverat *jurare: eadem illa* quæ promitto tibi redeunti et *post* rem feliciter *gestam:* eadem illa servabuntur tuæ matri et familiæ. Sic dixit plorans: et simul extrahit ex humeris gladium auratum, quem Lycaon Gnossius fecerat mirâ industriâ, et incluserat accommodum *in* vaginâ eburneâ. Mnestheus donat Niso vellus et spolium hispidi leonis: fidelis Alethes mutat *cum eo* cassidem. Continuò progrediuntur armati: quos abeuntes omnis turba procerum et juvenum et senum comitatur votis *usque* ad portas: prætereà etiam formosus Ascanius, *præ se* ferens animum et solicitudinem virilem ante ætatem, dabat *ipsis* mandata plurima perferenda ad patrem: sed venti dissipant omnia, et spargunt *illa* inania per nubes.

NOTES.

282. *Tantùm fortuna secunda, haud adversa cadat.* This is the reading adopted by Heinsius, instead of *tantùm fortuna secunda aut adversa;* i. e. whether I meet with prosperity or adversity, which is Servius' reading. The *tantùm* and the authority of the best manuscripts determine for the former.

292. *Perculsâ mente.* What an affecting picture is here! The brevity and simplicity of

——perculsâ mente dederunt
Dardanidæ lachrymas;

are inimitable. Virgil, besides the other proofs of his humanity and good nature, appears to have a strong idea of that swell in a good man's breast which fills the eye with tears, on hearing any thing tender, good and great:

——perculsâ mente.

This is the more remarkable, because it is scarcely ever mentioned or described by any other ancient writer. SPENCER.

303. *Humero simul exuit ensem.* Because the sword hung from his shoulder by the belt. So in book 8.

Lateri atque humeris Tegeæum subligat ensem.

304. *Lycaon Gnossius.* This was an illustrious artisan of the city of Gnossus in Crete, where arms were forged with exquisite art.

Egressi transiliunt fossas, et per tenebras noctis tendunt *ad* castra hostilia; priùs tamen futuri exitio plurimis. Aspiciunt corpora projecta promiscuè inter gramina *per* somnum et vinum: currus erectos in litore: homines inter habenas et rotas: arma simul jacere, simul vina. Filius Hyrtaci primus sic ore dixit: Euryale, tentandum *est aliquid* manu; jam res ipsa *nos* invitat. Iter *nostrum est* per hanc *partem:* tu observa, ne ulla turma possit assurgere *contra* nos à tergo, et provide procul. Ego vastabo ista *loca*, et ducam te *per* spatiosam viam. Sic loquitur, et cohibet vocem: *et* continuò invadit ense gloriosum Rhamnetem, qui fortè exhalabat somnum toto pectore suffultus altis stragulis: idem rex et augur dilectissimus Turno; sed non potuit avertere mortem divinatione. Opprimit prope *illum* tres minister promiscuè stratos inter arma, et armigerum Remi,

Egressi superant fossas, noctisque per umbram
Castra inimica petunt: multis tamen antè futuri
Exitio. Passim vino somnoque per herbam
Corpora fusa vident: arrectos litore currus,
Inter lora rotasque, viros: simul arma jacere,
Vina simul. Prior Hyrtacides sic ore locutus:
Euryale, audendum dextrâ: nunc ipsa vocat res.
Hâc iter est: tu, ne qua manus se attollere nobis
A tergo possit, custodi, et consule longè.
Hæc ego vasta dabo, et lato te limite ducam.
Sic memorat, vocemq; premit: simul ense superbum
Rhamnetem aggreditur, qui fortè tapetibus altis
Extructus, toto proflabat pectore somnum:
Rex idem, et regi Turno gratissimus augur;
Sed non augurio potuit depellere pestem.
Tres juxtà famulos temerè inter tela jacentes,
Armigerumque Remi premit, aurigamque sub ipsis
Nactus equis, ferroque secat pendentia colla.
Tum caput ipsi aufert domino, truncumq; relinquit
Sanguine singultantem: atro tepefacta cruore
Terra toriq; madent: necnon Lamyrumq; Lamumq;
Et juvenem Serranum; illâ qui plurima nocte
Luserat, insignis facie, multoque jacebat
Membra Deo victus: felix, si protinùs illum

et aurigam, reperiens *eum* sub ipsis equis, et abscindit gladio colla pendula. Deinde amputat caput *Remo* ipsi domino *eorum*, et linquit truncum *ejus* singultantem sanguine: terra calefacta et lecti inficiuntur nigro sanguine. Prætereà *opprimit* Lamyrum, et Lamum, et juvenem Serranum; qui formosus vultu luserat multùm *per* hanc noctem, *et* stertebat solutus membris *ob* multum Bacchum: fortunatus, si continuò adæquâsset ludum illum

NOTES.

315. *Inimica. Non tantùm hostilia,* says Servius, *sed perniciosa*, because they were destined never to return thence.

315. *Antè.* Not before they reached the camp; for it was in the camp they made such slaughter of the Rutulians, verse 366.

Excedunt castris, et tuta capessunt;

but before themselves were slain.

316. *Passim vino.* This whole description of the camp,

The medley of debauch and war,

DRYDEN.

and of the slaughter in it, is a most masterly piece of painting. Especially in that verse

Condidit assurgenti, et multâ morte recepit,

we see his breast rising full against the point of the sword and meeting it half way. But may not an objection be urged against his conduct? Certainly none, to say as some do, it is cruel to kill so many men in their sleep. They were enemies in war, and but two against a whole army. The difficulty is in point of probability: how they were able to do it without being discovered. It is strange that a whole army should be dead drunk or fast asleep, however debauched they had been. Nay, we are told that one was actually awake and saw it all. It is much that he should not cry out, and awake his friends, at least after he was stabbed, if not before. It is likewise very strange that those two adventurers themselves should not think they would come off very well if they could get safe through the enemy's camp without taking it into their thoughts to do so much execution among them. To all this, I have nothing to answer, but that the thing, though very strange, is *possible;* and *possible* and *probable* in heroic poesy signify much the same. If we deny this boldness, we take away its greatest beauty, which is the *marvellous* and *surprising.*

TRAPP.

317. *Arrectos litore currus*, i. e. their beams or poles were standing on end, as when laid aside from use.

333. *Sanguine singultantem.* Dr. Trapp renders it, weltering in blood; but this is not the idea of *singulto*, which expresses the sound made by a liquid when poured out of a bottle or some narrow-necked vessel.

337. *Deo;* Bacchus, as Æn. I. 636.

Munera lætitiamque Dei.

And Hor. 1. Od. XVIII. 3.

Siccis omnia nam dura Deus proposuit.

337. *Protinùs*, without intermission, as above, Æn. VIII. 159.

Æquâsset nocti ludum, in lucemque tulisset.
Impastus ceu plena leo per ovilia turbans,
(Suadet enim vesana fames) manditq; trahitq;
Molle pecus, mutumque metu: fremit ore cruento.
Nec minor Euryali cædes: incensus et ipse
Perfurit: ac multam in medio sine nomine plebem,
Fadumq; Hebesumq; subit, Rhœtumq; Abarimq;
Ignaros: Rhœtum vigilantem et cuncta videntem;
Sed magnum metuens se post cratera tegebat:
Pectore in adverso totum cui cominùs ensem
Condidit assurgenti, et multâ morte recepit.
Purpuream vomit ille animam, et cum sanguine mixta
Vina refert moriens: hic furto fervidus instat.
Jamque ad Messapi socios tendebat, ubi ignem
Deficere extremum, et religatos ritè videbat
Carpere gramen equos: breviter cùm talia Nisus,
(Sensit enim nimiâ cæde atque cupidine ferri)

noeti, et produxisset *usque* ad diem. Quemadmodum leo jejunus, tumultuans in ovilibus plenis, devorat et lacerat pecudes teneras et silentes *præ* timore, et frendet gutture sanguinolento, nam immoderata fames impellit. Non minor *est* strages *edita ab* Euryalo: ipse quoque inflammatus sævit, et aggreditur in medio multum vulgus sine honore, et Fadum, et Hebesum, et Rhœtum, et Abarim, improvidos: Rhœtum expergefactum et aspicientem omnia, sed *qui* timens occultabat se post amplam poculum; cui assurgenti abscondit propiùs totum gladium *in* pectore objecto, et retraxit *eum post* certam mortem. Ille *Rhœtus* ejicit animam sanguineam, et moriens reddit vinum confusum cum sanguine. Hic *Euryalus* ardens continuat *cædem*. Et jam pergebat ad socios Messapi, ubi spectabat ignem ultimum extingui, et equos solutos de more pascere herbam: quando Nisus dixit breviter talia *verba*, quippe animadvertit *se et socium* rapi nimiâ cupiditate stragis:

NOTES.

339. *Ceu plena leo.* It will not be necessary in the course of these remarks to take notice of every simile. They are mostly of the same kind with this relative to war and fighting; taken from lions, bulls, boars, eagles, snakes, and such like animals: as also from fires, deluges, storms, &c. &c. They are most of them copied from Homer and well expressed. TRAPP.

The same author observes that Virgil has "copied them too often." The truth is Homer his great example has introduced them too often. The metaphor of *a lion* alone is employed in the *Iliad* near twenty times. It may amuse and instruct the young reader, to take up Pope's translation and turn to the following places:

A lion rousing to his prey is compared to Menelaus at sight of Paris. B. 3. 37.

A lion falling on the flocks and wounded by a shepherd to Diomede wounded. 5. 174.

A lion among heifers to the same. 5. 206.

Two young lions killed by hunters to two young warriors. 5. 681.

A lion destroying the sheep in the folds to Ulysses slaughtering the Thracians asleep. 10. 564.

A lion's sour retreat to that of Ajax. 11. 675.

A lion or boar hunted to a hero distressed. 12. 47.

A lion rushing on the flocks to Sarpedon's march. 12. 357.

A lion killing a bull to Hector killing Periphas. 15. 760.

A lion slain after he has made great slaughter applied to Patroclus. 16. 909.

Two lions fighting to Hector and Patroclus. 16. 915.

A lion and boar at a spring to the same. 16. 993.

A lion putting a whole village to flight to Menelaus. 17. 70.

Retreat of a lion to that of Menelaus. 17. 117.

A lioness defending her young to his defence of Patroclus. 17. 145.

Another retreat of a lion to that of Menelaus. 17. 741.

The rage and grief of a lion for his young to that of Achilles for Patroclus. 18. 371.

A lion rushing on his foe to Achilles. 20. 200.

339. *Turbans;* tumultuans. Æn. 6. 800.

Turbant trepida ostia Nili.

The word *turbans* may be considered as used neutrally, or, as Servius thinks, it is a *Tmesis* for *perturbans ovilia.*

348. *Multâ morte recepit,* receives him with copious or abundant death. Thus we understand the passage with Dr. Trapp; not *retraxit ensem multâ morte,* i. e. *multo cruore,* as in Servius. It is a poetical expression, denoting the full stroke he had at his breast.

349. *Purpuream animam.* So in Homer, Il. 5. 83.

πορφυρεος θανατος.

This mode of speaking is supported by an opinion of some of the ancients who imagined the chief seat of life and of the soul itself was in the blood. Some were of opinion that the blood is the soul.

354. *Nimiâ cæde atque cupidine.* The same as *nimiâ cæde cupidinis;* by a hendyad, a figure common among the poets.

Desinamus, nam dies non commodus *nobis* imminet. Satis pœnarum sumptum est: via aperta *est* inter hostes. Linquunt plurima arma hominum ornata solido argento, et pocula, et pretiosos tapetas. Euryalus *rapit* Rhamnetis phaleras, et balteum aureum clavis: quæ munera Cædicus opulentissimus miserat quondam Remulo Tiburtino, cùm absens *vellet* eum sociare hospitio: ille *Remulus* moriens dedit possidenda nepoti suo: *sed* post *Remuli* mortem, Rutuli obtinuerunt *ea tempore* belli, per pugnam. *Euryalus* rapit hæc, et frustrà accommodat robustis humeris *suis*. Tum imponit *capiti* galeam Messapi commodam et insignem cristis. Exeunt *è* castris, et petunt secura *loca*. Interim equites trecenti, omnes scutati, duce Volscente, incedebant, et portabant responsa regi Turno, præmissi ex urbe Laurente, dum reliqua legio manet parata *in* agris *Laurentibus*. Et jam attingebant castra, et accedebant *ad* munimenta *castrensia:* cùm vident eminùs hos *juvenes* divertentes ad sinistram viam: et in umbrâ noctis sublucente cassis *Messapi* prodidit Euryalum incautum, et emicuit objecta radiis *Lunæ:* Volscens è turmâ exclamat: Non falsò visum est *nobis:* sistite, viri: quæ causa est *vobis* eundi? et quinam estis *ita* armati? et quò habetis iter? Illi nihil *voluerunt* respondere adversùm; sed *cæperunt* properare fugam per sylvas, et committere se tenebris. Equites opponunt se hinc et inde ad transversa *itinera* cognita *sibi*, et circumdant custodibus omnes ingressus. Fuit *illìc* sylva aspera dumis et ilicibus opacis, quam spissi vepres undique implebant:

Absistamus, ait: nam lux inimica propinquat.
Pœnarum exhaustum satis est: via facta per hostes.
Multa virûm solido argento perfecta relinquunt
Armaque, craterasque simul, pulchrosque tapetas.
Euryalus phaleras Rhamnetis, et aurea bullis
Cingula: Tiburti Remulo ditissimus olim
Quæ mittit dona, hospitio cùm jungeret absens,
Cædicus: ille suo moriens dat habere nepoti:
Post mortem bello Rutuli pugnâque potiti:
Hæc rapit, atq; humeris nequicquam fortibus aptat.
Tum galeam Messapi habilem cristisque decoram
Induit. Excedunt castris, et tuta capessunt.
Interèà præmissi equites ex urbe Latinâ,
Cætera dum legio campis instructa moratur,
Ibant, et Turno regi responsa ferebant,
Tercentum, scutati omnes, Volscente magistro,
Jamq; propinquabant castris, muroque subibant;
Cùm procul hos lævo flectentes limite cernunt:
Et galea Euryalum sublustri noctis in umbrâ
Prodidit immemorem, radiisque adversa refulsit.
Haud temerè est visum, conclamat ab agmine Vol scens:
State, viri: quæ causa viæ? quive estis in armis?
Quòve tenetis iter? Nihil illi tendere contrà;
Sed celerare fugam in sylvas, et fidere nocti.
Objiciunt equites sese ad divortia nota
Hinc atq; hinc, omnemq; aditum custode coronant.
Sylva fuit latè dumis atque ilice nigrâ
Horrida, quam densi complêrant undique sentes:

NOTES.

359. *Phaleras et aurea bullis cingula.* The *phaleræ* were ornaments worn by persons of distinction among the Romans, as in Livy, *Ut plerique nobilium aureos annulos et phaleras deponerent.* And we find Euryalus decking himself with them, verse 364.

——humeris nequicquam fortibus aptat.

To which Ruæus, Dr. Trapp and others, had not adverted, when they explained this of the furniture of Rhamnes' horse; and La Cerda especially is in an error, when he asserts that the *phaleræ* are only caparisons.

360. *Remulo.* It was anciently a custom to make such military presents to brave adventurers. So Jonathan, in the first book of Samuel, vii. 4. stript himself of the robe that was upon him to give it to David; and his garments, to his sword, and his bow, and his girdle. POPE.

362. *Dat habere.* A Grecism; as Δωκεν ἔχειν.

368. *Cætera legio*, the foot; for a legion had but three hundred horse, which are mentioned before; and the rest, which were commonly four thousand, consisted of infantry.

373. *Et galea.* The discovery of our adventurers is finely conducted. They are detected by so slight a circumstance as that of a helmet reflecting the moon beams. What can be more natural than this! The beauty of this discovery consists in the slightness of the circumstance which occasioned it. We are to remember that they are betrayed by part of the spoil which they had just been taking, the helmet of Messapus.

374. *Radiisque adversa. Radiis lunaribus*, says Servius: for we find Nisus afterwards making his address to the moon, verse 403.

Suspiciens altam Lunam, sic voce precatur.

375. *Haud temerè est visum.* Some make this a part of the exclamation of Volscens: It is not a rash, a delusive object, that strikes our sight.

Rara per occultas ducebat semita calles.
Euryalum tenebræ ramorum onerosaque præda
Impediunt, fallique timor regione viarum.
Nisus abit: jamque imprudens evaserat hostes,
Atque locos, qui pòst Albæ de nomine dicti
Albani: tum rex stabula alta Latinus habebat.
Ut stetit, et frustrà absentem respexit amicum:
Euryale infelix, quâ te regione reliqui?
Quâve sequar? rursùs perplexum iter omne revolvens
Fallacis sylvæ, simul et vestigia retrò
Observata legit, dumisque silentibus errat:
Audit equos, audit strepitus, et signa sequentûm.
Nec longum in medio tempus, cùm clamor ad aures
Pervenit: ac videt Euryalum; quem jam manus omnis,
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit, et conantem plurima frustrà.
Quid faciat? quâ vi juvenem, quibus audeat armis
Eripere? an sese medios moriturus in hostes
Inferat, et pulchram properet per vulnera mortem?
Ocyùs adducto torquens hastile lacerto,
Suspiciens altam Lunam, sic voce precatur:
Tu Dea, tu præsens nostro succurre labori,
Astrorum decus, et nemorum Latonia custos.
Si qua tuis unquam pro me pater Hyrtacus aris
Dona tulit; si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi:
Hunc sine me turbare globum, et rege tela per auras.
Dixerat: et toto connixus corpore ferrum
Conjicit: hasta volans noctis diverberat umbras,
Et venit adversi in tergum Sulmonis, ibique

paucæ viæ deducebant *ad eam* per secretos tramites. Opacitas ramorum et spolia gravia retardant Euryalum, et metus aberrandi à *recto* spatio itineris. Nisus effugit: et non providens *amico* jam elapsus *erat* ab hostibus; et ex agris, qui deinde vocati *sunt* Albani, de nomine Albæ: tunc rex Latinus collocabat *illìc* stabula sublimia. Postquam constitit, et frustrà respectavit amicum absentem, *ait:* O miser Euryale, quo loco deserui te? aut quâ quæram *te?* iterum remetiens vias omnes dubias sylvæ dolosæ, simul et revolvit vestigia retrò quæsita, et vagatur *inter* dumos tacitos: audit equos, audit sonitus, et tubas persequentium. Nec longum tempus *abiit* illo intervallo, quando clamor attingit aures: et cernit Euryalum; quem omnis turma repentino strepitu ac sonitu jam trahit, interceptum errore loci et noctis, et incassùm agitantem multa. Quid agat? quo robore, quibus armis audeat liberare juvenem? an moriturus immittat se in medios hostes, et acceleret per plagas necem gloriosam? Statim librans hastile brachio contracto, respectans Lunam sublimem, his verbis orat *eam:* Tu Dea, tu propitia fave meo conatui: *ó* Latonia, gloria siderum, et tutatrix sylvarum. Si pater meus Hyrtacus obtulit unquam pro me tuis altaribus aliqua munera; si ipse meis venationibus accumulavi aliqua, aut appendi *è* fornice, aut affixi ad culmina *tibi* consecrata: permitte me dissipare hanc turmam, et dirige per aërem *hoc* hastile. Sic locutus *fuerat:* et adnitens toto corpore evibrat ferrum: hastile volans dividit caliginem noctis, et pervadit in dorsum Sulmonis oppositi, et illic rumpitur,

NOTES.

386. *Nisus abit.* Agreeably to that nimbleness and agility which are ascribed to him in the fifth book:

Primus abit, longèque ante omnia corpora Nisus
Emicat.

387. *Lacos.* Many read *lacus;* but Ruæus proves the first to be the best.

389. *Respexit amicum.* Never was distress more strongly painted than this! He looks back for his best beloved friend, but in vain. He retraces his steps through the mazes of the silent wood,

Dumisque silentibus,

and on a sudden hears the approaching horsemen. At last he perceives his friend surrounded by the enemy; *quid faciat?* in this place is finely introduced by the poet. His prayer to Diana before he throws his spear is most affecting and suitable to his circumstances.

397. *Fraude loci et noctis.* This expression poetically represents the place and night as two traitors, to whom he had intrusted his safety, and who fatally betrayed him.

408. *Tholo.* The tholus was the middle and highest part of the arched roof of the temple, from which the spoils of war used to be suspended.

412. *Adversi,* is no more than *è regione,* over against him, without regarding whether his face was turned, or his back; in which sense the attentive reader will often find the word in other places of Virgil. This explication one would think is no very hard matter: yet Servius reckons this among the *loci insolubiles.*

et trajicit præcordia rupto ligno. Sternitur ille, emittens è pectore fluvium calentem, frigescens, et sucutit uterum longis singultibus. Circumspectant in diversas *partes*. Ille ferventior hoc *successu* ecce intorquebat à supremâ auris *parte* hastile aliud. Dum *illi* tumultuantur: hastile stridens incidit *in* Tagum per tempora gemina, et calefactum stetit *in* cerebro transfisso. Volscens asper furit, nec vidit uspiam libratorem teli, nec quò fervidus possit inferre se: At tu, ait, dabis mihi sanguine calido pœnas *debitas* ab utroque *vestrûm*. Simul educto gladio irruebat in Euryalum. Tunc autem Nisus territus, extra mentem *positus*, vociferatur; nec ulteriùs potuit occultare se umbris, aut pati tantum dolorem. Me, me *rapite:* adsum qui *id* commisi: vertite in me arma, O Rutuli, omnis dolus meus *est:* iste nihil ausus *est*, aut potuit *facere:* attestor hoc cœlum, et astra quæ *id* sciunt: tantummodò nimis amavit amicum miserum. Proferebat talia dicta; sed

Frangitur, ac fisso transit præcordia ligno.
Volvitur ille, vomens calidum de pectore flumen
Frigidus, et longis singultibus ilia pulsat.
Diversi circumspiciunt. Hoc acrior idem
Ecce aliud summâ telum librabat ab aure;
Dum trepidant: it hasta Tago per tempus utrumq;
Stridens, trajectoque hæsit tepefacta cerebro.
Sævit atrox Volscens, nec teli conspicit usquam
Auctorem; nec quò se ardens immittere possit:
Tu tamen intereà calido mihi sanguine pœnas
Persolves amborum, inquit. Simul ense recluso
Ibat in Euryalum. Tunc verò exterritus, amens
Conclamat Nisus: nec se celare tenebris
Ampliùs, aut tantum potuit perferre dolorem:
Me, me: adsum qui feci: in me convertite ferrum,
O Rutuli, mea fraus omnis: nihil iste, nec ausus,
Nec potuit: cœlum hoc et conscia sidera testor:
Tantùm infelicem nimiùm dilexit amicum.
Talia dicta dabat: sed viribus ensis adactus
Transadigit costas, et candida pectora rumpit.
Volvitur Euryalus leto, pulchrosque per artus
It cruor, inque humeros cervix collapsa recumbit.
Purpureus veluti cùm flos succisus aratro
Languescit moriens; lassove papavera collo
Demisere caput, pluviâ cùm fortè gravantur.
At Nisus ruit in medios, solumque per omnes
Volscentem petit, in solo Volscente moratur:

gladius *totâ* vi immissus transfodit costas, et perfringit pectus candidum. Euryalus sternitur morte, et sanguis fluit per formosa membra, et collum inflexum pendet in humeros. Quemadmodum, quando flos purpureus proscissus aratro languet moriens: aut *quemadmodum* papavera fesso collo inflectunt caput, quando fortè obruuntur imbre. At Nisus irrumpit per medios hostes, et inter omnes unum quærit Volscentem, defigit *oculos* in uno Volscente:

NOTES.

413. *Præcordia.* The Greeks call it διαφραγμα, or, as we say in English, the diaphragm. It is a very muscular membrane separating the heart and lungs *above* from the liver, spleen, stomach, bowels, &c. *below*.

420. *Sævit atrox Volscens.* The rage of Volscens on the death of his soldiers heightens our fear. But when Nisus sees him running to his friend with a drawn sword we are almost in as great a fright and as much confusion as he. TRAPP.

427. *Me, me, &c.* This abrupt exclamation admirably marks his disorder and perturbation of mind.

436. *Papavera collo.* This simile copied from Homer, is finely improved by the Roman author with the particulars of *succisus aratro*, and *lasso collo*. But it may be observed in favour of Homer that the circumstances of the head being oppressed and weighed down with the helmet is so remarkably just, that it is a wonder that Virgil omitted it: and the rather because he had particularly taken notice that it was the helmet of Euryalus that discovered and occasioned the death of the young hero and his friend. The following is the simile as translated from Virgil by Pitt and from Homer by Pope:

As a gay flow'r with blooming beauties crown'd,
Cut by the share, lies languid on the ground;
Or some tall poppy that, o'ercharg'd with rain,
Bends the faint head and sinks upon the plain;
So fair, so languishingly sweet he lies,
His head declin'd, and drooping as he dies.
PITT.

As full blown poppies overcharg'd with rain,
Decline the head and drooping kiss the plain;
So sinks the youth; his beauteous head, depress'd
Beneath his helmet, drops upon his breast.
POPE.

Quem circum glomerati hostes hinc cominùs atque hinc
Proturbant: instat non segniùs, ac rotat ensem
Fulmineum: donec Rutuli clamantis in ore
Condidit adverso, et moriens animam abstulit hosti.
Tum super exanimem sese projecit amicum
Confossus, placidâque ibi demùm morte quievit.
Fortunati ambo! si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo:
Dum domus Æneæ Capitoli immobile saxum
Accolet, imperiumque pater Romanus habebit.
Victores prædâ Rutuli spoliisque potiti,
Volscentem exanimem flentes in castra ferebant.
Nec minor in castris luctus, Rhamnete reperto
Exsangui, et primis unâ tot cæde peremptis,
Serranoque, Numâque: ingens concursus ad ipsa
Corpora, seminecesq; viros, tepidâq; recentem
Cæde locum, et plenos spumanti sanguine rivos.
Agnoscunt spolia inter se, galeamque nitentem
Messapi, et multo phaleras sudore receptas.
Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile:
Jam Sole infuso, jam rebus luce retectis,
Turnus in arma viros, armis circumdatus ipse,
Suscitat, æratasque acies in prælia cogit
Quisque suas, variisque acuunt rumoribus iras.
Quin ipsa arrectis, visu miserabile, in hastis
Præfigunt capita, et multo clamore sequuntur,
Euryali et Nisi.
Æneadæ duri murorum in parte sinistrâ
Opposuere aciem, nam dextera cingitur amni:
Ingentesque tenent fossas, et turribus altis
Stant mœsti: simul ora virûm præfixa videbant,
Nota nimis miseris, atroque fluentia tabo.
Intereà pavidam volitans pennata per urbem
Nuntia fama ruit, matrisque adlabitur aures
Euryali: ac subitus miseræ calor ossa reliquit:
Excussi manibus radii, revolutaque pensa:
Evolat infelix, et fœmineo ululatu,

circa quem *Nisum* hostes collecti cominùs eum premunt hinc atque hinc: *ille* non ineptiùs premit *eos*, et contorquet gladium fulminantem: donec immisit eum in ore opposito *ducis* Rutuli vociferantis, et moriens eripuit vitam hosti: Tum transfixus jecit super amicum mortuum, et illic tandem quievit dulci nece. Ambo felices! si mei versus valent aliquid, nulla dies vos unquam subtrahet tempori memori: dum gens Æneæ habitabit immotam rupem Capitolii, et fundator Romæ tenebit imperium *orbis*. Rutuli victores adepti prædam et spolia, plorantes reportabant in castra Volscentem mortuum. Nec levior *erat* dolor in castris, Rhamnete inventо mortuo, et tot proceribus unâ nocte interfectis, et Serrano, et Numâ: concursus *fit* ad ipsa cadavera, et *ad* homines semimortuos, et ad locum tepefactum recenti strage, et ad rivos infectos spumoso sanguine. Recognoscunt inter se prædam, et fulgentem cassidem Messapi, et phaleras recuperatas multo labore. Et jam prima Aurora deserens lectum croceum Tithoni collustrabat terras novâ luce: Sole jam inducto, rebus jam detectis *per* lucem, Turnus ipse cinctus armis excitat homines ad arma: et unusquisque *dux* colligit ad pugnam agmina sua *tecta* ære, et stimulant furorem multiplici rumore. Prætereà, *res* visu terribilis, figunt in hastis sublatis capita Nisi et Euryali, et prosequuntur multis vociferationibus. Æneadæ firmi in lævâ parte murorum objecere exercitum, nam *pars* dextra munitur fluvio; et tuentur magnas fossas, et tristes stant *in* excelsis turribus: simul spectabant capita juvenum præfixa, nimis cognita miseris, et stillantia nigrâ sanie. Interim fama alata, volans per urbem territam, nuncia irrumpit, et pervenit *ad* aures matris Euryali: et calor subitò deseruit ossa miseræ: radii dejecti *sunt* è manibus et telæ dilapsæ: misera *illa* præcipitat, et *cum* vociferatione muliebri lacerata

NOTES.

448. *Domus. Rome.*

448. *Immobile saxum*, signifies, that the foundations of the Roman empire were to be as fixed and lasting as the Capitoline mount whereon Rome was built.

449. *Pater.* Either the Roman senate or Romulus, the father and founder of the Roman nation, or Augustus; one of the most common inscriptions on whose medals was AUGUSTUS PATER.

468. *Sinistrâ.* The east side, which looked towards Laurentum.

476. *Revoluta.* This word properly signifies wound off, which leads one to think that the *radii* before mentioned were the spindles on which those women who spun on the distaff wound up their yarn.

secundùm capillos, insana vadit cursu *ad* muros et primas turmas: non illa attendens homines, non illa discrimen et arma: deinde replet cœlum querelis: An ego te talem video, ô Euryale? an tu *es* ille *futurus* solatium ultimum meæ senectutis! *an* potuisti deserere me solam, ô inhumane? neque concessa *est* matri infelici facultas ultimò alloquendi te, missum in tanta discrimina? heu! jaces *in* tellure incognitâ, præda objecta canibus Latinis et avibus. Nec ego mater protuli te *ante* ædes, *ut curatrix* tui funeris: aut clausi oculos; aut lavi plagas, abscondens *cadaver* veste, quam festinans tibi accelerabam noctuque diuque, et leniebam *textu* telæ molestias senectutis. Quò ibo? aut quæ terra nunc retinet artus, et abscissa membra, et cadaver laniatum? hoc *caput* repræsentas mihi de te, ô fili? hoc secuta sum et terrâ et marî? Transfodite me, ô Rutuli, si aliqua est *vobis* pietas: contorquete in me omnia spicula: me primam interficite ferro. Vel tu, magne parens Deorum, miserescе, et fulmine tuo demitte ad inferos hoc *meum* caput *tibi* odiosum: si non possum aliter finire duram vitam. Animi commoti *sunt* hoc luctu, et tristia suspiria mittuntur ab omnibus: vires languent tardæ ad pugnam. Idæus et Actor excipiunt illam excitantem fletus *inter milites*, et in manibus referunt in domum *ipsius*, monitu Ilionei et Iüli plurimùm plorantis. At tuba procul excitavit ære rauco formidabilem sonum: succedit clamor, et cœlum reboat.

Scissa comam, muros amens atque agmina cursu
Prima petit: non illa virûm, non illa pericli,
Telorumq; memor: cœlum dehinc questibus implet:
Hunc ego te, Euryale, aspicio? tu-ne illa senectæ
Sera meæ requies? potuisti linquere solam,
Crudelis? nec te sub tanta pericula missum
Affari extremùm miseræ data copia matri?
Heu! terrâ ignotâ, canibus data præda Latinis
Alitibusque, jaces! nec te tua funera mater
Produxi, pressive oculos, aut vulnera lavi,
Veste tegens; tibi quam noctes festina diesque
Urgebam, et telâ curas solabar aniles.
Quò sequar? aut quæ nunc artus avulsaq; membra,
Et funus lacerum tellus habet? hoc mihi de te,
Nate, refers? hoc sum terrâque marique secuta?
Figite me, si qua est pietas: in me omnia tela
Conjicite, ô Rutuli: me primam absumite ferro.
Aut tu, magne pater Divûm, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo:
Quando aliter nequeo crudelem abrumpere vitam.
Hoc fletu concussi animi, mœstusque per omnes
It gemitus: torpent infractæ ad prælia vires.
Illam incendentem luctus Idæus et Actor,
Ilionei monitu et multùm lachrymantis Iüli,
Corripiunt, interque manus sub tecta reponunt.
At tuba terribilem sonitum procul ære canoro
Increpuit: sequitur clamor, cœlumque remugit.

NOTES.

481. *Hunc ego.* The manner in which Euryalus's mother is affected on hearing the distressing news is highly moving; but the speech in which she breaks out on the occasion is still more pathetic. The circumstances of distress are finely chosen, and expressed in a most striking manner. Scaliger, says Trapp, had reason to be in raptures upon it, for there is nothing in the fourth book more pathetic.

486. *Tua funera.* Servius takes *funera*, in the nominative case, for one of the near relatives of the dead, called *funeræ* or *funereæ*, who had the care of the funeral. But, as he produces no authority for this sense, we choose rather, with others, to make *ad* understood; a mode of expression, of which other examples occur in Virgil.

491. *Funus lacerum.* By *funus* a dead body is intended, as has been already observed. See Propert. l. 1. 17. 18.

Hæccine parva meum funus arena teget.

494. *Me primam.* We are to consider that she is speaking from the rampart where none had been killed hitherto.

497. *Aliter abrumpere.* This phrase, notwithstanding La Cerda and Dr. Trapp's criticism, seems to signify no more than barely *to rid me of my life*, or rather, *to break off, or cut, the thread of my life*. See Æn. IV. 631. and VIII. 579. where the same expression occurs. As for *aliter*, we do not see why it may not be taken literally; for, though the afflicted parent could have ended her life by other means, such as stabbing, poisoning, &c. all that can be thence inferred is, that she talks inconsistently, which is only acting in character, and no more than what her distempered situation of mind will justify. But it is not improbable that she had offered to lay violent hands on herself, and was hindered by those about her.

503. *At tuba.* After this exquisite piece of pathos, and the damp struck into the Trojans by the lamentations of this distracted mother, how are we roused at the sudden sound of the trumpet:

At tuba terribilem sonitum, &c.

Here the martial action begins.

Accelerant actâ pariter testudine Volsci,
Et fossas implere parant, ac vellere vallum:
Quærunt pars aditum, et scalis ascendere muros;
Quâ rara est acies, interlucetque corona
Non tam spissa viris. Telorum effundere contrà
Omne genus Teucri, ac duris detrudere contis,
Assueti longo muros defendere bello.
Saxa quoque infesto volvebant pondere, si quà
Possent tectam aciem perrumpere: cùm tamen omnes
Ferre libet subter densâ testudine casus.
Nec jam sufficiunt: nam quâ globus imminet ingens,
Immanem Teucri molem volvuntq; ruuntq;
Quæ stravit Rutulos latè, armorumque resolvit
Tegmina: nec curant cæco contendere Marte
Ampliùs audaces Rutuli; sed pellere vallo
Missilibus certant.
Parte aliâ horrendus visu quassabat Etruscam
Pinum, et fumiferos infert Mezentius ignes.
At Messapus, equûm domitor, Neptunia proles,
Rescindit vallum, et scalas in mœnia poscit.
Vos, ô Calliope, precor aspirate canenti;
Quas ibi tum ferro strages, quæ funera Turnus
Ediderit, quem quisque virum demiserit Orco:
Et mecum ingentes oras evolvite belli:
Et meministis enim, Divæ, et memorare potestis.
Turris erat vasto suspectu et pontibus altis,
Opportuna loco: summis quam viribus omnes
Expugnare Itali summâque evertere opum vi
Certabant: Troës contrà defendere saxis,
Perque cavas densi tela intorquere fenestras.
Princeps ardentem conjecit lampada Turnus,

505 Volsci approperant simul admotâ testudine, et aggrediuntur cumulare fossas, et eruere aggerem: pars vestigat ingressum, et superare scalis muros, quâ exercitus rarus est, et *quâ* multitudo 510 passim hiat non tam densa militibus. Contrà Trojani *incipiunt* projicere omnes species armorum, et dispellere *eos* longis lignis, consueti propugnare mœnia bello diuturno. Dejiciebant etiam lapides perniciosi ponderis, *tentantes* an possent aliquâ *parte* perfringere agmen tectum *clypeis:* tamen intereà *Rutuli* gaudent sustinere casus omnes sub spis- 520 sâ testudine. Deinde non *possunt* sustinere: nam quâ *parte* magnus globus appropinquat, Teucri advolvunt et impellunt vastum saxum, quod latè oppressit Rutulos, 525 et separavit tegmina clypeorum; nec ulteriùs Rutuli ardentes volunt certare obscuro certamine *testudinis;* sed conantur dimovere jaculis *Trojanos ex* aggere. Aliâ ex parte Mezentius ter- 530 ribilis visu librabat pinum Tyrrhenam, et injicit fumidas tædas. AtMessapus, subactor equorum, filius Neptuni, diruit palos *aggeris,* et petit scalas ad muros *scandendos.* Vos, *ô Musæ et præcipuè* Calliope, oro, docete 535 cantem: quas cædes, quas neces Turnus tunc ibi intulerit: quem hominem unusquisque miserit *ad* inferos; et explicate mecum totum ambitum *hujus* belli; nam *vos,* Deæ, et recordamini, et potestis narrare. Turris stabat alta suspicientibus, et tabulatis sublimibus, commoda situ: quam Itali omnes conabantur occupare totis viribus, et diruere totâ vi potentiæ *suæ;* contrà Trojani *conabantur* propugnare lapidibus, et vibrare sagittas crebras per apertas fenestras. Turnus primus immisit tædam flammantem,

NOTES.

505. *Actâ testudine.* For the *testudo* see the note on Æn. II. 441.

515. *Sufficiunt—imminet.* These verbs being in the present tense, point out the action as in our view.

516. *Ruunt.* So Terence:

Cæteros *ruerem,* agerem, raperem, tunderem, prosternerem.

518. *Cæco testudine;* because they fight under a testudo, covered and protected by their shields.

525. *Vos, ô Calliope. Vos,* all ye muses, but particularly Calliope, the presider over heroic verse and eloquence. She is said to be the mother of Orpheus by Apollo. She was represented with a trumpet in one hand and with books in the other, which signified that her office was to take notice of the famous actions of heroes; particularly, she held the most celebrated poems of antiquity, and appeared, like her votaries, generally crowned with laurels.

528. *Oras evolvite belli.* This expression is borrowed from a verse of Ennius:

Qui potis ingentes oras evolvere belli.

Oræ here are the limits, extent, and compass of the war.

530. *Pontibus.* Planks on which they ascended from one story of those towers to another.

535. *Lampada.* This engine was a kind of flaming brand made up of hemp, pitch, resin, and the like combustible materials; which, being stuck round with sharp points and hooks of iron, was flung against wooden walls or munitions, where it stuck fast till the flames seized the boards.

et affixit lateri *turris* ignem; qui auctus vento invasit asseres, et adhæsit fulcris absumptis. *Trojani* turbati *cæperunt* intus tumultuari, et incassùm quærere effugium è periculo: dum colligunt se, et retrò recedunt in spatium quod vacabat igne; tum repentè turris cecidit, et totum cœlum sonat strepitu. Cadunt semimortui in terram, vastâ mole superincidente, et confossi propriis armis, et trajecti duro ligno *per* pectora. Vix solus Helenor et Lycus evaserunt: quorum natu major *erat* Helenor, quem serva Lycimnia clam pepererat regi Lydio, et miserat ad Trojam, bello *ipsi* prohibito: *erat* levis ense stricto, et ignobilis scuto albo. Atque ille, cùm agnovit se in mediis millibus Turni, agmina Latina circumsistere hinc et inde; quemadmodum fera, quæ cincta multitudine spissâ venatorum sævit adversùs arma, et non ignara immittit sese *in* mortem, et saltu ruit supra hastilia: non aliter juvenis irrumpit morituros in medios hostes, et incurrit quà cernit arma spississima. At Lycus multò velocior pedibus, et inter hostes, et inter arma occupat fugâ muros: et conatur arripere manu sublimes pinnas, et apprehendere manus sociorum. Quem Turnus victor, persecutus simul cursu et jaculo, objurgat his *verbis:* Stulte, an sperâsti te posse evitare manus meas? simul apprehendit ipsum

Et flammam affixit lateri: quæ plurima vento
Corripuit tabulas, et postibus hæsit adesis.
Turbati trepidare intus, frustràque malorum
Velle fugam: dum se glomerant, retròq; residunt
In partem, quæ peste caret; tum pondere turris
Procubuit subitò, et cœlum tonat omne fragore.
Semineces ad terram, immani mole secutâ,
Confixique suis telis, et pectora duro
Transfossi ligno, veniunt. Vix unus Helenor,
Et Lycus elapsi: quorum primævus Helenor,
Mæonio regi quem serva Lycimnia furtim
Sustulerat, vetitisque ad Trojam miserat armis:
Ense levis nudo, parmâque inglorius albâ.
Isque ubi se Turni media inter millia vidit;
Hinc acies, atque hinc acies astare Latinas:
Ut fera, quæ densâ venantûm septa coronâ
Contra tela furit, seseque haud nescia morti
Injicit, et saltu supra venabula fertur;
Haud aliter juvenis medios moriturus in hostes
Irruit; et, quà tela videt densissima, tendit.
At pedibus longè melior Lycus, inter et hostes,
Inter et arma fugâ muros tenet; altaque certat
Prendere tecta manu, sociûmque attingere dextras.
Quem Turnus pariter cursu, teloque secutus,
Increpat his victor: Nostrasne evadere, demens,
Sperâsti te posse manus? simul arripit ipsum
Pendentem, et magnâ muri cum parte revellit.
Qualis ubi, aut leporem, aut candenti corpore cycnum
Sustulit alta petens pedibus Jovis armiger uncis:
Quæsitum aut matri multis balatibus agnum
Martius à stabulis rapuit lupus. Undique clamor
Tollitur: invadunt, et fossas aggere complent:
Ardentes tædas alii ad fastigia jactant.
Ilioneus saxo, atque ingenti fragmine montis,
Lucetium, portæ subeuntem, ignesque ferentem;
Emathiona Liger, Chorinæum sternit Asylas:

pendentem, et excutit cum magnâ parte muri. Qualis armiger Jovis, quando evolans *in* altum abripuit unguibus falcatis, aut leporem, aut cycnum nitido corpore: aut *quando* lupus, sacer Marti, subtraxit è caulis agnum quæsitum à matre multis balatibus. Undique clamor surgit: aggrediuntur, et cumulant fossas *terrâ* aggestâ: alii torquent tædas flammantes ad culmina: Ilioneus lapide et magno fragmine rupis opprimit Lucetium, appropinquantem portæ et conjicientem ignes: Liger Emathiona, Asylas Chorinæum:

NOTES.

537. *Postibus adesis*, i. e. *Quos exedit adhærendo.*

546. *Furtim—sustulerat.* Virgil, and Apollonius, whom Virgil imitates by an odd kind of affectation, attribute more bravery to the illegitimate brother (for they have both introduced two brothers) than the legitimate one. CATROU.

547. *Vetitis armis.* Slaves by the Roman law were not allowed to bear arms till they were enfranchised, except in cases of the greatest public danger, as in the time of Hannibal, when the Romans were glad to break through that rule, and employ all hands in the common cause.

548. *Parmâ albâ.* He had no heroic device upon his escutcheon, never having distinguished himself by any valorous action.

559. *Pariter cursu, teloque secutus.* He pursued him so fast as to keep pace with the flight of the dart which he flung after him.

563. *Qualis ubi.* Helenor is compared to a tiger or leopard who makes his way through the weapons of the hunters. Lycas is compared to a hare or lamb. These comparisons are proportioned to the bravery of the one and the cowardice of the other. CATROU.

564. *Armiger*, the eagle. See the note on Æn. V. 255.

Hic jaculo bonus, hic longè fallente sagittâ:
Ortygium Cæneus, victorem Cænea Turnus:
Turnus Ityn, Cloniumque, Dioxippum, Promulumque,
Et Sagarim, et summis stantem pro turribus Idam:
Privernum Capys: hunc primò levis hasta Themillæ
Strinxerat: ille manum projecto tegmine demens
Ad vulnus tulit: ergo alis allapsa sagitta,
Et lævo infixa est lateri manus, abditaque intus
Spiramenta animæ letali vulnere rupit.
Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem, et ferrugine clarus Iberâ,
Insignis facie: genitor quem miserat Arcens,
Eductum Martis luco, Simethia circum
Flumina, pinguis ubi et placabilis ara Palici.
Stridentem fundam positis Mezentius armis
Ipse ter adductâ circum caput egit habenâ:
Et media adversi liquefacto tempora plumbo
Diffidit, ac multâ porrectum extendit arenâ.
Tum primùm bello celerem intendisse sagittam

alter peritus jaculandi, alter *mittendi* sagittas procul decipientes. Cæneus *occidit* Ortygium, Turnus victorem Cæneum: Turnus Ityn, et Clonium, Dioxippum, et Promulum, et Sagarim, et Idam stantem ante summas turres: Capys Privernum: hunc hasta Themillæ primò leviter vulneraverat: ille abjecto clypeo tulit inconsultus manum ad plagam: ergo sagitta pennis appulsa est, et manus affixa *est* lateri sinistro, et occulta intus penetravit mortifero ictu *pulmones*, quibus respirat anima. Filius Arcentis stabat *indutus* pulchris armis, *habens* chlamydem variatam acu, et splendens purpurâ Iberică, formosus vultu: quem pater Arcens miserat *Æneæ*, educatum *in* sylvâ Martis, circa Simethum fluvium, ubi *est* opima et benigna ara Palici. Mezentius depositis armis impulit ipse stridentem fundam, loro ter rotato circa caput: et discidit calefacto plumbo medium caput oppositi *juvenis*, et prostravit *eum* in vastâ arenâ. Ascanius, priùs assuetus terrere feras fugientes, fertur tum primò evibrâsse velocem

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572. *Longè fallente sagittâ.* This is a most beautiful epithet of an arrow, which steals on its object unawares, and surprises him with unseen death.

580. *Spiramenta animæ*, the lungs.

582. *Ferrugine.* The colour of polished iron, which nearly approaches purple.

585. *Placabilis ara Palici.* The *Palici* were gods worshipped in Sicily near the river Simethus. It is not easy to assign the reason why their altar is called *placabilis:* the most probable account is, that they were at first appeased only by human victims, but that afterwards this barbarous superstition was abolished, and they were appeased by common offerings. For the rise, worship, and nature of those gods, see Banier's Mythology, vol. II. of the English. Perhaps their altar is called *placabilis*, merely because it was an altar of atonement, in contradistinction to other altars, which were for thanksgiving or divination.

588. *Liquefacto plumbo.* This is only a poetical exaggeration to express the great velocity with which this ball of lead was carried through the air. The thought is borrowed from Lucretius, Lib. VI. 177.

Plumbea vero
Glans etiam longo cursu volvenda liquescit.

590. *Tum primùm.* What Mr. Segrais has observed concerning the age of Ascanius does not seem to be satisfactory. Dr. Trapp offers the following remarks:

" If the Æneis takes up no more than a year, how could Ascanius, who was carried in the arms of Venus in the first book, be so wise a counsellor and so considerable a warrior in the ninth. Mr. Segrais answers these objections, at large, in his last remark upon this book, and though what he says may be defended, yet I am not wholly of his opinion. He makes Ascanius between thirteen and fourteen years when he was at Carthage. But sure such a one must be too big a boy and too near a man to be carried to bed in arms as this prince was by Venus, or kissed and dandled upon a lady's lap as Cupid in his shape was by Dido. Nor is there any necessity of allowing him so many years at that time. It was seven years, says Segrais, since the destruction of Troy, when he was big enough to walk by his father's side. This, continues he, cannot be said of a child in a cradle. True; but it may be said of a child of two years old. However we will allow him three. So at Carthage he will be ten, and in Italy between ten and eleven. The caresses of Dido may well enough agree with that age, nor is there any thing in the idea at all incongruous or unnatural. Venus's carrying him in her arms and laying him to sleep was upon an extraordinary occasion. At this age he might very well be possessed of discretion enough to be informed of the state of things by his father:

Ascanio ferat hæc;

and strong and bold enough to ride a hunting:

At puer Ascanius, mediis in vallibus acri
Gaudet equo; ——

and here in Italy he may be supposed an extraordinary person and son of a demigod

sagittam *in* bello, et stravisse manu robustum Numanum, cui cognomen erat Remulo; et *qui* nuper conjugio copulatus duxerat minorem sororem Turni. Ille ante prima agmina inclamans digna et indigna dictu, et inflatus corda *ob* novam potentiam, incedebat, et jactabat se magno clamore: Non pudet *vos* rursùs claudi aggeribus et obsidione, ô Phryges bis capti, et opponere muros morti? ecce *illos*, qui bello petunt sibi conjugia nostra! quis Deus, quæ insania vos impulit *in* Italiam? non hìc *sunt* filii Atrei, nec Ulysses *vanus* artifex verborum: *sed* gens fortis ab ipsâ origine. Portamus statim ad flumina natos, et induramus acerbo gelu et aquis. Pueri indulgent venatui, et percurrunt sylvas: ludus *eorum* est domare equos, et jacere sagittas *arcu* corneo. Juventus autem patiens laboris, et contenta tenui *victu*, aut exercet terram rastris, aut impugnat urbes bello. Omnis ætas traducitur in armis; et impellimus dorsa juvencorum *arantium* hastâ inversâ. Nec senectus lenta minuit robur animi, aut pellit vigorem. Tegimus casside capillos albos; et semper nos delectat colligere novas prædas, et vivere *rebus* raptis.

Dicitur, antè feras solitus terrere fugaces,
Ascanius: fortemque manu fudisse Numanum,
Cui Remulo cognomen erat; Turnique minorem
Germanam, nuper thalamo sociatus, habebat.
Is primam ante aciem digna atque indigna relatu
Vociferans, tumidusque novo præcordia regno
Ibat, et ingenti sese clamore ferebat:
Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et morti prætendere muros?
En qui nostra sibi bello connubia poscunt!
Quis Deus Italiam, quæ vos dementia adegit?
Non hìc Atridæ: nec fandi fictor Ulysses;
Durum à stirpe genus. Natos ad flumina primùm
Deferimus, sævoque gelu duramus et undis.
Venatu invigilant pueri, sylvasque fatigant;
Flectere ludus equos, et spicula tendere cornu.
At patiens operum parvoque assueta juventus,
Aut rastris terram domat, aut quatit oppida bello.
Omne ævum ferro teritur, versâque juvencûm
Terga fatigamus hastâ. Nec tarda senectus
Debilitat vires animi, mutatque vigorem.
Canitiem galeâ premimus; semperque recentes
Convectare juvat prædas, et vivere rapto.
Vobis picta croco et fulgenti murice vestis;
Desidiæ cordi; juvat indulgere choreis;
Et tunicæ manicas et habent redimicula mitræ.
O verè Phrygiæ, neque enim Phryges! ite per alta
Dindyma, ubi assuetis biforem dat tibia cantum.
Tympana vos buxusq; vocat Berecynthia matris
Idææ: sinite arma viris, et cedite ferro.
Talia jactantem dictis, ac dira canentem

Vobis vestimentum tinctum *est* croco et micanti purpurâ: *vobis* inertia *est in* deliciis: placet vacare choreis: et tunicæ *vestræ* habent manicas et mitræ ligamina. O verè Phrygiæ, neque enim estis Phryges! ite per excelsa Dindyma, ubi tibia emittit sonum imparem, *vobis* assuetis *huic sono*. Tympana et *tibia* Berecynthia buxea matris Idææ vos invitant: relinquite arma viris, et abstinete ferro. Ascanius non passus est spargentem verbis talia, et loquentem

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to be able to discourse as he does on the expedition of Nisus and Euryalus, and strength and skill enough to draw a bow and kill a man. The thing is possible. For the rest, it ought to be extraordinary, and was intended to be so."

591. *Fugaces.* Timorous, and that cannot fight but fly.

604. *Sævo gelu et undis,* for *undis gelidis,* by a hendyad.

605. *Venatu.* A contracted dative for *venatui.* See Ecl. V. 29.

609. *Versâque juvencûm.* We plough armed. We drive on our oxen, when ploughing, not with goads and whips, but with the point of a spear.

616. *Manicas, &c.* Other nations, particularly the Romans, had their arms and necks naked and exposed, and looked upon the covering of these parts as a mark of effeminacy.

618. *Dindyma.* All Phrygia was sacred to Cybele, the mother of the gods. In it were the mountains Dindymus, Berecynthus, and Ida.

618. *Biforem cantum.* Some understand, by *biforem,* a pipe with only two stops; others two pipes with different stops; which being played on together, in those times when music was in its simplicity, made very indifferent harmony.

Non tulit Ascanius: nervoque obversus equino
Contendit telum: diversaque brachia ducens,
Constitit antè Jovem supplex per vota precatus:
Jupiter omnipotens, audacibus annue cœptis.
Ipse tibi ad tua templa feram solemnia dona,
Et statuam ante aras auratâ fronte juvencum
Candentem, pariterq; caput cum matre ferentem,
Jam cornu petat, et pedibus qui spargat arenam.
Audiit, et cœli genitor de parte serenâ
Intonuit lævùm. Sonat unà letifer arcus,
Et fugit horrendùm stridens elapsa sagitta,
Perque caput Remuli venit, et cava tempora ferro
Trajicit. I, verbis virtutem illude superbis.
Bis capti Phryges hæc Rutulis responsa remittunt.
Hæc tantùm Ascanius; Teucri clamore sequuntur,
Lætitiâque fremunt, animosque ad sidera tollunt.
Æthereâ tum fortè plagâ crinitus Apollo
Desuper Ausonias acies urbemque videbat,
Nube sedens: atq; his victorem affatur Iülum:
Macte novâ virtute, puer: sic itur ad astra,
Diis genite, et geniture Deos: jure omnia bella
Gente sub Assaraci fato ventura resident:
Nec te Troja capit. Simul hæc effatus, ab alto
Æthere se mittit, spirantes dimovet auras
Ascaniumque petit: formâ tum vertitur oris
Antiquum in Buten. Hic Dardanio Anchisæ
Armiger antè fuit, fidusque ad limina custos:
Tum comitem Ascanio pater addidit. Ibat Apollo
Omnia longævo similis, vocemque, coloremq;
Et crines albos, et sæva sonoribus arma:
Atque his ardentem dictis affatur Iülum:
Sit satis, Æneide, telis impunè Numanum
Oppetiisse tuis: primam hanc tibi magnus Apollo
Concedit laudem, et paribus non invidet armis.

indigna: et oppositus adduxit sagittam nervo equino: et distrahens brachia sejuncta, stetit, priùs supplex obsecrans Jovem per *hæc* vota: Jupiter omnipotens, fave inceptis audacibus. Ego ducam tibi ad tuum templum munera solemnia, et ponam ante altaria juvencum capite deaurato, candidum, et tollentem caput æqualiter cum matre *suâ*: qui jam incurrat cornu, et dissipet arenam pedibus. Audivit pater, et è sudâ regione cœli tonuit *ad* sinistram. Simul mortifer arcus sonat, et sagitta emissa volat stridens terribiliter, et pervenit ad caput Rutuli, et perfodit cuspide cava tempora. I, irride virtutem jactabundis vocibus. Phryges bis capti reddunt hæc responsa Rutulis. Ascanius *dixit* hæc solùm. Trojani applaudunt clamore, et gestiunt gaudio, et extollunt ad cœlum virtutem *ejus*. Tum fortè Apollo comatus in aëris spatiis desuper spectabat exercitum Italicum et urbem *Trojanorum*, insidens nimbo: et alloquitur his *verbis* Ascanium victorem; Cresce, ô puer, tali virtute: sic tenditur ad sidera, orte *à* Diis, et producture Deos: cuncta bella per fatum oritura quiescent meritò sub posteritate Assaraci: neque Troja te comprehendit. Simul locutus ista librat se à summo aëre, dissecat aërem spirabilem, et tendit ad Ascanium: tum mutatur specie vultûs in Buten senem. Hic priùs fuerat Anchisæ Trojano armiger, et fidelis satelles ad portam: tunc pater *Æneas* adjunxerat *hunc* Ascanio comitem. Apollo incedebat similis *huic* seni *per* omnia, et vocem, et colorem, et capillos canos, et arma sono aspera. Atque alloquitur aerem Ascanium his verbis: Fili Æneæ, sufficiat *tibi* Numanum occubuisse sagittâ tuâ absque *tuo* damno: magnus Apollo dedit tibi hunc primum honorem, et non invidet æquali *gloriæ* armorum.

NOTES.

622. *Nervo equino.* Hesychius informs us that bow-strings used to be made of horse-hair.

623. *Diversaque brachia ducens.* These words express the posture of a man drawing the bow to its full stretch.

631. *Intonuit lævùm;* that is, in the east, which was reckoned the lucky quarter of the sky.

641. *Macte.* According to Ruæus, *mactus* is *quasi mauctus;* that is, *magis auctus.*

641. *Macte novâ virtute, puer: sic itur ad astra. Virtus* is here applied to the exercise of courage in a good cause. Extended to the signification of virtue in general, it conveys an impressive moral.

644. *Nec te Troja capit.* Like the saying of Philip to Alexander, when he dismounted from the fierce Bucephalus: seek a kingdom equal to thyself; Macedonia is not fit for thee: Non enim te capit Macedonia.

645. *Spirantes auras.* The soft-breathing or whispering gales.

654. *Oppetiisse.* This verb, according to the opinion of some judicious critics, properly signifies to die like a hero in the field of battle; *oppetere, quasi ore petere terram,* as we say in English, to bite the ground.

655. *Paribus armis.* As Apollo, when a boy, slew the serpent Python with his arrows, in defence of his mother, so Ascanius is here represented as killing Numanus in revenge of his country.

Cæterùm abstine pugnâ, ô puer. Apollo ita locutus fugit *in* medio colloquio visus humanos, et longè ab oculis abiit in levem aërem. Principes Trojani cognoverunt Deum, et sagittas divinas, et audiverunt pharetram sonantem dum abiret. Itaque *per* monita et auctoritatem Phœbi retinent Ascanium incensum ad pugnam: ipsi iterum redeunt ad prælia, et exponunt vitam manifestis periculis. Clamor spargitur per aggeres totis mœnibus. Adducunt fortes arcus, et librant *hastas* amentatas. Terra omnis tegitur spiculis: præterea clypei et cavæ cassides reddunt sonum allisu *spiculorum:* oritur crudele prælium. Quanta *est* pluvia, *quæ* per hœdos pluviales orta ab occidente percutit terram: quàm crebrâ grandine nubes ruunt in mare, quando Jupiter asper Austris emittit cœlo tempestatem pluviosam, et solvit cavas nubes. Pandarus et Bitias, geniti Alcanore Idæo, quos Hiera sylvestris educavit in sylvâ Jovis, juvenes æquales abietibus et montibus patriæ *suæ:* aperiunt portam, quæ credita *erat ipsis* jussu regis, confisi armis, et ultrò alliciunt hostem in muros. Ipsi intus stant ante turres *ad* dextram et sinistram, induti ferro, et rutilantes cristis *supra* capita sublimia. Quales duæ querceus aëriæ tolluntur circa fluvios liquidos, aut *in* ripis Eridani, aut juxta gratum Athesin, et erigunt *ad* cœlum capita incædua, et motant altum cacumen. Rutuli, cùm viderunt ingressum apertum, irruunt. Statim Quercens et Equicolus spectabilis armis, et Tmarus temerarius animo, et Hæmon Martius, vel repulsi objecere terga totis turmis *hostium,* vel amiserunt vitam in ipso aditu portæ. Tunc furor magis accenditur *in* animis infensis;

Cætera parce, puer, bello. Sic orsus Apollo,
Mortales medio aspectus sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
Agnovere Deum proceres divinaque tela
Dardanidæ, pharetramque fugâ sensere sonantem.
Ergo avidum pugnæ dictis ac numine Phœbi
Ascanium prohibent: ipsi in certamina rursùs
Succedunt, animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris.
Intendunt acres arcus, amentaque torquent.
Sternitur omne solum telis: tum scuta cavæque
Dant sonitum flictu galeæ, pugna aspera surgit.
Quantus ab occasu veniens pluvialibus hœdis
Verberat imber humum: quàm multâ grandine nimbi
In vada præcipitant, cùm Jupiter horridus Austris
Torquet aquosam hyemem, et cœlo cava nubila rumpit.
Pandarus et Bitias, Idæo Alcanore creti,
Quos Jovis eduxit luco sylvestris Hiera,
Abietibus juvenes patriis et montibus æquos:
Portam, quæ ducis imperio commissa, recludunt,
Freti armis, ultròque invitant mœnibus hostem.
Ipsi intus, dextrâ ac lævâ, pro turribus astant,
Armati ferro, et cristis capita alta corusci.
Quales aëriæ liquentia flumina circum,
Sive Padi ripis, Athesin seu propter amœnum,
Consurgunt geminæ quercus, intonsaque cœlo
Attollunt capita, et sublimi vertice nutant.
Irrumpunt, aditus Rutuli ut vidêre patentes.
Continuò Quercens, et pulcher Equicolus armis,
Et præceps animi Tmarus, et Mavortius Hæmon,
Agminibus totis aut versi terga dedêre,
Aut ipso portæ posuere in limine vitam.
Tum magis increscunt animis discordibus iræ:

NOTES.

656. *Orsus* signifies here *having thus said;* as also Æn. XII. 806. *Sic Jupiter orsus.*

665. *Amentaque torquent.* The *amenta* were properly thongs tied to a sort of javelin, by which they were darted out of the hand.

668. *Hædis.* Erichthonius, or Bootes.

677. *Pro turribus.* Some explain it like towers, *in vicem turrium.*

679. *Quales.* Homer in the twelfth book of the Iliad has the same comparison:

" As two tall oaks, before the wall they rise,
Their roots in earth, their heads amid the skies;
Whose spreading arms with leafy honours crown'd,
Forbid the tempest, and protect the ground.
High on the hills appears their stately form,
And their deep roots for ever brave the storm;
So graceful these," &c.

680. *Athesin.* Athesis, now Adige, a river of Cisalpine Gaul, near the Po, falling into the Adriatic sea. It has its rise in the Tirol.

688. *Animis discordibus.* In the hostile minds, namely, of the Trojans.

Et jam collecti Troës glomerantur eòdem,
Et conferre manum et procurrere longiùs audent.
Ductori Turno diversâ in parte furenti,
Turbantique viros, perfertur nuntius: hostem
Fervere cæde novâ, et portas præbere patentes.
Deserit inceptum, atque immani concitus irâ
Dardaniam ruit ad portam, fratresq; superbos.
Et primum Antiphaten, is enim se primus agebat,
Thebanâ de matre nothum Sarpedonis alti,
Conjecto sternit jaculo: volat Itala cornus
Aëra per tenuem, stomachoque infixa sub altum
Pectus abit: reddit specus atri vulneris undam
Spumantem, et fixo ferrum in pulmone tepescit.
Tum Meropem atque Erymantha manu, tum sternit Aphydnum:
Tum Bitian ardentem oculis animisq; frementem:
Non jaculo, neque enim jaculo vitam ille dedisset;
Sed magnùm stridens contorta falarica venit
Fulminis acta modo, quam nec duo taurea terga,
Nec duplici squamâ lorica fidelis et auro
Sustinuit: collapsa ruunt immania membra:
Dat tellus gemitum, et clypeum super intonat ingens.
Qualis in Euboïco Baiarum litore quondam
Saxea pila cadit, magnis quam molibus antè
Constructam jaciunt ponto: sic illa ruinam
Prona trahit, penitusque vadis illisa recumbit:
Miscent se maria, et nigræ attolluntur arenæ:
Tum sonitu Prochyta alta tremit, durumq; cubile

et jam Trojani densantur congregati *in* eum *locum*, et audent conserere manus, et progredi longiùs. Nuncius fertur regi Turno, sævienti aliâ in parte, et turbanti hostes: hostem animari recenti strage, et offerre portas apertas. Relinquit inceptum *opus*, et accensus ingenti furore currit ad portam Trojanam et fratres superbos. Et intorto telo dejicit primum Antiphaten, filium spurium magni Sarpedonis ex matre Thebanâ, nam is se primus offerebat: *jaculum* è corno Italicâ volat per aërem levem, et impactum stomacho penetrat profundum pectus: hiatus profundæ plagæ emittit fluctus spumosi *sanguinis*, et ferrum calefit in pulmone sauciato. Deinde dejicit manu Meropem, et Erymantha: deinde Aphydnum: deinde Bitian flammantem oculis, et furentem animo: non jaculo, nam ille non amisisset vitam jaculo; sed falarica evibrata venit valdè stridens impulsa more fulminis, quam nec duo coria taurina, nec lorica defensa duplici squamâ aureâ, repulit: vasta membra sternuntur dejecta: terra reddit gemitum, et grandis *Bitias* tonat *cadens* super clypeum. Qualis in Cumano Baiarum litore agger saxeus aliquando cadit, quem immittunt mari eductum priùs vastis molibus: sic ille *agger* præcipitans facit ruinam, et profundè subsidit impactus undis: maria turbantur, et nigræ arenæ eriguntur: tunc Prochyta intima tremit sonitu, et Inarime

NOTES.

693. *Fervere* signifies to be hot at work, to be as busy as possible, as is plain from the use of this word in many other places. Ruæus renders it *animari*, which is one instance, of many, where his translation, though generally good, serves to mislead his reader by the substitution of one idea for another.

697. *Sarpedonis alti*. Sarpedon was supposed to be the son of Jupiter, and on that account has the epithet *altus*, high or nobly born.

700. *Atri vulneris*. Though this be the reading in most manuscripts, there are some of good authority that read *sanguinis*.

705. *Falarica* was an oblong kind of javelin, bound about with wildfire, which they shot out of an engine, especially against wooden towers.

707. *Duplici squamâ*. The nails or small plates in a coat of mail, from their resemblance to scales, were called *squamæ*. The phrase, *squamâ et auro*, is a hendyad for *squamâ aureâ*.

709. *Clypeum super intonat ingens*. Servius takes *clypeum* for the nominative; so does Nonius Marcellus, who asserts that Virgil uses both *clypeus* and *clypeum* for a shield, and for the one quotes *ardentes clypeos*, and for the other this passage. Besides, it seems a plain imitation of Homer's αραϐησε δε τευχε' επ' αυτω; which Virgil elsewhere expresses by *Sonitum super arma dedere*.

710. *Baiarum*. *Baia* was the place the Romans chose for their winter retreat, and which they frequented on account of its warm baths. Some few ruins of the beautiful villas that once covered this delightful coast, still remain. Nothing can give one a higher idea of the prodigious expense and magnificence of the Romans in their private buildings than the manner in which some of them were situated. It appears from Pliny, l. 9. and from several other passages in the classic writers, that they actually projected into the sea, being erected on vast piles sunk for that purpose. Virgil draws a beautiful simile from this custom where he compares the massy spear which Turnus let fly at Bitias to one of those enormous piles thrown into the Baian sea.

MELMOTH.

injecta Typhœo *quasi* asperum cubile jussu Jovis. Tunc Mars bellipotens animum et robur Latinis adjecit, et agitavit sub *eorum* pectore stimulos acutos: et injecit Teucris fugam, et nigrum timorem. *Latini* concurrunt undecumque: siquidem facultas pugnandi *ipsis* concessa est *à Trojanis:* et Deus bellicosus subiit eorum animum. Pandarus, ubi videt fratrem prostrato corpore, et quo *in* statu sit fortuna, qui casus impellat res *Trojanas:* magno conatu trudit portam revoluto cardine, obluctans vastis humeris: et relinquit in aspero prælio plurimos sociorum, exclusos muris: alios verò claudit secum et excipit irrumpentes: insanus! qui non agnoverit in mediâ multitudine regem Rutulum irruentem, et ultrò clauserit *in* urbe; quasi crudelem tigrim inter ignavas pecudes. Statim novum lumen emicuit ex oculis Turni, et *arma ejus* sonuerunt horridè: cristæ rubræ nutant in capite, et emittit è clypeo fulgura rutilantia. Trojani statim perturbati agnoscunt vultum inimicum et grandia membra: tum magnus Pandarus exilit, et ardens dolore necis fraternæ exclamat: Non hæc *est* dotalis aula Amatæ: nec media Ardea claudit Turnum mœnibus patriis. Cernis castra hostilia: nulla est facultas hinc erumpendi. Turnus subridens illi *respondet* sedato animo: Incipe, si vis aliqua est animo *tuo,* et congredere *mecum*

Inarime Jovis imperiis impôsta Typhœo.
Hìc Mars armipotens animum viresque Latinis
Addidit, et stimulos acres sub pectore vertit:
Immisitque fugam Teucris, atrumque timorem.
Undique conveniunt: quoniam data copia pugnæ,
Bellatorque animo Deus incidit.
Pandarus, ut fuso germanum corpore cernit,
Et quo sit fortuna loco, qui casus agat res;
Portam vi multâ converso cardine torquet,
Obnixus latis humeris: multosque suorum,
Mœnibus exclusos, duro in certamine linquit:
Ast alios secum includit, recipitque ruentes:
Demens! qui Rutulum in medio non agmine regem
Viderit irrumpentem, ultròque incluserit urbi;
Immanem veluti pecora inter inertia tigrim.
Continuò nova lux oculis effulsit, et arma
Horrendùm sonuere: tremunt in vertice cristæ
Sanguineæ, clypeoque micantia fulgura mittit.
Agnoscunt faciem invisam atq; immania membra
Turbati subitò Æneadæ, tum Pandarus ingens
Emicat, et mortis fraternæ fervidus irâ
Effatur: Non hæc dotalis regia Amatæ,
Nec muris cohibet patriis media Ardea Turnum.
Castra inimica vides: nulla hinc exire potestas.
Olli subridens sedato pectore Turnus:
Incipe, si qua animo virtus, et consere dextram:
Hìc etiam inventum Priamo narrabis Achillem.
Dixerat: ille rudem nodis et cortice crudo
Intorquet, summis adnixus viribus, hastam.
Excepere auræ vulnus: Saturnia Juno
Detorsit veniens, portæque infigitur hasta.
At non hoc telum, mea quod vi dextera versat,
Effugies: neque enim is teli nec vulneris auctor.
Sic ait, et sublatum altè consurgit in ensem:
Et mediam ferro gemina inter tempora frontem
Dividit, impubesque immani vulnere malas.
Fit sonus, ingenti concussa est pondere tellus:

manu: referes Priamo hìc etiam repertum fuisse à te Achillem. Dixerat: Ille *Pandarus* connitens toto robore, vibrat hastam asperam nodis, et scabro cortice. Aër excepit ictum: Juno filia Saturni deflexit *eum* venientem, et hasta inhæret portæ. *Tu* verò non evitabis hæc arma, quæ mea dextra rotat *cum* robore: nam non *est* idem auctor armorum et ictûs. Sic dixit *Turnus,* et erigit se in gladium altè eductum: et dissecat ferro mediam frontem *Pandari* horrendo vulnere, inter utraq; tempora et genas imberbes. Fit sonitus, terra quassata est magno *illo* pondere:

NOTES.

716. *Inarime.* Inarime was a high island between the promontory of Misenum and Prochyta; which last, according to Pliny, being torn from it by an earthquake, was thence called Prochyta απο του προχυειν, *profundere.* It stands in the bay of Puteoli. This passage is borrowed from Homer, Il. II. 783. but we may observe that Virgil has carelessly compounded Homer's εν Αριμοις, *in Arimis,* into one word *Inarime.*

718. *Stimulos sub pectore vertit.* A metaphor taken from the application of the spur to a horse, and turning the rowels in his side, to quicken his spirit and progress.

731. *Continuò nova lux oculis effulsit.* Turnus shone so much above the rest, both in comeliness of person, and the brightness of his arms, that it was easy for any one to distinguish him. *Oculis effulsit,* we refer to the Trojans, not to Turnus; as above, verse 110, *Hic primùm nova lux oculis effulsit.*

747. *Telum;* for a sword. Æn. V. 438.

751. *Impubes—malas.* Servius observes that there is a pathos produced by the epithet *impubes:* "*Pathos ex ætate movet.*"

Pectora mœrentum, puerique parentibus orbi
Dirum execrantur bellum, Turnique hymenæos:
Ipsum armis, ipsumque jubent decernere ferro;
Qui regnum Italiæ et primos sibi poscat honores.
Ingravat hæc sævus Drances: solumq; vocari
Testatur, solum posci in certamina Turnum.
Multa simul contrà variis sententia dictis
Pro Turno, et magnum reginæ nomen obumbrat:
Multa virum meritis sustentat fama trophæis.
Hos inter motus, medio flagrante tumultu,
Ecce supèr mœsti magnâ Diomedis ab urbe
Legati responsa ferunt: nihil omnibus actum
Tantorum impensis operum: nil dona neq; aurum,
Nec magnas valuisse preces: alia arma Latinis
Quærenda, aut pacem Trojano ab rege petendum.
Deficit ingenti luctu rex ipse Latinus.
Fatalem Æneam manifesto numine ferri
Admonet ira Deûm, tumulique ante ora recentes.
Ergo concilium magnum, primosque suorum
Imperio accitos, alta intra limina cogit.
Olli convenere, fluuntque ad regia plenis
Tecta viis. Sedet in mediis, et maximus ævo,
Et primus sceptris, haud lætâ fronte, Latinus.
Atque hìc legatos Ætolâ ex urbe remissos,
Quæ referant, fari jubet: et responsa reposcit
Ordine cuncta suo. Tum facta silentia linguis,
Et Venulus dicto parens ita farier infit:
Vidimus, ô cives, Diomedem Argivaque castra,

et pueri orbati patribus detestantur funestum bellum, et nuptias Turni: volunt *ut* ipse armis, ipse gladio dirimat *rem;* si quidem petit sibi imperium Italiæ et præcipuam potestatem. Drances acerbus asperat hæc: et testatur Turnum unum vocari, unum peti ad pugnam. Contrà multiplex *est* simul sententia variis verbis pro Turno, et magna auctoritas reginæ protegit *eum:* multa fama tuetur virum partis trophæis. Inter has dissensiones medio tumultu ardente: ecce præterea tristes legati referunt responsa è magnâ urbe Diomedis: *aiunt* nihil perfectum *esse* omnibus impensis tantorum laborum: nihil dona effecisse, nec aurum, nec magnas preces: alia auxilia quærenda *esse* Latinis, aut pacem petendam à rege Trojano. Ipse rex Latinus concidit *ex* magnitudine doloris. Furor Deorum, et sepulchra recentia ante oculos, ostendunt Æneam fatalem juvari evidenti *auxilio* Deorum. Itaque congregat in excelsam regiam magnum concilium, et præcipuos suorum accersitos jussu *suo.* Illi congregantur, et plenis viis currunt ad domum regis. Latinus, et grandior ætate, et præcipuus regno, sedet inter medios, non hilari vultu. Atque hinc imperat legatos, reversos ex urbe Ætolica, dicere quænam reportant: et quærit singula responsa suo ordine. Tunc indictum *est* linguis silentium; et Venulus obediens imperio incipit ita loqui; O cives, vidimus Diomedem et castra Græca,

NOTES.

223. *Reginæ nomen.* Meaning Armata, who favoured Turnus who was her nephew.

226. *Supèr. Ad cumulationem malorum,* says Servius.

230. *Petendum.* Here the manuscripts are divided; some read *petendam,* others *petendum;* the last, though not so common, is equally agreeable to the Latin idiom: thus Lucretius, Lib. II. 491.

Æternas quoniam pœnas in morte timendum.

See also verse 139, 382. and Lib. II. 491.

232. *Fatalem.* By the words *fatalem Æneam,* the commentators in general understand that Æneas would prove fatal or destructive to the Trojans. Mr. Pitt with great propriety follows the interpretation of Catrou; that Æneas was called by the fates to marry Lavinia.

Point out the Trojan chief ordain'd by fate,
To sway the sceptre of the Latian state.

239. *Ætolâ ex urbe;* meaning Arpi, the city built by Diomede.

242. *Venulus.* One of the Latin elders sent into Magna Græcia to demand the assistance of Diomede.

243. *Diomedem.* He was the son of Tydeus and Deiphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war. He engaged Hector and Æneas, and by repeated military acts obtained the character of a most valiant hero. He went with Ulysses to steal the Palladium from the temple of Minerva at Troy, and assisted in murdering Rhesus, king of Thrace, and carrying away his horses. During his absence from his country, his wife Ægiale prostituted herself to Cometes one of her servants. Disgusted with her infidelity, he resolved to abandon his native country, and came to that part of Italy which has been called Magna Græcia, where he built a city and called it Argyrippa, and married the daughter of Daunus, king of the country, where he died with extreme old age, or, according to a certain tradition, he perished by the hand of his fatherinlaw. His death was greatly lamented by his companions, who, in the excess of their grief, were changed into birds resembling swans. These birds took their flight to a neighbouring island in the Adriatic, and became remarkable for the tameness with which they approached the Greeks, and for the horror with which they shunned all other nations. They are called the birds of Dio-

et perfecto itinere evasimus omnia pericula, et tetigimus manum, quâ regnum Trojanum periit. Ille victor extruebat in campis Gargani Japygis urbem Argyripam, de nomine patriæ gentis. Postquam ingressi *sumus*, et facultas concessa *est* alloquendi præsentem: offerimus dona, profitemur nomen et patriam: qui indixerint *nobis* bellum, quæ causa *nos* adduxerit *in urbem* Arpos. Ille sic tranquillâ voce respondit *iis quæ* audierat; O felices populi, imperium Saturni, Ausonii veteres: quæ sors vos turbat tranquillos, et impellit movere bella insueta? quotquot vastavimus ferro arva Trojana (omitto ca *mala quæ* tolerata *sunt* pugnando ad sublimes muros, et quot ille Simoïs sepeliverit viros) luimus per orbem immania supplicia, et omnes pœnas criminum, turba deploranda ipsi etiam Priamo. Novit *ista funestum* sidus Palladis, et scopuli Eubœæ, et *mons* vindex Caphareus. Post illam *Trojæ* expeditionem pulsi ad diversa litora, Menelāus filius Atrei circa columnas Protei exulat: Ulysses adiit Cyclopas

Atque iter emensi casus superavimus omnes;
Contigimusque manum, quâ concidit Ilia tellus.
Ille urbem Argyripam, patriæ cognomine gentis,
Victor Gargani condebat Iapygis agris.
Postquam introgressi, et coram data copia fandi;
Munera præferimus, nomen patriamq; docemus:
Qui bellum intulerint, quæ causa attraxerit Arpos.
Auditis ille hæc placido sic reddidit ore:
O fortunatæ gentes, Saturnia regna,
Antiqui Ausonii: quæ vos fortuna quietos
Sollicitat, suadetque ignota lacessere bella?
Quicunque Iliacos ferro violavimus agros,
(Mitto ea, quæ muris bellando exhausta sub altis,
Quos Simoïs premat ille viros) infanda per orbem
Supplicia, et scelerum pœnas expendimus omnes,
Vel Priamo miseranda manus. Scit triste Minervæ
Sidus, et Euboïcæ cautes, ultorque Caphareus.
Militiâ ex illâ diversum ad litus abacti,
Atrides Protei Menelāus ad usque columnas
Exulat: Ætnæos vidit Cyclopas Ulysses.
Regna Neoptolemi referam, versosque Penates
Idomenei? Libyco-ne habitantes litore Locros?
Ipse Mycenæus magnorum ductor Achivûm
Conjugis infandæ prima intra limina dextrâ
Oppetiit: devictâ Asiâ subsedit adulter.
Invidisse Deos, patriis ut redditus oris
Conjugium optatum et pulchram Calydona viderem?

Ætnæos. An memorabo regnum Pyrrhi, et domum Idomenei subversam? aut Locros degentes litore Libyco? ipse rex Mycenarum, dux magnorum Græcorum, periit in primo aditu *domûs*, manu sceleratæ uxoris: *post* Asiam subactam adulter insidiatus est *ei*. *An memorabo* Deos obstitisse *mihi*, quò minùs revectus *in* patriam regionem viderem dilectam conjugem et speciosam Calydona?

NOTES.

mede. Altars were raised to Diomede as a god, one of which raised at Timavus is mentioned by Strabo.

247. *Gargani.* Garganus, now *Monte di S. Angelo*, a mountain in Apulia.

247. *Iapygis.* Apulian, so called from Iapyx, the son of Dædalus, who first settled in those parts.

254. *Ignota bella.* Wars, to which you are unaccustomed.

255. *Violavimus. Quasi sacros*, says Servius, as if it had been sacrilege to injure them. There is something vastly pleasing to the mind in seeing the old hero, whom we remember to have seen so active and fierce in the Iliad, retiring from war in his old age, and exhorting the ambassadors to peace.

256 *Exhausta.* Sustained to the utmost.

259. *Minervæ Sidus* The storm in which Ajax Oileus was drowned, and the raging constellation, Arcturus, by whose influence that storm was raised, are here ascribed to Minerva, whom that hero had incensed by violating Cassandra in her temple.

260. *Caphareus.* A rock in the island of Eubœa, where Ajax was shipwrecked.

262. *Atrides Protei.* The visit of Menelaus to Proteus, the king of Egypt, is related at large in Homer, Odyss. B. IV.

262. *Menelāus.* The following is an epitome of the sufferings and adventures of all the Grecian chiefs that assisted at the siege of Troy. It is very natural to make this old hero dwell at large on the misfortunes which had happened to his companions in the war.

264. *Regna. Versa* is to be supplied from the other clause of the verse.

269. *Invidisse, &c.* Diomede chose to abandon his native country, and went a voluntary exile into Apulia, on account of the scandalous behaviour of his wife Ægiale with the son of Sthenelus. Venus is said to have inflicted on him this domestic plague for wounding her in battle. To this circumstance the words *invidisse Deos* refer.

Nunc etiam horribili visu portenta sequuntur:
Et socii amissi petierunt æthera pennis,
Fluminibusque vagantur aves (heu dira meorum
Supplicia!) et scopulos lachrymosis vocibus implent.
Hæc adeò ex illo mihi jam speranda fuerunt
Tempore; cùm ferro cœlestia corpora demens
Appetii, et Veneris violavi vulnere dextram.
Ne verò, ne me ad tales impellite pugnas.
Nec mihi cum Teucris ullum post eruta bellum
Pergama, nec veterum memini lætorve malorum.
Munera, quæ patriis ad me portâstis ab oris,
Vertite ad Æneam. Stetimus tela aspera contra,
Contulimusque manus: experto credite, quantus
In clypeum assurgat, quo turbine torqueat hastam.
Si duo prætereà tales Idæa tulisset
Terra viros; ultrò Inachias venisset ad urbes
Dardanus, et versis lugeret Græcia fatis.
Quicquid apud duræ cessatum est mœnia Trojæ,
Hectoris Æneæque manu victoria Graiûm
Hæsit, et in decimum vestigia rettulit annum.
Ambo animis, ambo insignes præstantibus armis:
Hic pietate prior. Coëant in fœdera dextræ,
Quà datur: ast, armis concurrant arma, cavete.
Et responsa simul quæ sint, rex optime regum,
Audisti, et quæ sit magno sententia bello.
Vix ea legati: variusque per ora cucurrit
Ausonidûm turbata fremor: ceu, saxa morantur
Cùm rapidos amnes; clauso fit gurgite murmur,
Vicinæque fremunt ripæ crepitantibus undis.
Ut primùm placati animi, et trepida ora quiêrunt;
Præfatus Divos solio rex infit ab alto:
Antè equidem summâ de re statuisse, Latini,
Et vellem, et fuerat melius: non tempore tali
Cogere concilium, cùm muros obsidet hostis.

nunc quoque monstra terribilia aspectu insectantur *meæ* et socii amissi evolarunt alis in aërem, et volucres errant *circa* fluvios et replent rupes tristibus sonis: heu crudelia supplicia meorum! hæc autem expectanda mihi jam fuerunt ab illo tempore: quando insanus invasi gladio corpora immortalia, et sauciavi plagâ dextram *manum* Veneris. Ne verò, ne hortemini me ad talia prælia. Nec mihi bellum ullum est cum Trojanis post excisam Trojam: nec recordor, aut gaudeo *de* antiquis calamitatibus. Ferte ad Æneam dona quæ tulistis ad me è patriis terris. Stetimus adversùs valida *ejus* arma, et conseruimus manus: credite *mihi* experto, quantus attollat clypeum, quo impetu vibret hastam. Si terra Idæa produxisset duos tales viros præter eum; Trojanus prior intulisset bellum urbibus Argivis, et Græcia doleret mutatis fatis. Quamdiu tardatum est circa muros pertinacis Trojæ: victoria Græcorum substitit manu Hectoris et Æneæ, et retrò tulit pedem in decimum annum. Ambo *erant* illustres animis, ambo bellicâ fortitudine: iste superior *erat* religione. Dextræ *vestræ* conveniant in fœdera, siquidem *id* conceditur: sed cavete, ne arma vestra congrediantur *cum illius* armis. Audivisti simul, rex optime regum, et quæ sint *ejus* responsa, et quis sit *ejus* sensus *de* tanto bello. Vix legati ea *dixerant:* et varium murmur diffusum est per ora turbata Italorum: veluti quando saxa coërcent fluvios torrentes: tunc obstructo alveo murmur editur, et propinquæ ripæ fremunt aquis strepitantibus. Statim atque animi sedati et ora tumultuantia composita fuerunt; rex precatus Deos incipit è summo solio: Equidem, ô Latini, et cuperem, et utilius fuisset deliberare priùs de summâ rerum: non *verò* convocare concilium tali tempore, cùm hostis premit muros.

NOTES.

276. *Demens.* Diomede imputes his misfortunes to having wounded Venus, which circumstance gives a weight and importance to this goddess, the mother and protectress of Æneas. It is observable he does not even mention his having wounded Mars.

283. *Contulimus manus.* Virgil here contrives to compliment Æneas. But let the reader peruse in Homer the conflict between him and Diomede and he will find the former *came off by the worst* in no small degree.

284. *In clypeum assurgat.* Raises himself to the elevation of his buckler, as if it lifted him up with itself.

292. *Hic pietate prior.* This comparison of Æneas with Hector is no exaggeration of Virgil in favour of his own hero: this Homer had done before him. The goodness and clemency of Æneas, which followed from his piety, are a reason why the Latins should hope for peace. CATROU.

294. *Regum.* Pierius reads *regis*, connecting it with *responsa*.

301. *Præfatus Divos.* It was the custom for orators to usher in their harangues, at least when the subject thereof was solemn and of public concern, with an address to the gods. Thus Pliny commences his Panegyric on Trajan, with a solemn prayer to the gods. All the speeches of Cato and Gracchus begin in this solemn manner.

Facimus bellum difficile, ô cives, cum stirpe Deorum, et hominibus invictis: quos nullæ pugnæ debilitant, et *qui etiam* superati non possunt abstinere ab armis. Si constituistis aliquam spem in exercitu Ætolorum advocato, deponite *eam:* unusquisque *sit* sibi *sua* spes; sed videtis, quàm tenuis *spes* illa sit. Quo casu rerum *nostrarum* cætera concussa jaceant, omnia *denique* sunt ob oculos et in manibus vestris. At neminem accuso: fuit *vobis* fortitudo, quæ potuit esse maxima: pugnatum est totâ mole regni. Itaque exponam, quis sensus jam sit incertæ menti *meæ*, et ostendam paucis *verbis:* advertite animos. Est mihi vetustus ager, vicinus fluvio Tyrrheno, protensus in occidentem, ultra terminos Siculos. Aurunci et Rutuli colunt, et versant aratro colles asperos, et *utuntur* sterilissimis eorum locis *ad* pascua. Tota illa regio et tractus pineus alti montis detur amicitiæ Trojanorum; et statuamus justas conditiones fœderis, et admittamus *eos* socios in regnum *nostrum*. Quiescant *illîc*, si tanta *est* cupiditas, et struant urbes. Si *verò* voluntas est *ipsis* adire alias regiones et alios populos, et *si* possunt abire è terrâ nostrâ: struamus *ipsis* ligno Italico viginti naves, aut plures, si possunt implere; tota materies jacet prope aquas: ipsi præscribant numerum et formam navium: nos suppeditemus æra, operam, et nautica *omnia*. Insuper placet, centum oratores Latinos è præcipuo genere ire, ut exponant *Trojanis mea* dicta, et jungant fœdera: et *placet eos* præferre manibus ramos pacificos, portantes dona eboris, et talenta auri, et sellam, et togam, notas nostri imperii. *Vos* deliberate in commune, et subvenite rebus fractis. Tum idem Drances infestus, quem gloria Turni

Bellum importunum, cives, cum gente Deorum,
Invictisq; viris, gerimus: quos nulla fatigant
Prælia, nec victi possunt absistere ferro.
Spem si quam accitis Ætolûm habuistis in armis,
Ponite: spes sibi quisque; sed, hæc quàm angusta, videtis.
Cætera quâ rerum jaceant perculsa ruinâ,
Ante oculos interq; manus sunt omnia vestras.
Nec quemquam incuso: potuit quæ plurima virtus
Esse, fuit: toto certatum est corpore regni.
Nunc adeò, quæ sit dubiæ sententia menti,
Expediam; et paucis, animos adhibete, docebo.
Est antiquus ager, Tusco mihi proximus amni,
Longus in occasum, fines super usque Sicanos.
Aurunci Rutulique serunt, et vomere duros
Exercent colles, atque horum asperrima pascunt.
Hæc omnis regio et celsi plaga pinea montis
Cedat amicitiæ Teucrorum: et fœderis æquas
Dicamus leges, sociosque in regna vocemus.
Considant, si tantus amor, et mœnia condant.
Sin alios fines aliamque capessere gentem
Est animus, possuntque solo decedere nostro:
Bis denas Italo texamus robore naves,
Seu plures complere valent: jacet omnis ad undam
Materies: ipsi numerumque modumque carinis
Præcipiant; nos æra, manus, navalia demus.
Præterea, qui dicta ferant et fœdera firment,
Centum oratores primâ de gente Latinos
Ire placet, pacisque manu prætendere ramos:
Munera portantes eborisque, aurique talenta,
Et sellam regni trabeamque insignia nostri.
Consulite in medium, et rebus succurrite fessis.
Tum Drances idem infensus, quem gloria Turni

NOTES.

320. *Hæc omnis regio.* This proposal of Latinus, concerning the cession of lands to Æneas, is founded on history. Cato mentions it, and gives us the length and situation of the ground. It consisted of seven hundred *jugera* or acres, and extended from the Trojan camp to the city Laurentum. This piece of ground was called *antiquus*, because the ancient dominion of the Latin kings. Cato reports that Æneas accepted these proposals. CATROU.

325. *Possuntque solo decedere nostro;* that is, if they can do it consistently with fate; for he well knew the oracles of Faunus, and had been informed by Ilioneus that the Trojans had come to Italy in obedience to fate: Sed nos fata Deûm vestras exquirere terras Imperiis egêre suis.

329. *Navalia. Navale* signifies a harbour where vessels stand; a dock in which they are built, or the wood and tools employed in their conformation.

333. *Munera.* This is an allusion to the Roman custom of sending such presents to kings. Legati dona tulere, togamque et tunicam purpuream, sellam eburneam, pateram auream, Liv. lib. 25.

334. *Sellam.* The curule chair.

335. *Consulite in medium,* i. e. for what will conduce to the common good. So Geor. 1. 127. *In medium quærebant.*

336. *Tum Drances.* It has been by some critics imagined that under the character of Turnus Mark Antony is represented, and that Cicero is shadowed by Drances. The circumstances of *quo pulchrior alter non fuit.*

Obliquâ invidiâ stimulisque agitabat amaris:
Largus opum, et linguâ melior, sed frigida bello
Dextera, consiliis habitus non futilis auctor,
Seditione potens: genus huic materna superbum
Nobilitas dabat, incertum de patre ferebat:
Surgit, et his onerat dictis, atque aggerat iras:
Rem nulli obscuram, nostræ nec vocis egentem,
Consulis, ô bone rex. Cuncti se scire fatentur
Quid fortuna ferat populi, sed dicere mussant.
Det libertatem fandi, flatusque remittat,
Cujus ob auspicium infaustum moresque sinistros,
(Dem equidem, licèt arma mihi mortemq; minetur)
Lumina tot cecidisse ducum, totamque videmus
Consedisse urbem luctu: dum Troïa tentat
Castra fugæ fidens, et cœlum territat armis.
Unum etiam donis istis, quæ plurima mitti
Dardanidis dicique jubes, unum, optime regum,
Adjicias: nec te ullius violentia vincat,
Quin gnatam egregio genero dignisque hymenæis
Des pater, et pacem hanc æterno fœdere jungas.
Quòd si tantus habet mentes et pectora terror;
Ipsum obtestemur, veniamque oremus ab ipso;
Cedat jus proprium regi, patriæque remittat.
Quid miseros toties in aperta pericula cives
Projicis? ô Latio caput horum et causa malorum!
Nulla salus bello: pacem te poscimus omnes,
Turne, simul pacis solum inviolabile pignus.
Primus ego, invisum quem tu tibi fingis, et esse
Nil moror, en supplex venio: miserere tuorum,
Pone animos, et pulsus abi: sat funera fusi
Vidimus, ingentes et desolavimus agros.
Aut si fama movet, si tantum pectore robur

pungebat occultâ invidiâ et stimulis acerbis: abundans divitiis, et abundantior eloquentia; sed manus *ejus erat* iners *ad* bellum; *tamen* reputabatur non vanus auctor *in* consiliis: potens factionibus: maternus splendor dabat illi genus illustre, à patre habebat ignotum *genus:* surgit, et accusat his verbis *Turnum*, augetque invidiam: Suades, ô bone rex, rem ignotam nemini, nec indigentem voce nostrâ. Omnes fatentur se cognoscere quid postulet sors gentis *nostræ*, sed verentur dicere. Concedat licentiam loquendi, et deponat tumorem *ille*, cujus propter omina adversa et funesta studia (dicam enimvero, quamvis mihi comminetur arma et necem) videmus tot lumina ducum periisse, et urbem universam jacere *in* dolore: dum *ille* oppugnat castra Trojana confidens fugæ, et *dum* armis minatur cœlo. Unum prætereà, optime regum, unum addas istis muneribus, quæ multa imperas ferri et dici Trojanis: nec vis cujusquam te impediat, quò minus, *cùm sis* pater, tradas filiam illustri genero et splendidis nuptiis, et confirmes hanc pacem perpetuo fœdere. Quòd si tanta formido *Turni* occupat animos et pectora *nostra:* obsecremus ipsum, et precemur ab ipso veniam: *precemur*, ut permittat regi, et relinquat patriæ jus suum. Cur toties propellis miseros cives in manifesta pericula? ô tu qui es Latinis origo et causa calamitatum illarum! nulla *est* salus *in* bello: omnes flagitamus à te pacem, O Turne, et simul pignus certissimum pacis *Laviniam*. Ego, quem tu existimas tibi infensum, et verò non curo esse, ecce primus accedo supplex: miserescе tuorum, depone iram, et ejectus recede. Satis videmus cædium, fugati ab *Æneâ*, et *satis* vastavimus arva spatiosa. Aut si gloria *te* excitat, si contines pectore tantas vires, si denique tibi chara est *hæc* aula *quam ambis* in dotem,

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of *avis atavisque potens;* of a sarcastic and ironical vein; of a heat and impetuosity of temper, painted by the epithets *turbidus, amens, furens*, have been all alleged as strong characteristics of Antony. The four following lines seem to exhibit the unfavourable idea which the courtiers of Augustus entertained of Tully:

Largus opûm et linguâ melior, &c. &c.
Potent and rich, in factious counsels skill'd,
Bold at the bar; a coward in the field,
Loud he harangued the court, &c.—PITT.

Virgil certainly appears to have been no friend of Cicero. He does not at all introduce him among the Roman heroes, although he introduces with disgust the character of Cataline.

337. *Obliquâ invidiâ. Obliqua* here is not *occulta*, as Ruæus has it, but *oculos habens distortos*, squint-eyed, as this passion is represented by the poets; *nusquam recta acies*, says Ovid: for which, as Dr. Trapp justly observes, there is this plain reason to be given, that envy is uneasy at the sight of another's happiness, and so cannot look directly upon it.

338. *Frigida bello dextera.* Literally, his right hand was cold in war: that is, he had not the courage requisite for a warrior.

339. *Futilis.* Vain-speaking, useless, containing nothing. According to Servius, Donatus and Lactantius, the word is taken from a vessel called *futilis*, whose mouth is wide and open, but whose base is narrow and acute; so that the vessel, if attempted to be set down would tumble over and the water be poured out. This kind of vessel was used in the sacred rites of Vesta, because in those rites it was unlawful to set water on the ground, or on a table.

aude, et securus oppone pectus adversum contra hostem. Nempe, ut uxor regia detur Turno, nos fundamur campis, animæ ignobiles, turba insepulta et indefleta. Nunc verò tu, si est tibi virtus ulla, si habes quicquam patriæ fortitudinis, contuere *ex* adverso *illum* qui te appellat. Violentia Turni accensa est his verbis: dat gemitum, et emittit è profundo pectore verba ista: Semper quidem, O Drance, copiosa tibi est facultas loquendi, tunc cùm bella exigunt opus: et senibus convocatis primus interes: sed aula non est implenda verbis, quæ magnifica excidunt tibi impunè; dum propugnacula murorum cohibent hostem, nec fossæ redundant sanguine. Itaque tona *vi* eloquentiæ, *quod tibi* consuetum *est;* et tu, O Drance, accusa me timoris: quandoquidem tua manus edidit tot cumulos cadaverum Trojanorum, et passim illustras campos trophæis. Licet *tibi* explorare, quid valeat virtus ardens: scilicet hostes non erunt nobis petendi procul: undiq; circumdant muros. An ibimus contra *illos* oppositos *nobis?* cur moraris? an fortitudo bellica semper erit tibi in superbâ linguâ et istis pedibus fugacibus? *an* ego fugatus *sum,* ô ignavissime? an verò ullus accusabit me, *quòd* fusus *fuerim;* qui considerabit Tybrim inflatum

Concipis: et si adeò dotalis regia cordi est;
Aude, atque adversum fidens fer pectus in hostem.
Scilicet, ut Turno contingat regia conjux,
Nos, animæ viles, inhumata infletaque turba,
Sternamur campis. Et jam tu, si qua tibi vis,
Si patrii quid Martis habes, illum aspice contra,
Qui vocat.
Talibus exarsit dictis violentia Turni:
Dat gemitum, rumpitque has imo pectore voces:
Larga quidem, Drance, tibi semper copia fandi,
Tunc cùm bella manus poscunt: patribusq; vocatis
Primus ades: sed non replenda est curia verbis,
Quæ tuto tibi magna volant; dum distinet hostem
Agger murorum, nec inundant sanguine fossæ.
Proinde tona eloquio, solitum tibi; meq; timoris
Argue tu, Drance: tot quando stragis acervos
Teucrorum tua dextra dedit, passimque trophæis
Insignis agros. Possit quid vivida virtus,
Experiare licet: nec longè scilicet hostes
Quærendi nobis: circumstant undique muros.
Imus in adversos? quid cessas? an tibi Mavors
Ventosâ in linguâ pedibusque fugacibus istis
Semper erit?
Pulsus ego? aut quisquam meritò, fœdissime, pulsum
Arguet? Iliaco tumidum qui crescere Tybrim
Sanguine, et Evandri totam cum stirpe videbit
Procubuisse domum, atq; exutos Arcadas armis?
Haud ita me experti Bitias et Pandarus ingens,
Et quos mille die victor sub Tartara misi,
Inclusus muris hostilique aggere septus.
Nulla salus bello? capiti cane talia demens
Dardanio, rebusque tuis, proinde omnia magno
Ne cessa turbare metu, atque extollere vires
Gentis bis victæ, contrà premere arma Latini.

crescere sanguine Trojano, et universam domum Evandri extinctam esse cum sobole, et Arcadas spoliatos exercitu? Bitias et vastus Pandarus non sic experti *sunt* me, et mille alii quos *uno* die victor dejeci ad inferos, clausus muris et circundatus munimentis hostilibus. Nulla est salus in bello, *ais?* ominare talia, ô insane, homini Trojano, aut rebus tuis; itaque ne desinas commovere omnia magno timore, et extollere potentiam nationis bis superatæ, contrà *verò* minuere potentiam Latini. Nunc etiam principes Myrmidonum reformidant arma Trojana?

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369. *Dotalis regia.* Some of Turnus's exclamations are bitter in the highest degree. In this dispute our poet shows himself a great master of artful and elegant abuse. There are not to be found even in Tully himself higher strokes of oratory than in the speeches of Drances and Turnus.

371. *Ut Turno contingat.* Literally, *that a royal spouse may happily befal Turnus.*

378. *Tibi semper copia fandi.* There is a great deal more dialogue in Homer than in Virgil. The Roman poet's are generally set speeches; those of the Greek more in the way of conversation. What Virgil does by two words of a narration, Homer brings out by a set speech. He hardly raises one of his heroes out of bed without some talk about it. There are not only replies, but rejoinders in Homer; a thing scarce ever to be found in Virgil. The consequence is that there must be in the Iliad many continued conversations, a little resembling common chit chat. This renders the poem more natural and animated, but less grave and majestic. POPE.

384. *Quando—dedit.* This is plain irony, and therefore ought not to have been translated, as Dr. Trapp has it, *when thy hand shall have raised, &c.* for then it must have been *quando dederit;* but *since thy hand has raised.*

394. *Evandri totam cum stirpe videbit procubuisse domum.* Pallas was Evander's only son.

402. *Gentis bis victæ.* Turnus reckons that he had already conquered the Trojans, who were before subdued by the Greeks. And

Nunc et Myrmidonum proceres Phrygia arma tremiscunt?
Nunc et Tydides, et Larissæus Achilles?
Amnis et Hadriacas retrò fugit Aufidus undas?
Vel cùm se pavidum contra mea jurgia fingit
Artificis scelus: et formidine crimen acerbat.
Nunquam animam talem dextrâ hâc, absiste moveri,
Amittes: habitet tecum, et sit pectore in isto.
Nunc ad te et tua, magne pater, consulta revertor.
Si nullam nostris ultrà spem ponis in armis;
Si tam deserti sumus, et semel agmine verso
Funditùs occidimus, neq; habet fortuna regressum:
Oremus pacem, et dextras tendamus inermes.
Quamquam ô! si solitæ quicquam virtutis adesset,
Ille mihi ante alios, fortunatusq; laborum,
Egregiusque animi, qui, ne quid tale videret,
Procubuit moriens, et humum semel ore momordit.
Sin et opes nobis, et adhuc intacta juventus,
Auxilioq; urbes Italæ populiq; supersunt;
Sin et Trojanis cum multo gloria venit
Sanguine, sunt illis sua funera, parque per omnes
Tempestas: cur indecores in limine primo
Deficimus? cur ante tubam tremor occupat artus?
Multa dies variusque labor mutabilis ævi
Rettulit in melius: multos alterna revisens
Lusit, et in solido rursus fortuna locavit.
Non erit auxilio nobis Ætolus, et Arpi?
At Messapus erit, felixque Tolumnius, et quos
Tot populi misêre duces: nec parva sequetur
Gloria delectos Latio et Laurentibus agris.
Est et Volscorum egregiâ de gente Camilla,
Agmen agens equitum et florentes ære catervas.
Quòd si me solum Teucri in certamina poscunt,
Idque placet, tantumq; bonis communibus obsto:
Non adeò has exosa manus victoria fugit,
Ut tantâ quicquam pro spe tentare recusem.
Ibo animis contrà: vel magnum præstet Achillem,

nunc etiam Diomedes, etiam Larissæus Achilles? fluvius etiam Aufidus retrò fugit mare Hadriaticum? *eodem* ipso *tempore*, quo scelestus *ille* accusator simulat se timidum adversùs meas rixas, et exasperat metu *suo* accusationem *suam*. Desine turbari, nunquam perdes talem animam hâc manu *meâ*: maneat tecum, et stet in illo *tuo* pectore. Jam redeo ad te *et* ad tuam deliberationem, ô magne pater. Si nullam deinceps constituis spem in nostris armis, si sumus tam destituti, et omnino periimus *ob* exercitum semel fugatum, et *si* fortuna nullam habet vicissitudinem: precemur pacem, et porrigamus manus exarmatas. Tamen, ô si restaret *nobis* aliquid virtutis pristinæ, ille *videretur* mihi felix *in* laboribus, et virtute præstans præ cæteris; qui, ne cerneret quicquam tale, semel procubuit moriens, et momordit ore tellurem. Si *verò* nobis restant vires, et juventus adhuc illæsa, et urbes ac nationes Italæ *ad* subsidium: si *verò* prætereà victoria contigit Trojanis cum multo sanguine, *si* sunt illis suæ mortes, et par clades in omnibus: quare ignavi deficimus in primo ingressu *belli?* cur tremor invadit membra ante *sonitum* buccinæ? tempus, et multiplex motus annorum instabilium vertit plurima in melius: fortuna alternatim revisens decepit plurimos, et rursus constituit *eos* in firmo *statu*. Ætolus et Arpi non erunt nobis subsidio? sed erit Messapus, et fortunatus Tolumnius, et ductores, quos tot nationes miserunt: nec parvus honos comitabitur congregatos è Latio et campis Laurentibus. Est etiam Camilla, ex illustri gente Volscorum, ducens agmen equitum et turmas fulgentes ære. Quòd si Trojani me vocant unum ad pugnam, et id *vobis* videtur, et tantum noceo publicæ utilitati: victoria non adeò fugit adversata *meas* istas manus, ut abnuam audere quicquam pro spe tantâ. Ibo virtute *meâ* adversùs *Æneum:* quamvis ille præ se ferret magnum ipsum Achillem,

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indeed he appears to have had greatly the advantage over them during the absence of Æneas.

405. *Aufidus.* Now l'Offanto, a river that takes its rise out of the Apennine mount in the territories of the Hirpini, and runs through Apulia, Daunia, and Peucetia, into the Adriatic sea.

406. *Jurgia* must signify menaces in this place; for only these are mentioned above—*minatur arma mortemque.*

407. *Artificis scelus.* Literally, *that villain of a dissembler; scelus* here being put for *scelestus.*

409. *Isto* is, in this place, a word of contempt.

421. *Sin et Trojanis, &c.* Literally, *But if glory comes even to the Trojans with much bloodshed.*

424. *Cur ante tubam.* Sterling says, *why do you cry before you are hurt?*

429. *Messapus.* An invulnerable Tuscan general.

429. *Felix Tolumnius.* Tolumnius is called *felix*, fortunate or auspicious, because he was an augur or soothsayer, and animated the troops by foretelling their good fortune.

436. *Non adeò has exosa manus victoria fugit.* As abundance of persons in old coins are to be seen holding a victory in one hand, Mr. Addison thence conjectures that Virgil is here alluding to that custom.

437. *Tantâ pro spe,* of victory, or of Lavinia, or of the honour which shall result from the possession of both.

438. *Vel magnum præstet Achillem. Pro-*

et haberet arma paria .Achilleis, fabricata manibus Vulcani. Ego Turnus nemini majorum inferior virtute, devoveo hanc vitam vobis et Latino socero: Æneas me poscit unum? et verò precor, ut poscat *me unum:* potiùs quàm *ut* Drances morte pereat *mecum*, si talis est ira Deorum *ut pereamus*, aut referat *gloriam*, si virtus aut gloria est *hìc consequenda.* Illi rixantes disserebant hæc inter se de rebus ambiguis: Æneas movebat *loco* castra et exercitum. Ecce nuncius currit magno tumultu per domum regiam, et replet urbem magno metu, *dicens:* Trojanos ordinatos *in* aciem, et exercitum Etruscum descendere è fluvio Tyberi per tota arva. Statim turbatæ *sunt* mentes et commota pectora plebis, et furor excitatus non levibus stimulis. Tumultuantes corripiunt arma manibus, juventus fremens *flagitat* bellum, patres plorant queruntur que tristes: cùm ingens clamor effert se undique in aërem *cum* multiplici discordiâ. Non aliter ac cùm fortè turmæ avium sederunt in profundâ sylvâ: aut *cùm* rauci cycni emittunt cantus in piscoso fluvio Padusæ, inter aquas garrulas. Nempe, ô cives, inquit Turnus, arreptâ occasione, convocate concilium, et otiosi prædicate pacem: *dum* illi irrumpunt in regnum armati. Nec plura effatus, proripuit se, et celer exportavit *se* ex altâ domo.

Factaque Vulcani manibus paria induat arma
Ille licèt. Vobis animam hanc, soceroq; Latino,
Turnus ego, haud ulli veterum virtute secundus,
Devoveo: solum Æneas vocat? et vocet, oro.
Nec Drances potiùs, sive est hæc ira Deorum,
Morte luat; sive est virtus et gloria, tollat.
Illi hæc inter se dubiis de rebus agebant
Certantes: castra Æneas aciemque movebat.
Nuntius ingenti per regia tecta tumultu
Ecce ruit, magnisque urbem terroribus implet:
Instructos acie Tyberino à flumine Teucros,
Tyrrhenamq; manum totis descendere campis.
Extemplò turbati animi, concussaque vulgi
Pectora, et arrectæ stimulis haud mollibus iræ.
Arma manu trepidi poscunt, fremit arma juventus,
Flent mœsti mussantq; patres: hìc undique clamor
Dissensu vario magnus se tollit in auras.
Haud secùs atque alto in luco cùm fortè catervæ
Consedêre avium; piscosove amne Padusæ
Dant sonitum rauci per stagna loquacia cycni.
Imò, ait, ô cives, arrepto tempore, Turnus,
Cogite concilium, et pacem laudate sedentes:
Illi armis in regna ruunt. Nec plura locutus
Corripuit sese, et tectis citus extulit altis.
Tu, Voluse, armari Volscorum edice maniplis:
Duc, ait, et Rutulos: equites Messapus in armis,
Et cum fratre Coras latis diffundite campis.
Pars aditus urbis firment, turresq; capessant:
Cætera, quâ jussô, mecum manus inferat arma.
Ilicet in muros totâ discurritur urbe.
Concilium ipse pater et magna incepta Latinus
Deserit, ac tristi turbatus tempore differt.
Multaque se incusat, qui non acceperit ultrò
Dardanium Æneam, generumque asciverit urbi.
Præfodiunt alii portas, aut saxa sudesque
Subjiciunt: bello dat signum rauca cruentum

Tu, ait, ô Voluse, significa turmis Volscorum *ut* armentur: duc etiam Rutulos: Messape, et Coras cum fratre, explicate per agros equites in armis. Pars defendant ingressus urbis, et occupent turres: reliqua multitudo ferat arma mecum, quâ *parte* jussero. Confestim ex urbe totâ curritur ad muros. Ipse pater Latinus abrumpit concilium et magna exorsa, et turbatus luctuoso tempore, differt *ea in aliud:* et accusat se plurimùm; quòd non ultrò admiserit et urbi adoptaverit generum, Trojanum Æneam. Alii faciunt fossas *ante* portas, aut supponunt stipites et saxa: rauca tuba dat signum sanguineum

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stet here may either signify *exhibeat, repræsentet, præ se ferat*, or *antecellat;* for this verb sometimes governs the accusative in that sense, as Quintilian says: *Præstat ingenio alius alium.*

439. *Vulcani manibus.* Æneas possessed, though Turnus knew it not, arms, obtained by Venus, fabricated by Vulcan.

443. *Nec Drances potiùs, &c.* Mr. Dryden has expressed the sense of these two lines with great elegance and conciseness:

Drances shall rest secure, and neither share
The danger, nor divide the prize of war.

Though Turnus had recovered his temper a little, during the time of his addressing part of his speech to the king, yet he cannot conclude without falling once more into a passion, and giving a severe stroke to Drances.

457. *Padusæ.* One of the mouths of the Po.

463. *Maniplis.* A *maniplus* was a certain number of soldiers who fought under the same standard. Some say they were so called, because their standard was a handful of hay tied up neatly; *manipuli, quòd manum impleant.*

467. *Jussô*, for *jussero.* So also *præcepsis* for *præceperis, rapsis* for *ruperis, rapsis* for *rapueris*, &c.

Collapsos artus atque arma cruenta cerebro
Sternit humi moriens: atque illi partibus æquis
Huc caput atque illuc humero ex utroq; pependit.
Diffugiunt versi trepidâ formidine Troës.
Et si continuò victorem ea cura subisset,
Rumpere claustra manu, sociosq; immittere portis,
Ultimus ille dies bello gentique fuisset.
Sed furor ardentem cædisque insana cupido
Egit in adversos.
Principio Phalarim, et succiso poplite Gygen
Excipit: hinc raptas fugientibus ingerit hastas
In tergum: Junò vires animumque ministrat.
Addit Halyn comitem, et confixâ Phegea parmâ:
Ignaros deinde in muris, Martemque cientes,
Alcandrumq; Haliumq; Noëmonaq; Prytanimq;
Lyncea tendentem contrà, sociosque vocantem,
Vibranti gladio connixus ab aggere dexter
Occupat; huic uno dejectum cominùs ictu
Cum galeâ longè jacuit caput: inde ferarum
Vastatorem Amycum, quo non felicior alter
Ungere tela manu ferrumque armare veneno:
Et Clytium Æoliden, et amicum Cretea Musis:
Cretea Musarum comitem; cui carmina semper
Et citharæ cordi, numerosque intendere nervis;
Semper equos atq; arma virûm pugnasque canebat.
Tandem ductores auditâ cæde suorum
Conveniunt Teucri, Mnestheus acerque Serestus:
Palantesque vident socios, hostemq; receptum.
Et Mnestheus, Quò deinde fugam? quò tenditis? inquit,
Quos alios muros, quæ jam ultrà mœnia habetis?
Unus homo, vestris, ô cives, undique septus
Aggeribus, tantas strages impunè per urbem
Ediderit? juvenum primos tot miserit Orco?
Non infelicis patriæ, veterumque Deorum,
Et magni Æneæ segnes miseretque pudetque?

trahit moriens *in* terrâ membra deficientia, et arma sanguinolenta: et caput *scissum* in partes æquales pependit illi hinc atq; hinc ex utroq; humero. Trojani fugiunt dispulsi tumultuoso metu: et si illa cogitatio succurrisset statim victori *Turno*, frangere manu obices, et excipere socios portis, dies ille fuisset supremus bello et populo *Trojano*. Sed ira et immoderata cupiditas stragis impulit inflammatum *Turnum* adversùs oppositos hostes. Primo interficit Phalarim, et Gygen poplite *ejus* subsecto: deinde intorquet in dorsum fugientium hastas ereptas *his occisis:* Juno sufficit *ipsi* robur et animum. Adjicit *iis* socium Halyn, et Phegeum perforato *ejus* scuto; posteà super muris inscios *ingressûs sui* et agitantes pugnam, Alcandrum et Halium, et Noëmona, et Prytanim. Connitens à dextrâ parte aggeris intercipit fulgenti ense Lynceum incurrentem ex adverso et appellantem socios; caput cominùs excisum uno ictu procul concidit illi cum cassîde: deinde *interficit* Amycum venatorem ferarum, quo nullus alter *erat* solertior illinere manu spicula, et imbuere ferrum veneno; et Clytium Æoli filium, et Creteum charum Musis, Creteum socium Musarum, cui semper cantus et lyræ erant curæ, et sonos edere chordis: semper cantabat equos, et bella hominum, et certamina. Denique duces Trojani cognità strage suorum congregantur, Mnestheus, et fortis Serestus: et cernunt socios vagos, et hostem admissum. Et Mnestheus clamat: Quò, quò dirigitis fugam ultrà? quos jam habetis muros alios, quæ prætereà munimenta? vir unus, clausus undique vestris aggeribus, ô cives, fecerit per urbem tantas cædes absque ultione? dejecerit ad inferos tot principes juvenum? ô inertes! nonne pudet et miseret *vos* patriæ infortunatæ et antiquorum Deorum, et ingentis Æneæ?

NOTES.

761. *Egit in adversos.* He could not resist the temptation of pursuing his revenge on his foes, when he had them full in his view.

763. *Excipit.* He salutes or meets them with death.

766. *Ignaros.* While they were not mindful of their danger, little dreaming that Turnus and death were so near them.

767. *Alcandrumque.* A mere translation or echo of Homer:

Ἀλκανδρόν, θ' Ἁλιόν τε, Νοήμονά τε, Πρυτανίν τε;

whence Servius infers that the names are not real, and taken from history, but introduced merely to fill up and embellish the poem.

771. *Jacuit.* Servius says, Virgil makes use of the preterperfect tense to express the quickness of the action.

774. *Æoliden,* i. e. He was skilful in playing on wind instruments, and is therefore metaphorically called a son of Æolus; which shows a propriety in joining him with Creteus, who was also a fine musician.

776. *Numerosque intendere nervis,* i. e. *Rhythmos* or *numeros facere intentione nervorum.*

781. *Quò deinde fugam?* This, says Servius, is a bitter sarcasm; as if they had already fled into their camp, and shut themselves up for fear within their intrenchments.

Talibus *verbis* inflammati corroborantur, et stant spisso agmine. Turnus *incipit* sensim recedere è prælio, et accedere ad flumen, et *ad* partem *murorum*, quæ clauditur flumine. Trojani *pergunt* eò ardentiùs incurrere magno clamore, et cogi in turbam. Veluti cùm turba *aliqua* urget jaculis intestis immanem leonem: ille autem turbatus, iratus, torvè aspiciens, cedit retrò: nec tamen furor aut virtus sinit *eum* obvertere terga; nec ille valet, propter *multitudinem* armorum et hominum, contrà ruere, licèt id cupiat. Non aliter Turnus anceps retrò figit gressus absque festinatione, et animus exardescit furore. Immò etiam bis jam irruperat in hostes medios, bis verterat in fugam per muros turmas *in* se conversas. Sed omnis exercitus festinanter congregatur è castris in unum: nec Juno filia Saturni audet suppeditare *Turno* robur adversùs *eos:* nam Jupiter misit è cœlo Irim aëriam, portantem sorori mandata non grata; nisi Turnus exeat ex altis muris Trojanorum. Igitur juvenis nec ampliùs potest resistere clypeo, nec manu: ita premitur jaculis undequaque intortis. Cassis sonat continuo

Talibus accensi firmantur, et agmine denso
Consistunt. Turnus paulatim excedere pugnâ,
Et fluvium petere ac partem quæ cingitur amni.
Acriùs hoc Teucri clamore incumbere magno,
Et glomerare manum. Ceu sævum turba leonem
Cùm telis premit infensis: at territus ille
Asper, acerba tuens, retrò redit: et neque terga
Ira dare aut virtus patitur; nec tendere contrà
Ille quidem hoc cupiens potis est per tela virosq;
Haud aliter retrò dubius vestigia Turnus
Improperata refert, et mens exæstuat irâ.
Quin etiam, bis tum medios invaserat hostes,
Bis conversa fugâ per muros agmina vertit.
Sed manus è castris properè coit omnis in unum:
Nec contrà vires audet Saturnia Juno
Sufficere: aëriam cœlo nam Jupiter Irim
Demisit, germanæ haud mollia jussa ferentem;
Ni Turnus cedat Teucrorum mœnibus altis.
Ergo nec clypeo juvenis subsistere tantùm,
Nec dextrâ valet: injectis sic undique telis
Obruitur. Strepit assiduo cava tempora circum
Tinnitu galea, et saxis solida æra fatiscunt:
Discussæque jubæ capiti, nec sufficit umbo
Ictibus; ingeminant hastis et Troës, et ipse
Fulmineus Mnestheus: tum toto corpore sudor
Liquitur; et piceum, nec respirare potestas,
Flumen agit: fessos quatit æger anhelitus artus.
Tum demùm præceps saltu sese omnibus armis
In fluvium dedit: ille suo cum gurgite flavo
Accepit venientem, ac mollibus extulit undis:
Et lætum sociis ablutâ cæde remisit.

flictu circa cava tempora, et *arma* valida ex ære rumpuntur lapidibus, et cristæ dejectæ *sunt* è capite, nec clypeus par *est adversùs tot* ictus: ingruunt hastis et Trojani, et ipse Mnestheus *instar* fulminis: præterea sudor è toto corpore labitur, et efficit nigrum fluentum, nec facultas *est* respirandi: *difficilis* anhelitus commovet membra fatigata. Tunc denique præcipitans immisit se saliendo in fluvium *cum* omnibus armis: fluvius in suo flavo sinu excepit cadentem, et portavit placidis aquis: et revexit gaudentem ad socios, sanguine *cædis* purgato.

NOTES.

797. *Turnus.* The retreat of Turnus is noble. Though attacked by the whole army of Trojans he does not fly, but moves off by degrees, and still sustains his courage till he perceives himself deserted by Juno.

809. *Saxis.* The whole description is copied from Homer's sixteenth Iliad, and imitated by Tasso:

Meantime the soldan, in this latest charge,
Had done as much as human force was able:
All sweat and blood appear'd his members large,
His breath was short, his courage wax'd unstable;
His arm grew weak to bear his mighty targe,
His hand to rule his heavy sword unable;
Which bruis'd, not cut, so blunted was the blade
It lost the use for which a sword was made.
FAIRFAX.

814. *Æger anhelitus.* Such difficulty of breathing as they have who are sickly and asthmatic.

816. *Ille suo cum gurgite.* Servius has a puerile criticism upon the passage. *Hysterologia est*, says he, *non enim procedit* cum suo gurgite, *quasi posset fieri ut cum Tyberis sine suis fluentis exciperet.* The whole stress of this shrewd remark lies upon the *cum;* but there are not wanting examples where this particle is in the same way used. Thus Ennius says, *Quod te cum precibus pater orat;* and Catullus, *Bona cum bono nubit alite virgo.* We may observe here how poetry heightens circumstances in themselves most minute. Instead of saying that Turnus divided the flood, and swam over it, it represents the river god expanding his gulfy bosom to receive him, and bearing him over upon his waves.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER X.

PANDITUR intereà domus omnipotentis Olympi:
Conciliumque vocat Divûm pater atque hominum rex
Sidereâm in sedem: terras unde arduus omnes,
Castraq; Dardanidûm aspectat, populosq; Latinos.
Considunt tectis bipatentibus, incipit ipse:
Cœlicolæ magni, quianam sententia vobis
Versa retrò? tantùmq; animis certatis iniquis?
Abnueram bello Italiam concurrere Teucris:
Quæ contra vetitum discordia? quis metus, aut hos,
Aut hos arma sequi ferrumque lacessere suasit?
Adveniet justum pugnæ, ne accersite, tempus:
Cùm fera Carthago Romanis arcibus olim
Exitium magnum atque Alpes immittet apertas.

INTERPRETATIO.

Interim regia cœli omnipotentis aperitur: et genitor Deorum atque rector hominum cogit concilium in aulam stellatam: unde sublimis despicit cunctas terras, et castra Trojanorum et gentes Latinas. Sedent in domo *apertâ valvis* biforibus; ipse *Jupiter* orditur *sermonem:* Magni habitatores cœli, quare consilium vobis mutatum est in contrarium? et usque adeò pugnatis animis adversis? prohibueram *ne* Italia bello congrederetur *cum* Trojanis: quæ dissentio *est* contra prohibitionem? quis timor impulit, vel hos, vel istos capere arma, et commovere ferrum? veniet legitimum pugnæ tempus, ne accelerate *illud:* quando aspera Carthago inferet Romanis urbibus magnam perniciem et Alpes patefactas:

NOTES.

Jupiter calls a council of the gods, and forbids them to engage on either side. At the return of Æneas there is a bloody battle. Turnus kills Pallas; Æneas, Lausus and Mezentius. Mezentius is described as an atheist; Lausus as a pious and virtuous youth. The different actions and death of these two are the subject of a noble episode.

1. *Omnipotentis. Omnipotens* here may be taken in the sense of *omnia complectens*, or *omnibus potiens*, according to the etymology of the word in Cicero 2. *de Leg.* Nam ut reor, inde dicitur omnipotens, non tantùm quod omnia possit, sed etiam quod omnibus potitur. Others make it a metonymy for *omnipotens rex Olympi;* which way of accounting for difficulties ought to be avoided as much as possible. This verse is borrowed from Nævius, the epithet only being changed:

Panditur intereà domus altitonantis Olympi.

5. *Tectis bipatentibus.* Whose gates open with two folds, as was usual in apartments of state.

6. *Quianam sententia, &c.* that is; why are ye unmindful of my injunction that the Italians should not oppose the Trojans; or, why have you changed the determination which yourselves had made to favour neither party.

11. *Ne accersite; forestall it not.* See Tibullus, l. 1. el. 10.

Quis furor est atram bellis arcessere martem,
Imminet, et tacito clam venit illa pede.

13. *Alpes immittet apertas.* An expression highly figurative and poetical, which represents Hannibal's troops pouring through the passages of the Alps, as if the mountains themselves had been moving against Rome.

tunc licebit pugnare odiis, tunc *licebit* depopulari res *Trojanas:* nunc permittite, et læti conciliate pacem, *quæ* placet *mihi.* Jupiter *dixit* hæc paucis *verbis:* at pulchra Venus non pauca respondet adversùm. O genitor, ô sempiterna virtus hominum ac Deorum (scilicet est quid aliud, quod nunc possimus invocare?) vides quomodo Rutuli insolescant? et *quomodo* Turnus conspicuus equis rapiatur inter medios, et irrumpat superbus felici prælio? munimenta clausa jam non tuentur Trojanos: immò committunt pugnam intra portas et *in* ipsis propugnaculis murorum, et fossæ replentur sanguine. Æneas abest *illinc* inscius *rerum illarum.*

Tum certare odiis, tum res rapuisse licebit:
Nunc sinite, et placitum læti componite fœdus.
Jupiter hæc paucis: at non Venus aurea contrà
Pauca refert.
O pater, ô hominum Divûmque æterna potestas,
(Namque aliud quid sit, quod jam implorare queamus?)
Cernis ut insultent Rutuli? Turnusque feratur
Per medios insignis equis, tumidusque secundo
Marte ruat? non clausa tegunt jam mœnia Teucros:
Quin intra portas atque ipsis prælia miscent
Aggeribus murorum, et inundant sanguine fossæ.
Æneas ignarus abest. Nunquamne levari
Obsidione sines? muris iterum imminet hostis
Nascentis Trojæ, nec non exercitus alter:
Atque iterum in Teucros Ætolis surgit ab Arpis
Tydides. Equidem, credo, mea vulnera restant:

An nunquam permittis *eos* liberari obsidione? rursùs hostis instat muris Trojæ resurgentis, et prætereà alter exercitus: et rursùs Tydei filius insurgit in Teucros ab Arpis Ætolis. Sanè, opinor, superest ut ego *rursùs* vulnerer;

NOTES.

14. *Res rapuisse.* To plunder and offer acts of hostility. Servius explains it by *clarigationem exercere*, to make reprisals.

14. *Res rapuisse licebit.* As the gods are here represented as divided into parties, and disposed to fights and animosities, Jove tells them there would be a time for them to gratify that disposition:

Adveniet justum pugnæ, ne arcessite, tempus:

Tum certare odiis, tum res rapuisse licebit.

And therefore *licebit res rapuisse* plainly refers to the gods; though Dr. Trapp, to save their honour, applies it to the Trojans and Latins, on whose account they were split into factions. But it is no new thing for writers, both sacred and profane, to ascribe the evil actions of men to the superior powers under whose influence and patronage they are supposed to act.

18. *O pater.* The art and address which Venus makes use of in her speech are finely contrasted with the haughtiness which runs through that of Juno. Venus begins with the greatest reverence and modesty:

O pater, O hominum, &c.

Juno like a fury,

—— Quid me alta silentia cogis
Rumpere.

This abrupt beginning in the very middle of a verse is quite in character.

23. *Prælia miscent,* they join battle. *Miscent* gives a lively idea of men engaged in the tumult and confusion of the battle.

28. *Ætolis Arpis.* Diomede came from Ætolia, and built Arpi in Apulia. The ruins of this city are to the present day called Arpe.

29. *Mea vulnera.* Alluding to the wound given by Diomede to Venus when she was rescuing Æneas from danger:

Meanwhile, his conquest ravish'd from his eyes,
The raging chief in chase of Venus flies;
Through breaking ranks his furious course he bends,
And at the goddess his broad lance extends;
Through her bright veil the daring weapon drove,
Th' ambrosial veil which all the graces wove;
Her snowy hand the razing steel profan'd,
And the transparent skin with crimson stain'd;
From the clear vein a stream immortal flow'd,
Such stream as issues from a wounded god, &c. POPE.

In Homer's days a notion prevailed that gods were corporeal; they ascribed them bodies, but supposed them more subtile than those of mortals, and their blood of a finer nature. Milton has not scrupled to imitate and apply this to angels, in the christian system, when Satan is wounded by Michael in the sixth book:

—— Then Satan first knew pain,
And writhed him to and fro convolv'd; so sore [wound
That girding sword, with discontinuous
Pass'd through him; but th' ethereal substance clos'd,
Not long divisible, and from the gash
A stream of nectarous humour issuing flow'd [bleed;
Sanguine; such as celestial spirits may
Yet soon he heal'd; for spirits that live throughout
Vital in every part, not as frail man
In entrails, head or heart, liver or reins,
Cannot but by annihilating die.

Et tua progenies mortalia demoror arma.
Si sine pace tuâ atque invito numine Troës
Italiam petiere; luant peccata, neque illos
Juveris auxilio: sin tot responsa secuti,
Quæ superi manesque dabant; cur nunc tua quisquam
Flectere jussa potest? aut cur nova condere fata?
Quid repetam exustas Erycino in litore classes?
Quid tempestatum regem, ventosque furentes
Æoliâ excitos, aut actam nubibus Irim?
Nunc etiam manes (hæc intentata manebat
Sors rerum) movet: et superis immissa repentè
Alecto, medias Italûm bacchata per urbes.
Nil super imperio moveor: speravimus ista,
Dum fortuna fuit: vincant, quos vincere mavis.
Si nulla est regio, Teucris quam dèt tua conjux
Dura: per eversæ, genitor, fumantia Trojæ
Excidia obtestor; liceat dimittere ab armis
Incolumem Ascanium, liceat superesse nepotem.
Æneas sanè ignotis jactetur in undis;
Et, quamcunque viam dederit fortuna, sequatur:
Hunc tegere, et diræ valeam subducere pugnæ.
Est Amathus, est celsa mihi Paphos, atq; Cythera,
Idaliæque domus: positis inglorius armis
Exigat hìc ævum: magnâ ditione jubeto
Carthago premat Ausoniam: nihil urbibus inde
Obstabit Tyriis. Quid pestem evadere belli
Juvit, et Argolicos medium fugisse per ignes?
Totque maris vastæque exhausta pericula terræ,
Dum Latium Teucri recidivaque Pergama quærunt?
Non satius cineres patriæ insedisse supremos,
Atq; solum quo Troja fuit? Xanthum et Simoënta
Redde, oro miseris: iterumq; revolvere casus
Da, pater, Iliacos Teucris. Tum regia Juno

et *ego* tua filia expecto arma mortalis *viri*. Si Trojani adierunt Italiam absque tuâ veniâ et invitâ divinitate *tuâ:* expendant *pœnas* delicti *sui*, nec recrees illos ope *tuâ:* si verò *id fecerunt* obsecuti tot oraculis, quæ cœlum et inferi dabant *illis;* cur ullus nunc potest frangere *vim* mandatorum tuorum, vel cur *potest* statuere nova fata? Cur memorabo naves incensas in litore Siculo? cur regem procellarum, et ventos furiosos eductos ex Æoliâ *insulâ*, aut Irim demissam *ex* aëre? nunc quoque *Juno* concitat inferos, hæc sola pars rerum restabat inexperta: et Alecto immissa subitò *in loca* superiora, sævit in mediis urbibus Italorum. Non moveor ob regnum: speravimus illud, dum sors favit; superent, quos mavis superare. Si nulla est plaga, quam aspera uxor tua relinquat Trojanis: ô pater, obsecro per fumantes ruinas Trojæ dirutæ; liceat *mihi* eripere Ascanium salvum è bello, liceat *ut* restet nepos. Æneas quidem agitetur fluctibus incognitis, et sequatur iter quodcumque sors offert *ipsi; at* possim tueri, et subtrahere è crudeli prælio hunc *Ascanium*. Est mihi Amathus, est alta Paphos, *sunt* Cythera, et ædes Idaliæ; illìc ducat vitam ignobilis abjectis armis: impera *ut*

Carthago opprimat Italiam gravi potentiâ, nihil ab eo *Ascanio* obstabit urbibus Punicis. Quid profuit *Æneam* evitâsse ruinas belli, et fugisse per medios ignes Græcos? et *quid profuit* evasisse tot pericula maris et terræ immensæ, dum Trojani quærunt Latium, et Trojam rursùs cadentem? nonne potius *erat* manere *in* ultimis ruinis patriæ, et *in* terrâ ubi fuit Troja? O pater, redde, precor, miseris *illis* Xanthum et Simoënta, et permitte Trojanis rursùs adire casus Troïcos. Tum Juno regina,

NOTES.

34. *Manesque.* This refers to the predictions and intimations he had received from the ghosts of Hector, Anchises, Creüsa, &c.

36. *Erycino in litore.* See Æn. V. 660.

38. *Æoliâ excitos.* See Æn. I. 56.

38. *Irim.* See Æn. V. 606.

40. *Immissa.* Sent to rage without control: such is the force of the word, as is obvious from the way it is used in other places.

48. *Sanè,* I oppose it not, since it must be so. It is somewhat ironical, and implies involuntary submission, and a false appearance of complaisance.

54. *Inde,* i. e. From Ascanius.

58. *Recidiva Pergama.* Pergamus again tottering to its fall. Commentators are not agreed about the meaning of the word *recidivus;* but as the etymology of it is from *recido,* to fall again into ruin, since the *i* in the second syllable is short, this determines the sense to be what we have given, and agrees best to the design of this speech. We are therefore inclined to think the word ought to be so translated all along.

62. *Da, pater.* The characters of these two goddesses, Venus and Juno, are here as well distinguished as, had they been real beings, their faces could have been by their pictures. Observe how differently they begin and end. Venus opens her's in a most solemn, soft, and submissive manner. She

commota furore aspero, *ait;* Quare cogis me solvere profundum silentium, et patefacere sermone dolorem occultum? *an* ullus hominum aut Deorum coëgit Æneam adire bellum, aut opponere se hostem regi Latino? adiit Italiam fatis suadentibus, incitatus vaticiniis Cassandræ, sit *ita sanè*. An suasimus *ei, ut* desereret castra *sua,* aut crederet vitam *suam* ventis? an *suasimus, ut* traderet puero administrationem belli et urbem *suam;* aut *ut* solicitaret fidem Etruscam et populos tranquillos? quis Deus, quæ infesta vis nostra impulit *eum* in *hoc* damnum? ubi *est* *in* eâ *re* Juno, et Iris missa ex aëre? Injustum est *nempe*

Acta furore gravi: Quid me alta silentia cōgis
Rumpere, et obductum verbis vulgare dolorem?
Æenean hominum quisquam Divûmque subegit
Bella sequi, aut hostem regi se inferre Latino?
Italiam petiit fatis auctoribus, esto,
Cassandræ impulsus furiis. Num linquere castra
Hortati sumus, aut vitam committere ventis?
Num puero summam belli, num credere muros?
Tyrrhenamve fidem, aut gentes agitare quietas?
Quis Deus in fraudem, quæ dura potentia nostra
Egit? ubi hìc Juno, demissave nubibus Iris?
Indignum est, Italos Trojam circundare flammis
Nascentem, et patriâ Turnum consistere terrâ;
Cui Pilumnus avus, cui diva Venilia mater.
Quid, face Trojanos atrâ vim ferre Latinis?
Arva aliena jugo premere, atque avertere prædas?
Quid, soceros legere, et gremiis abducere pactas?

quòd Itali cingant ignibus Trojam novam; et *quòd* Turnus maneat in patriâ tellure: *Turnus, inquam,* cui Pilumnus est avus, cui Dea Venilia *est* mater. Quid *ergo illud est, quòd* Trojani nigris tædis inferunt vim Latinis? opprimunt imperio regiones non suas, et adducunt prædas: quid *est quòd* decipiunt soceros, et eripiunt sponsas è sinu *sponsorum?*

NOTES.

addresses Jupiter with modesty, reverence, and fear; and ends with the humblest and lowest petition that can be conceived:

——— Xanthum et Simoënta
Redde, oro miseris: iterumque revolvere casus
Da pater, Iliacos Teucris.

But Juno ends, as she began, with a far different temper. Her closing words are,

Tunc decuit metuisse tuis: nunc sera querelis
Haud justis assurgis, et irrita jurgia jactas.

In these last words *irrita jurgia jactas,* the very cadence of them tells us that she strikes her hands against one another, and sits down in the same abrupt rage with which she rose. They are distinguished too by this circumstance that Venus all along applies herself to Jupiter, and reflects upon Juno only in the third person, and that, once excepted, by mere hints and insinuations. When she does name her, it is as softly, though as invidiously as possible:

Si nulla est regio, Teucris quam det tua conjux.

Juno, on the contrary, speaks to her adversary directly, and attacks her in person. The manner of the one expresses art and address; that of the other haughtiness and fury. TRAPP.

72. *Quæ dura potentia,* refers to the harsh epithet *dura,* which Venus uses in relation to Juno, verse 45.

Si nullâ est regio, Teucris quam det tua conjux
Dura.

76. *Pilumnus.* Pilumnus and Picumnus were two deities at Rome who presided over the auspices, that were required before the celebration of nuptials. Pilumnus was supposed to patronize children, as his name seems in some measure to indicate, *quod pellat mala infantiæ.* The manuring of lands was first invented by Picumnus, for which reason he is called Sterquilinius. Pilumnus is also invoked as the god of bakers and millers, as he is said to have first invented the art of grinding corn.

77. *Quid, face.* Literally, What is it for the Trojans to offer violence to the Latins with black or hostile brands? *Atrâ face* Servius explains *sævo bello: fax* signifies the first motives or incentives that kindled the war; in which sense Cicero uses the word. And as *fax belli* intimates the commencement of a war, so Virgil uses *incendia belli* to express a war when it has reached its height, and lays all waste before it like a devouring conflagration. Allusion is here had to the killing of the stag of Sylvia, which was, by the rustics, so much resented, and proved the *incitamentum malorum.*

79. *Legere.* Servius renders it *furari;* whence those are called *sacrilegi, qui sacra legunt,* i. e. *furantur.* See Horace, 1 Ser. III. 117.

Et qui nocturnus sacra Divûm legerit

Pacem orare manu, præfigere puppibus arma?
Tu potes Æneam manibus subducere Graiûm,
Proque viro nebulam et ventos obtendere inanes;
Et potes in totidem classem convertere Nymphas:
Nos aliquid Rutulos contrà juvisse, nefandum est.
Æneas ignarus abest: ignarus et absit.
Est Paphos, Idaliumque tibi, sunt alta Cythera:
Quid gravidam bellis urbem et corda aspera tentas?
Nos-ne tibi fluxas Phrygiæ res vertere fundo
Conamur? nos? an miseros qui Troas Achivis
Objecit? quæ causa fuit consurgere in arma
Europamque Asiamque, et fœdera solvere furto?
Me duce Dardanius Spartam expugnavit adulter?
Aut ego tela dedi, fovique cupidine bella?
Tunc decuit metuisse tuis: nunc sera querelis
Haud justis assurgis, et irrita jurgia jactas.
Talibus orabat Juno: cunctique fremebant
Cœlicolæ assensu vario: ceu flamina prima
Cùm deprênsa fremunt sylvis, et cæca volutant
Murmura, venturos nautis prodentia ventos.
Tum pater omnipotens, rerum cui summa potestas,
Infit: eo dicente, Deûm domus alta silescit,
Et tremefacta solo tellus, silet arduus æther:
Tum Zephyri posuere, premit placida æquora pontus.
Accipite ergo animis, atque hæc mea figite dicta.
Quandoquidem Ausonios conjungi fœdere Teucris
Haud licitum est, nec vestra capit discordia finem:

80 *quòd* manu precantur pacem, *et* prætendunt arma navibus? Tu potes suffurari Æneam è manibus Græcorum, et opponere pro viro *illo* nubem, et vanas auras: et potes transformare naves
85 in totidem Nymphas: crimen est, nos adjuvisse aliquantulùm Rutulos adversùs *eum*. Æneas abest inscius *periculi urbis*, et *verò* absit inscius. Est tibi Paphus et
90 Idalium, sunt Cythera sublimia: cur *ergo* solicitas urbem potentem bello, et animos bellicosos? an nos subruere tibi *à* fundamentis fragile regnum Troadis contendimus? *an, inquam,* nos?
95 *an potiùs ille,* qui commisit Trojanos *cum* Græcis? quæ fuit causa *cur* Europa et Asia surgeret in bella, et societas dirimeretur clandestino *amore? an* adulter Trojanus cepit Spartam me duce? an ego subministravi arma, et
101 alui bellum amoribus? tunc decebat *te* timere tuis: jam tardior insolescia querimoniis non legitimis, et moves rixas inanes. Juno loquebatur talibus verbis: et omnes incolæ cœli mussitabant diversis sententiis: veluti

quando primi flatus fremunt inclusi sylvis, et volvunt obscuros sonitus, significantes nautis imminentem ventum. Tunc genitor omnipotens, cui *est* suprema potentia rerum, incepit *loqui:* illo loquente, alta aula Deorum conticescit, et tellus territa *à* fundamentis *et* sublimis æther tacet: tum Zephyri quieverunt, mare sternit tranquillam planitiem. Ergo accipite hæc mea verba, et imprimite *ea* mentibus. Si quidem non permittitur Latinos sociari Trojanis per fœdus, et vestra dissensio non habet finem:

NOTES.

80. *Pacem orare.* Literally, Implore peace with the hand, and at the same time fix up arms on their sterns. *Pacem orare manu* refers to the olive boughs in their hands, which they held forth in sign of peace.

85. *Æneas ignarus, &c.* Dr. Trapp is at a loss to find out the wit. But, whether there be wit in it or not, it implies a severe sarcasm; as much as to say, If Æneas, the general of an army, chooses to be absent in so critical a conjuncture, and is not careful to inform himself of their state, let him, for me, remain in ignorance, and never return.

89. *Qui Troas Achivis objecit.* He refers to Paris who violated all friendship and hospitable rights by bearing away Helen, the wife of Menelaus, king of Sparta, by whom he had been received as a guest, during the absence of her husband. Some historians however say that Paris did not carry off Helen in an amicable and clandestine way, but by war and force. Dr. Trapp, who generally obliges his reader with all he knows, adds, *She might in her heart be inclined to it.*

97. *Assensu vario.* Some for Juno, some for Venus.

98. *Fremunt sylvis.* Milton has finely improved upon this hint:

He scarce had finish'd, when such murmur fill'd
The assembly, as when hollow rocks retain
The sound of blust'ring winds, which all night long
Had rous'd the sea, now with hoarse cadence lull
Seafaring men, o'erwatch'd; whose bark by chance
Or pinnance anchor in a craggy bay
After the tempest; such applause was heard
As Mammon ended.

98. *Cæca murmura.* Murmur scarcely heard.

102. *Solo.* That which supports any thing is called its *solum. Solum terræ,* therefore, is the foundation of the earth.

ab hoc die, quæcumque sit unicuique sors, quamlibet spem *sibi* assumat unusquisque, sive Trojanus, sive Rutulus fuerit, *hos* tractabo sine ullo discrimine: sive urbs cingitur obsidione *in* damnum Italorum; sive pernicioso errore Trojanorum, et ominibus infaustis. Nec libero Rutulos *fatis*. Unicuique sua incepta præstabunt damnum aut felicitatem. Rex Jupiter æquus *erit* omnibus. Fata facient *sibi* viam. Firmavit *hoc* per fluvium fratris Stygii, per ripas fluentes pice et nigris vorticibus: et motu *capitis* commovit universum cœlum. Hic *fuit* finis sermonum: tunc Jupiter surgit *è* solio aureo: quem superi deducunt domum *cingentes eum* medium. Interim Rutuli *ad* omnes portas pergunt circùm delere viros internecione, et circumdare muros incendiis. Exercitus autem Trojanorum clauditur obsessus *intra* aggeres: nec *est* ulla spes fugiendi. Infelices *illi* excubant frustrà *in* altis turribus, et cingunt muros exiguo numero. Asius filius Imbraci, et Thymœtes filius Hicetaonis, et duo Assaraci, et senex Tybris cum Castore, *sunt* præcipui *in* turbâ *propugnantium:* duo fratres Sarpedonis, et Clarus, et

Quæ cuique est fortuna hodie, quam quisve secat spem,
Tros Rutulusve fuat, nullo discrimine habebo:
Seu fatis Italûm castra obsidione tenentur,
Sive errore malo Trojæ, monitisque sinistris.
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent. Rex Jupiter omnibus idem.
Fata viam invenient. Stygii per flumina fratris,
Per pice torrentes atrâque voragine ripas,
Annuit, et totum nutu tremefecit Olympum.
Hic finis fandi: solio tum Jupiter aureo
Surgit: cœlicolæ medium quem ad limina ducunt.
Intereà Rutuli portis circùm omnibus instant
Sternere cæde viros, et mœnia cingere flammis.
Ast legio Æneadûm vallis obsessa tenetur,
Nec spes ulla fugæ. Miseri stant turribus altis
Nequicquam, et rarâ muros cinxere coronâ.
Asius Imbracides, Hicetaoniusque Thymœtes,
Assaracique duo, et senior cum Castore Tybris,
Prima acies: hos germani Sarpedonis ambo,
Et Clarus, et Hæmon, Lyciâ comitantur ab altâ.
Fert ingens toto connixus corpore saxum,
Haud partem exiguam montis, Lyrnessius Acmon,
Nec Clytio genitore minor, nec fratre Mnestheo.
Hi jaculis, illi certant defendere saxis:
Molirique ignem, nervoque aptare sagittas.
Ipse inter medios, Veneris justissima cura,
Dardanius caput ecce puer detectus honestum,
Qualis gemma micat, fulvum quæ dividit aurum,
Aut collo decus, aut capiti: vel quale per artem
Inclusum buxo, aut Oriciâ terebintho
Lucet ebur. Fusos cervix cui lactea crines

Hæmon è nobili Lyciâ, comitantur illos. Acmon *ex urbe* Lyrnesso, non inferior patre Clytio aut fratre Mnestheo, contendens toto corpore jacit vastum saxum, *quod erat* non parvum fragmentum montis. Alii conantur propugnare *urbem* jaculis, alii lapidibus: et immittere tædas, et imponere sagittas nervo *arcûs*. Ecce ipse puer Dardanius, dignissimus amor Veneris, in mediis nudatur *secundùm* pulchrum caput, fulget quasi gemma, quæ distinguit aurum rutilum, et ornamentum *est* colli vel capitis: aut quemadmodum splendet ebur infixum ex arte, vel buxo, vel terebintho Oriciæ *urbis*. Huic cervix candida sustinet capillos promissos,

NOTES.

109. *Fatis.* The evil fates of the Italians, *malis* being supplied from the following line.

110. *Errore malo,* i. e. if all the prophecies of their settlements in Latium on which they depended were only impostures.

117. *Cœlicolæ medium ad limina ducunt,* alludes to the Roman custom of conducting the consul from the senate house to his own apartments.

128. *Lyrnessius.* So called from Lyrnessus, a city of Cilicia, the native country of Briseis, who was from thence called Lyrnessius. It was taken and plundered by Achilles in the time of the Trojan war, and the booty divided among the conquerors.

133. *Honestum.* How artful is this graceful description of the appearance of Ascanius! Introduced amid the ruder scenes of the battle, it forcibly strikes us! He is represented bareheaded, says Donatus, because he was forbidden by Apollo to fight, *caput detectus*, id est, non pugnaturus. Some commentators think that Virgil alluded to the custom of the Romans who were always bareheaded, excepting during the Saturnalia. Perhaps it is introduced only to render his appearance more graceful.

134. *Qualis gemma micat.* This simile is beautiful, but nearly related to that in the first book:

Quale manus addunt, &c. &c.

136. *Oriciâ terebintho.* Terebinthus is the turpentine tree, whose wood bears a near resemblance to ebony. Pliny calls it *eximii ac nigri splendoris*, Lib. XIII. 6. *Oricum* was a town in Macedonia, on the confines of Epirus, which abounded with those trees.

Accipit, et molli subnectit circulus auro.
Te quoque magnanimæ viderunt, Ismare, gentes
Vulnera dirigere, et calamos armare veneno,
Mæoniâ generose domo: ubi pinguia culta
Exercentque viri, Pactolusque irrigat auro.
Affuit et Mnestheus, quem pulsi pristina Turni
Aggere murorum sublimem gloria tollit:
Et Capys: hinc nomen Campanæ ducitur urbi.
Illi inter sese duri certamina belli
Contulerant: mediâ Æneas freta nocte secabat.
Namque ut ab Evandro castris ingressus Etruscis
Regem adit, et regi memorat nomenque genusq;
Quidve petat, quidve ipse ferat, Mezentius arma
Quæ sibi conciliet, violentaque pectora Turni
Edocet: humanis quæ sit fiducia rebus
Admonet, immiscetq; preces: haud fit mora, Tarchon
Jungit opes, fœdusque ferit. Tum libera fatis
Classem conscendit, jussis gens Lydia Divûm
Externo commissa duci. Æneïa puppis
Prima tenet, rostro Phrygios subjuncta leones:
Imminet Ida super, profugis gratissima Teucris.
Hìc magnus sedet Æneas, secumque volutat
Eventus belli varios: Pallasque sinistro
Affixus lateri, jam quærit sidera, opacæ
Noctis iter; jam quæ passus terrâque marique.
Pandite nunc Helicona, Deæ, cantusq; movete:
Quæ manus intereà Tuscis comitetur ab oris
Æneam, armetque rates, pelagoque vehatur.
Massicus æratâ princeps secat æquora Tigri:
Sub quo mille manus juvenum: qui mœnia Clusî,

et circulus auri flexilis subligat *eos*. O Ismare, bellicosi populi viderunt etiam te intentare vulnera, et ungere sagittas veneno; te *inquam*, generose *juvenis* è patriâ Lydiâ, ubi homines colunt opimos agros, et Pactolus spargit *eos* auro. Aderat quoque Mnestheus, quem honor pristinus ejecti *è* murorum propugnaculis Turni evehit *in* altum: et Capys, à quo nomen inditum est urbi Campanæ. Illi commiserant inter se prælium asperi belli: Æneas *autem* mediâ nocte scindebat mare. Scilicet postquam ab Evandro venit *ad* regem *Tarchontem*, ingressus *in* castra Tyrrhena; et operuit regi nomen et genus; et exposuit quid poscat, aut quid ipse offerat, quas vires Mezentius associet sibi, et *quàm sit* violentus animus Turni: monuit, quæ sit *habenda* fides rebus hominum, et adjecit preces: mora nulla adhibetur, Tarchon sociat vires *suas*, et init fœdus. Tunc populus Etruscus, *non* impeditus fatis, conscendit naves, creditus duci extero ex imperio Deorum. Navis Æneæ habet primum *locum* ornata *circa* rostrum leonibus Phrygiis. Ida assurgit suprà, *mons* gratissimus Trojanis exulibus. Ingens Æneas hìc sedet, et meditatur secum varios casus belli, et Pallas admotus ad lævum latus *ejus*, modò inquirit de astris, *quæ sunt* itinera noctis; modò *de iis*, quæ *Æneas* sustinuit terrâ et mari. O Musæ, aperite nunc Helicona, et suggerite *mihi* hos cantus: quæ multitudo sequatur interim Æneam è regione Etruscâ, et impleat naves, et feratur mari. Primus Massicus findit mare Tigri æratâ: sub quo *sunt* mille manus juvenum: qui venerunt è muris Clusii,

NOTES.

141. *Mæoniâ.* The same country in the Lesser Asia which was afterwards called Lydia.

145. *Campanæ urbi;* meaning Capua, which is supposed to have been founded by Capys, the father, or rather the companion, of Anchises. The city was very ancient, and so opulent that it even rivalled Rome, and was called *altera Roma*. The soldiers of Annibal, after the battle of Cannæ, became enervated by residing in a city so much addicted to luxury as was this.

154. *Libera fatis.* Disengaged from the restraint of fate; because it was destined that their expedition should have no success, unless it was conducted by a foreigner, Æn. VIII. 502.

Nulli fas Italo tantam subjungere gentem:
Externos optate duces.

157. *Phrygios leones.* It bore lions for its ensign, those animals being sacred to Cybele, who presided over Phrygia, and especially over mount Ida, of whose pines the ships of Æneas were built.

158. *Imminet Ida.* The Roman poets scarcely ever say any thing in a personal manner of mount Ida, unless perhaps in this passage.

160. *Pallas.* He was a son of Evander sent with some troops to assist Æneas, and who, after making great slaughter among the enemy, was killed by Turnus. Several other persons have the same name; as one of the giants; a son of Lycaon, a freedman of Claudius, &c. The young reader will remember that the word *Pallas*, applied to any of these, is declined *Pallas—antis*, but when used of Minerva, it is *Pallas—adis*.

163. *Pandite nunc.* See Æn. 7. 641.

166. *Massicus.* He was an Etrurian prince, and assisted Æneas against Turnus with a thousand men.

167. *Clusî.* Clusium, now called Chiusi,

et urbe Cosâ; quibus arma *sunt* sagittæ, et leves pharetræ in humeris, et arcus mortifer. Simul *est* ferox Abas: tota hujus acies splendebat armis conspicuis, et puppis Apolline aurato. Populonia patria subjecerat illi sexcentos juvenes peritos belli: Ilva autem trecentos, insula nobilis copiosis metallis Chalybum. Tertius *erat* ille Asylas interpres *rerum* divinarum et humanarum, cui obtemperant viscera animalium, et astra cœli, et voces avium, et flammæ fulminis ominosi: trahit *secum* mille *vivos* confertos numero et rigidis hastis. Pisæ, urbs Tusca situ, ortæ ex *Pisis* Alpheis, jusserant hos subesse *Asylæ*. Sequitur Astur formosissimus, Astur fidens equo et armis pictis. Qui sunt *ex* patriâ Cærete, qui in campis Minionis; et antiqui Pyrgi, et Graviscæ *ubi* mala temperies *aëris*, adjungunt trecentos: omnibus par *est* voluntas sequendi. Non ego omittam te, ô Cinyra generosissime bello dux Ligurum; et Cupavo *quem* pauci sequuntur, cujus è capite attolluntur plumæ cycneæ. Amor crimen *est* vestræ *familiæ*, et insigne *petitum ex* transformatione

Quique urbem liquêre Cosas: queis tela, sagittæ,
Corytique leves humeris, et letifer arcus.
Unà torvus Abas: huic totum insignibus armis
Agmen, et aurato fulgebat Apolline puppis.
Sexcentos illi dederat Populonia mater
Expertos belli juvenes: ast Ilva trecentos,
Insula inexhaustis Chalybum generosa metallis.
Tertius, ille hominum Divûmq; interpres Asylas,
Cui pecudum fibræ, cœli cui sidera parent,
Et linguæ volucrum, et præsagi fulminis ignes:
Mille rapit densos acie, atque horrentibus hastis.
Hos parere jubent Alpheæ ab origine Pisæ,
Urbs Etrusca solo. Sequitur pulcherrimus Astur,
Astur equo fidens et versicoloribus armis.
Ter centum adjiciunt (mens omnibus una sequendi)
Qui Cærete domo, qui sunt Minionis in arvis;
Et Pyrgi veteres, intempestæque Graviscæ.
Non ego te, Ligurum ductor fortissime bello,
Transierim, Cinyra; et paucis comitate Cupavo,
Cujus olorinæ surgunt de vertice pennæ.
Crimen amor vestrum, formæq; insigne paternæ.
Namque ferunt luctu Cycnum Phaëtontis amati,
Populeas inter frondes umbramque sororum
Dum canit, et mœstum musâ solatur amorem:
Canentem molli plumâ duxisse senectam,
Linquentem terras, et sidera voce sequentem.
Filius æquales comitatus classe catervas,
Ingentem remis Centaurum promovet: ille
Instat aquæ, saxumque undis immane minatur

patris. Scilicet aiunt Cycnum, dum desiderio dilecti Phaëtontis cantat inter arbores populos ac umbracula sororum *ejus*, et dum recreat cantu tristem amorem: albescentem teneris plumis traduxisse senectutem, descrendo terras et petendo cœlum cantu. Filius secutus classe turmas æqualium, propellit remis magnam *navem* Centaurum: ille *Centaurus* impendet aquæ, et sublimis intentat fluctibus vastum saxum,

NOTES.

is a town of Etruria, taken by the Gauls under Brennus. Porsenna was buried there. At the north of Clusium was a lake called Clusina lacus, which had a communication with the Arnus.

169. *Corytique*. *Corytus* is a word originally Greek, of the same import with *pharetra*. Ovid and Statius have likewise adopted it.

172. *Populonia*, or Populonium, was a town of Etruria near Pisæ, destroyed in the civil wars of Sylla. Not far from its ruins, a town has been built which bears the name of Piombino.

179. *Pisæ*. Pisa or Pisæ, a town of Elis, on the Alpheus, at the west of Peloponnesus, founded by Pisus, the son of Perieres, grandson of Æolus. Its inhabitants accompanied Nestor to the Trojan war, and they long enjoyed the privilege of presiding at the Olympic games which were celebrated near their city. This honourable appointment was envied by the people of Elis, who made a war against the Pisæans, and after many bloody battles took their city, and totally demolished it.

183. *Minionis*. *Minio* was the name of a river in Tuscany: its modern name is Mugnone.

184. *Pyrgi*. A maritime fortified place of Elis, in the Peloponnesus. It derives its name from πυργοι, *turres*. Martial calls it *litoreos Pyrgos*.

184. *Intempestæque Graviscæ*. A town in Etruria, on the sea coast, unwholesome on account of the fens in the neighbourhood: hence arose the name *Graviscæ, à gravitate aëris*.

195. *Centaurum*. The name of the ship was the Centaur, so called from having a Centaur painted or carved on the stern, wielding a huge stone in his hand, which he seemed to be dashing against the waves.

Arduus, et longâ sulcat maria alta carinâ.
Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicæ Mantûs et Tusci filius amnis,
Qui muros matrisq; dedit tibi, Mantua, nomen;
Mantua dives avis; sed non genus omnibus unum:
Gens illi triplex, populi sub gente quaterni,
Ipsa caput populis: Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco, velatus arundine glaucâ,
Mincius infestâ ducebat in æquora pinu.
It gravis Auletes, centenâque arbore fluctum
Verberat assurgens: spumant vada marmore verso.
Hunc vehit immanis Triton, et cœrula conchâ
Exterrens freta: cui laterum tenus hispida nanti
Frons hominem præfert, in pristin desinit alvus,
Spumea semifero sub pectore murmurat unda.
Tot lecti proceres ter denis navibus ibant
Subsidio Trojæ, et campos salis ære secabant.
Jamq; dies cœlo concesserat, almaq; curru
Noctivago Phœbe medium pulsabat Olympum:
Æneas (neque enim membris dat cura quietem)
Ipse sedens clavumque regit, velisque ministrat.
Atque illi medio in spatio, chorus ecce suarum
Occurrit comitum, Nymphæ, quas alma Cybele
Numen habere maris, Nymphasq; è navibus esse
Jusserat: innabant pariter, fluctusq; secabant;
Quot priùs æratæ steterant ad litora proræ.
Agnoscunt longè regem, lustrantque choreis.
Quarum quæ fandi doctissima Cymodocea,
Ponè sequens, dextrâ puppim tenet: ipsaq; dorso
Eminet, ac lævâ tacitis subremigat undis.

et findit profundum mare longâ trabe. Ille etiam Ocnus, filius Mantûs vatis et fluvii Etrusci, movet exercitum è patriâ regione: *ille*, ô Mantua, qui dedit tibi muros et nomen matris *suæ*, ô Mantua illustris majoribus, sed stirps non *est* eadem omnibus: habet tribus tres, populos quatuor sub *unâquâque* tribu, ipsa *est* primaria populorum *illorum*, robur *illi* ex Etruscâ cognatione. Præterea Mezentius concitat contra se quingentos ex illâ *regione*, quos Mincius, *habens* patrem Benacum, coronatus arundine viridi, ducebat in mare navibus inimicis *Mezentio*. Ducit *eos* Auletes gravis, et erigens *se* percutit undam centenis *remis* ligneis: fluctus spumant agitato mari. Portat illum Triton vastus, et terrens mare cœruleum *tubâ* è conchâ: huic *Tritoni* merso usque ad latera, vultus pilosus exhibet hominem, venter exit in pristin, unda spumosa sonat sub pectore semiferino. Tot principes selecti navigabant triginta navibus in auxilium Trojæ *novæ*, et scindebant ærato *rostro* spatia salsæ *aquæ*. Et jam lux aberat *è* cœlo, et benefica Luna attingebat medium cœlum curru nocturno: Æneas ipse sedens moderatur gubernaculum, et dat operam velis: non enim solicitudo permittit *ejus* corpori *illam* quietem. Et ecce turba suarum sociarum offert se ipsi in medio cursu: *scilicet*, Nymphæ, quas benefica Cybele voluerat frui divinitate maris et fieri Nymphas è navibus: natabant simul, et scindebant undas: quot anteà naves æratæ stabant ad litus. Agnoscunt procul regem, et circumeunt *eum* saltando. Cymodocea, quæ erat peritissima loquendi *inter* illas, tenet manu dextrâ puppim, sequens propè: et ipsa emergit tergo, ac subnatat sinistrâ *manu* per aquas quietas.

NOTES.

201. *Non genus omnibus unum.* They came partly from Tuscany, partly from Venetia, and partly from Gaul, which explains what follows.

202. *Gens triplex, populi sub gente quaterni.* The *gens triplex* marks their original from those three nations; and the *populi quaterni sub gente* signify that there were three cities besides Mantua in the Mantuan territory, which were all subject to so many lucumons or petty kings, of which four cities Mantua was the chief; and those four cities made a part of the domination of Etruria, which in all was divided into twelve of those lucumonies or regalities.

204. *In se armat,* that is, he furnished them with a just cause of rising in arms against himself.

205. *Patre Benaco, Mincius.* Benacus is a lake in the territory of Verona, now called Lago di Garda; the river Mincius, now Menzo, rises out of it: therefore the epithet *patre* is added to *Benaco.*

207. *Arbore.* The oars, so called to denote their bulk.

209. *Triton,* a sea deity, the son of Neptune. He was very powerful among the sea deities, and could calm the ocean and abate the storm at pleasure. He is generally represented as blowing a shell; his body above the waist like that of a man; and below, a dolphin. Some represent him with the fore-feet of a horse. Many of the sea deities are called Tritons.

216. *Phœbe.* Luna, the sister of Phœbus.

218. *Clavumque regit.* The leader of a colony should be equal to every task which the business requires. Æneas does not disdain to pilot his own vessel in the night. This he had done before, B. 5.

CATROU.

Deinde sic affatur Æneam inscium *harum rerum:* O Ænea, soboles deorum, an vigilas? vigila, et laxa funes velis. Nos sumus pinus Idææ, è sacro cacumine *illius montis*, naves *olim* tuæ, nunc Nymphæ maris. Cùm Rutulus fœdifragus persequeretur ferro et igne nos submergendas; abrupimus non sponte tua retinacula, et te quærimus per mare. Mater *Cybele* miserta *nostrî* reparavit formam *nostram:* et permisit *nos* esse Deas, et ducere vitam sub aquis. Sed juvenis Ascanius clauditur muro et fossis, inter media arma et Latinos feroces bello. Jam equitatus Arcadius junctus generosis Etruscis, attigit loca præscripta: certum est consilium Turni, objicere illis agmina interjecta, ne *illi* promoveant ad urbem *sua.* Age, surge: et *primâ* luce imminente, primus impera socios excitari ad arma: et sume clypeum, quem ipse Vulcanus donavit tibi impenetrabilem, et cinxit extremitatem *illius* auro. Crastina dies videbit magnos cumulos Rutulorum cadaverum, nisi existimaveris mea verba vana. *Sic* locuta fuerat, et abiens, pepulit *manu* dextrâ *puppim* sublimem, non inscia modi *quo erat impellenda:* illa *puppis* currit per aquas, celerior et telo et sagittâ pari ventis. Deinde aliæ naves properant. Ipse Trojanus filius Anchisæ miratur nesciens causam: tamen erigit animos suorum hoc præsagio. Deinde suspiciens concavas *partes* summi *cæli*, *sic* orat breviter: O mater Idæa, altrix Deorum, cui Dindyma chara *sunt*, et urbes turritæ, et leones bini *alligati* jugo *et dociles* ad frœna: tu nunc *es* mihi auctor pugnæ, tu benè secundes omen, et accedas ad Phrygas cursu prospero, ô Dea.

Tum sic ignarum alloquitur: Vigilasne, Deûm gens
Ænea? vigila, et velis immitte rudentes.
Nos sumus Idææ sacro de vertice pinus,
Nunc pelagi Nymphæ, classis tua. Perfidus ut nos
Præcipites ferro Rutulus flammâque premebat:
Rupimus invitæ tua vincula, teque per æquor
Quærimus. Hanc genitrix faciem miserata refecit:
Et dedit esse Deas, ævumq; agitare sub undis.
At puer Ascanius muro fossisque tenetur
Tela inter media, atque horrentes Marte Latinos.
Jam loca jussa tenet forti permixtus Etrusco
Arcas eques: medias illis opponere turmas,
Ne castris jungant, certa est sententia Turno.
Surge, age, et Aurorâ socios veniente vocari
Primus in arma jube: et clypeum cape, quem dedit ipse
Invictum Ignipotens, atque oras ambiit auro.
Crastina lux (mea si non irrita dicta putâris)
Ingentes Rutulæ spectabit cædis acervos.
Dixerat, et dextrâ discedens impulit altam,
Haud ignara modi, puppim: fugit illa per undas,
Ocyor et jaculo et ventos æquante sagittâ.
Inde aliæ celerant cursus. Stupet inscius ipse
Tros Anchisiades: animos tamen omine tollit.
Tum breviter supera aspectans convexa precatur:
Alma parens Idæa Deûm, cui Dindyma cordi,
Turrigeræque urbes, bijugique ad frœna leones:
Tu mihi nunc pugnæ princeps, tu ritè propinques
Augurium, Phrygibusq; adsis pede, Diva, secundo.

NOTES.

229. *Velis immitte rudentes*, i. e. Spread out your sails at the utmost length of the halsers. See the note on Æn. VIII. 708.

233. *Rupimus invitæ.* Catrou mentions this part of Cymodocea's speech as a specimen of the politeness of the sea-nymph. Nothing (says this polite Frenchman) can be more polite than the language of this new nymph. She gives Æneas to understand that she was turned into a goddess sorely against her own will, and that she had rather still have continued in his service under her original shape.

246. *Dixerat.* Mr. Dryden justly observes, that the transformation of the ships, as violent a piece of machinery as it is, serves here to carry on the main design. These new made divinities not only tell Æneas what had passed in his camp during his absence, and what was the present distress of his besieged people, and that his horsemen whom he had sent by land were ready to join him on his descent, but warn him to provide for battle next day, and foretell him good success; so that this episodical machine is properly part of the great poem; for besides what has been said, they push on his navy with celestial vigour, that it might reach the port more speedily, and effect a landing with greater ease and success.

250. *Animos tamen omine tollit*, i. e. Raises the spirits of his men (as verse 268. *ultro animos tollit dictis*); not is raised or animated by the omen himself, as Dr. Trapp has it.

252. *Idæa.* Cybele, the mother, who, because she is taken for the earth which sustains cities on its surface, is described with a turreted crown. She is drawn by lions, intimating that as a kind and common mother she is able to govern and tame her most ferocious children.

254. *Propinques*, i. e. *Propinquum* or *præsens reddas*, render it propitious; the neuter verb *propinquo* being here used transitively, after the manner of the Greeks (and like the Hebrew *hithpahel*) as ἵστημι signifies either *sto*, or *stare facio.*

Tantum effatus: et intereà revoluta ruebat
Maturâ jam luce dies, noctemque fugârat.
Principio sociis edicit, signa sequantur,
Atque animos aptent armis, pugnæque parent se.
Jamque in conspectu Teucros habet et sua castra,
Stans celsà in puppi: clypeum tum deinde sinistrâ
Extulit ardentem. Clamorem ad sidera tollunt
Dardanidæ è muris: spes addita suscitat iras:
Tela manu jaciunt. Quales sub nubibus atris
Strymoniæ dant signa grues, atque æthera tranant
Cum sonitu, fugiuntque Notos clamore secundo.
At Rutulo regi ducibusque ea mira videri
Ausoniis: donec versas ad litora puppes
Respiciunt, totumque allabi classibus æquor.
Ardet apex capiti, cristisque à vertice flamma
Funditur, et vastos umbo vomit aureus ignes.
Non secùs ac liquidâ si quando nocte cometæ
Sanguinei lugubrè rubent: aut Sirius ardor,
Ille sitim morbosque ferens mortalibus ægris,
Nascitur, et lævo contristat lumine cœlum.
Haud tamen audaci Turno fiducia cessit
Litora præripere, et venientes pellere terrâ.
Ultrò animos tollit dictis, atque increpat ultrò:
Quod votis optâstis, adest, perfringere dextrâ:
In manibus Mars ipse, viri: nunc conjugis esto
Quisq; suæ tectiq; memor; nunc magna referto

256 Hæc solùm locutus: et interim dies reversa provehebatur lumine jam plena, et expulerat noctem. Primo imperat sociis, *ut* sequantur vexilla et excitent animos ad bella, et accingant se *ad* certamen. Et jam habet præ oculis Trojanos, et munimenta *urbis* suæ, erectus in puppi excelsà: tum posteà 264 extulit lævâ *manu* clypeum fulgentem. Trojani è mœnibus emittunt clamorem ad astra: spes aucta accendit iras; vibrant manibus jacula. Quales grues Strymonis *fluvii* emittunt voces inter nigras nubes, et trajiciunt cœ- 270 lum cum sonitu, et fugiunt Austros *cum* læto clamore. Sed ea *cæperunt* videri mirabilia regi Rutulo et ducibus Italis: donec viderunt naves detortas ad litus, et 275 totum mare appelli *cum* navibus. Conus *galeæ* fulget *è* capite, et splendor spargitur è summitate *per* cristas, et umbo clypei aureus emittit copiosos ignes. Non ali- 280 ter ac si cometæ cruenti aliquando tristè rubescunt per humidam noctem: aut *si* ignis ille Sirius oritur, portendens hominibus malè affectis siccitatem et morbos, et contristat cœlum luce sinistrâ. Tamen non periit audaci Turno spes occupandi litus, et prohibendi terrâ descendentes. Ultrò excitat verbis animos *suorum*, et ultrò adhortatur: O viri, promptum *est* vobis perficere manu, quod cupivistis votis: pugna ipsa *est* in potestate *vestrâ:* jam unusquisque sit memor uxoris et domûs *suæ;* nunc memoret

NOTES.

264. *Nubibus atris.* Clouds black or louring with storm, as is plain from what follows, *Fugiuntque, Notos clamore secundo.*

265. *Strymoniæ.* This comparison of the martial clamour of the Trojans with the cry of cranes is borrowed from Homer, Iliad 3.

So when inclement winters vex the plain
With piercing frosts or thick-descending rain,
To warmer seas the cranes embodied fly,
With noise and order, through the midway sky.
To pigmy nations wounds and death they bring,
And all the war descends upon the wing.
POPE.

Mr. Pope observes, if wit has been truly described to be a similitude of ideas, and is more excellent as that similitude is more surprising, there cannot be a truer kind of wit than what is shown in apt comparisons, especially when composed on such subjects having the least relation to each other in general, have yet some particular that exactly agrees. Of this nature is the simile that Homer has conceived and Virgil adopted.

272. *Cometæ.* Virgil again derives a comparison from his great original, Il. 4. He speaks of Minerva:

Fir'd with the charge, she headlong urg'd her flight,
And shot like lightning from Olympus' height.
As the red comet from Saturnius sent,
To fright the nations with a dire portent,
(A fatal sign to armies on the plain,
Or trembling sailors on the wintry main)
With sweeping glories glides along in air,
And shakes the sparkles from its blazing hair;
Between both armies thus, in open sight,
Shot the bright goddess in a trail of light.

Milton has copied the same, and in the opinion of Wharton, exceeds both Homer and Virgil in sublimity:

——— " Like a comet burn'd
That fires the length of Ophiuchus huge
In th' arctic sky; and from his horrid hair
Shakes pestilence and war."

273. *Sirius ardor.* Sirius or Canicula, a dog-star, whose appearance, as the ancients supposed, always caused great heat on the earth. The term *dog days* is still in use.

279. *Quod optâstis. Tempus* is understood. *Perfringere dextrâ,* Servius observes, is a

prælara gesta et laudes majorum: ultrò objiciamus *nos* ad mare, dum tumultuantur, et primi gressus vacillant exscendentibus. Fortuna auxiliatur audacibus. Dicit hæc: et meditatur secum, quos *possit* ducere adversùs *Æneam*, aut quibus possit committere urbem obsessam. Interèà Æneas emittit pontibus socios ex altis navibus. Multi *incipiunt* quærere refluxum maris tranquillioris, et exponere se *in loca* vadosa per saltum: alii ope remorum. Tarchon contemplatus litora, quâ parte non putat *reperiri* vada, et undæ non sonant allisæ; sed *quâ parte* mare sine offensione advolvitur, æstu tumescente: subitò impellit proras, et orat socios: Nunc, ô turba electa, intendite validos remos: erigite, invehite naves: scindite rostris hanc terram hosticam, et ipsa trabs *ima* aperiat sibi viam: et cùm *semel* arripuero terram, non abnuo lacerare navem in *tali* loco. Quæ talia cùm Tarchon dixisset: socii *cæperunt* erigere *se* in remos, et invehere naves spumosas in litus Latinum: donec rostra attigerunt siccum *locum*, et omnes naves steterunt illæsæ; non tamen navis tua, ô Tarchon. Quippe impacta arenis, dum pendet *ex* inæquali cumulo *earum*, nutabunda, diu suspensa, et *dum* agitat undas, laceratur, et effundit viros in medias aquas quibus fragmenta remorum et scamna subnatantia obstant, et fluctus refluens simul retrahit pedes

Facta, patrum laudes: ultrò occurramus ad undam,
Dum trepidi, egressisq; labant vestigia prima.
Audentes fortuna juvat.
Hæc ait: et secum versat, quos ducere contrà,
Vel quibus obsessos possit concredere muros.
Interèà Æneas socios de puppibus altis
Pontibus exponit. Multi servare recursus
Languentis pelagi, et brevibus se credere saltu;
Per remos alii. Speculatus litora Tarchon,
Quà vada non sperat, nec fracta remurmurat unda,
Sed mare inoffensum crescenti allabitur æstu,
Advertit subitò proras: sociosque precatur:
Nunc, ô lecta manus, validis incumbite remis:
Tollite, ferte rates: inimicam findite rostris
Hanc terram, sulcumque sibi premat ipsa carina.
Frangere nec tali puppim statione recuso,
Arreptâ tellure semel. Quæ talia postquam
Effatus Tarchon: socii consurgere tonsis,
Spumantesque rates arvis inferre Latinis:
Donec rostra tenent siccum: et sedêre carinæ
Omnes innocuæ; sed non puppis tua, Tarchon.
Namque inflicta vadis dorso dum pendet iniquo,
Anceps sustentata diu, fluctusque fatigat,
Solvitur, atque viros mediis exponit in undis:
Fragmina remorum quos et fluitantia transtra
Impediunt, retrahitque pedes simul unda relabens.
Nec Turnum segnis retinet mora, sed rapit acer
Totam aciem in Teucros, et contrà in litore sistit.
Signa canunt: primus turmas invasit agrestes
Æneas, omen pugnæ: stravitque Latinos,
Occiso Therone: virûm qui maximus ultrò
Æneam petit. Huic gladio, perque ærea suta,
Per tunicam squalentem auro, latus haurit apertum.
Inde Lycam ferit, exsectum jam matre peremptâ,
Et tibi, Phœbe, sacrum: casus evadere ferri
Quòd licuit parvo. Nec longè Cissea durum,
Immanemque Gyam, sternentes agmina clavâ,

allabentium. Nec pigra mora retardat Turnum: sed promptus ducit universum exercitum contra Trojanos, et ex adverso stat in litore. Signa insonant: Æneas primus aggreditur agmina rustica, *quod fuit* initium prælii: et dejicit Latinos, interfecto Therone: qui hominum maximus primus tendit *in* Æneam. *Æneas* ense pervadit huic latus perfossum, per loricam asperam auro, et per textus æreos *clypei*. Inde occidit Lycam, excisum *è* matre jam mortuâ, et dicatum tibi, ô Apollo: quòd *adhuc* infans potuisset evadere periculum ferri. Nec procul stravit morte asperum Cissæum, et grandem Gyam, vastantes clavâ turmas.

NOTES.

military phrase, and imports *fortiter facere*, to exert the resistless force, as it were, of your right hand, to crush and beat down all before you.

286. *Obsessos concredere muros.* Literally, to whom commit the besieged walls.

290. *Per remos alii.* The whole of this description is extremely concise. Others by oars, viz. get on shore.

299. *Tonsis*, i. e. *remis.* See Æn. VII. 28.

304. *Fluctusque fatigat.* Servius explains it, *fluctus fatigat navim;* Ruæus *navis fatigat fluctus.*

310. *Turmas—agrestes.* By these we are to understand men levied in the country by the Latins. These were much better soldiers than the militia raised in towns. The army of the Latins was made up in a hurry, and did not consist of regular troops.

Dejecit leto. Nihil illos Herculis arma,
Nil validæ juvêre manus, genitorque Melampus,
Alcidæ comes, usque graves dum terra labores
Præbuit. Ecce Pharo, voces dum jactat inertes,
Intorquens jaculum, clamantis sistit in ore.
Tu quoque flaventem primâ lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cydon:
Dardaniâ stratus dextrâ, securus amorum,
Qui juvenum tibi semper erant, miserande, jaceres:
Ni fratrum stipata cohors foret obvia, Phorci
Progenies: septem numero, septenaque tela
Conjiciunt: partim galeâ clypeoque resultant
Irrita, deflexit partim stringentia corpus
Alma Venus. Fidum Æneas affatur Achaten:
Suggere tela mihi (non ullum dextera frustrâ
Torserit in Rutulos) steterunt quæ in corpore Graiûm
Iliacis campis. Tum magnam corripit hastam,
Et jacit: illa volans clypei transverberat æra
Mæonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextrâ: trajecto missa lacerto
Protinùs hasta fugit, servatq; cruenta tenorem;
Dexteraq; ex humero nervis moribunda pependit.
Tum Numitor, jaculo fratris de corpore rapto,
Æneam petiit: sed non et figere contrà
Est licitum, magnique femur perstrinxit Achatæ.
Hìc Curibus, fidens primævo corpore, Clausus
Advenit, et rigidâ Dryopen ferit eminùs hastâ
Sub mentum graviter pressâ, pariterque loquenti
Vocem animamq; rapit trajecto gutture: at ille
Fronte ferit terram, et crassum vomit ore cruorem.
Tres quoq; Threïcios, Boreæ de gente supremâ:
Et tres, quos Idas pater et patria Ismara mittit,
Per varios sternit casus. Occurrit Halesus,
Auruncæque manus: subit et Neptunia proles,
Insignis Messapus equis: expellere tendunt
Nunc hi, nunc illi: certatur limine in ipso
Ausoniæ. Magno discordes æthere venti
Prælia ceu tollunt, animis et viribus æquis:

Nihil prôfuerunt illis arma Herculis, nihil robustæ manus, et pater Melampus, socius Herculis quamdiu terra proposuit *Herculi* difficiles labores. Ecce vibrans telum in Pharum, dum is emittit stolida verba, defigit *illud* in ore vociferantis. Tu etiam, ô miser Cydon, dum perditus insequeris Clytium, flavum genis *ob* primorem barbam, novum amicum *tuum*, jacuisses dejectus manu Trojanâ, non solicitus *de* amoribus juvenum qui tibi erant semper *cordi:* nisi densa turma fratrum, proles Phorci, fuisset obvia *Æneæ:* numero septem *sunt*, et vibrant septem tela: *sed ea* partim *è* casside et clypeo resiliunt inania, partim mater Venus divertit *ea* contingentia corpus *Æneæ*. Æneas alloquitur fidelem Achaten: subministra mihi arma, quæ in arvis Trojanis fixa *sunt* in corporibus Græcorum: nullum *telum ex iis* dextera vibrabit incassùm in Rutulos. Tum apprehendit ingentem hastam, et vibrat: illa volans transfodit æra scuti Mæonis, et penetrat simul loricam cum pectore. Alcanor frater auxiliatur illi, et sustinet dextrâ fratrem cadentem: hasta *jam* vibrata continuò pervadit transfosso brachio, et sanguinolenta servat impetum: et dextra *Alcanoris* languens nervis pependit ex humero. Tunc Numitor telo extracto è corpore fratris appetiit Æneam: sed non permissum est vicissim etiam *eum* vulnerare, at delibavit femur magni Achatæ. Tunc Clausus confidens juvenili corpore venit è Curibus, et procul lædit Dryopen rigenti hastâ durè inflictâ sub mentum, et simul aufert loquenti vocem et spiritum transfosso jugulo: ille autem verberat fronte tellurem, et effundit ore spissum sanguinem. Dejicit etiam per varios modos tres Thracas, de sublimi stirpe Boreæ; et tres quos pater Idas et patria *urbs* Ismara misit *ad bellum*. Halesus occurrit, et turmæ Auruncæ: occurrit et progenies Neptuni Messapus conspicuus equis: modò hi, modò illi conantur expellere: pugnatur in ipso ingressu Italiæ. Quemadmodum venti oppositi excitant pugnas in spatioso aëre, paribus animis, et viribus:

NOTES.

319. *Herculis arma;* a club, from the trunk of a hard tree.

324. *Flaventem primâ lanugine malas.* Literally, Having his cheeks shaded yellow with the first down.

326. *Securus amorum*, regardless of loves. So Æn. I. 343:

"Securus amorum, Germanæ."

334. *Steterunt, &c.* Literally, Which stood in the bodies of the Greeks.

350. *Boreæ de gente.* These words may have two significations, namely, that these three first Thracians were of the divine family of Boreas, that is to say, sons of Zethus or Calais, who were the offspring of Boreas and Orythya; but my interpretation is the most simple, namely, that these three brothers were of the most northern part of Thrace where Boreas reigns.

CATROU.

351. *Ismara*, plur. (or as Ruæus thinks, sing.) a rugged mountain of Thrace, co-

non cedit mare *ipsis*, non nubes, non ipsi *venti* inter se; diu dubium *est* prælium, manent obluctantes contra omnia. Non aliter agmina Trojana, et agmina Latina congrediuntur: pes hæret pedi, et vir spissus viro. Sed ab aliâ parte, quâ torrens latè disjecerat lapides contortos, et arbores evulsas è ripis: postquam Pallas conspexit Arcadas, non assuetos incurrere agmine pedestri, objicere terga Latino persequenti: quandoquidem difficilis natura loci coëgit *eos* descendere *ex* equis: modò precibus, modò dictis asperis inflammat virtutem *illorum*, quod solum supererat *in* rebus angustis. Quò fugitis, ô socii? per vos *ipsos*, et per generosa gesta *vestra;* per nomen Evandri regis, et relatas victorias, et meam expectationem, quæ nunc surgit æmula gloriæ paternæ, ne committite *vos* fugæ: via *est* aperienda inter hostes, quâ *parte* multitudo illa hominum spississima premit *nos:* nobilis patria hâc vocat vos, et ducem Pallanta. Nulli Dii urgent *nos*, mortales urgemur ab hoste mortali: *sumus* nobis *tot* manus et animæ, *quot illis.* Ecce mare coërcet nos magno obstaculo aquarum: jam terra deficit fugæ: an adibimus mare, an Trojam? Dixit hæc, et medius irruit in hostes confertos. Lagus occurrit primùm

Non ipsi inter se, non nubila, non mare cedit:
Anceps pugna diu, stant obnixi omnia contra.
Haud aliter Trojanæ acies, aciesque Latinæ
Concurrunt: hæret pede pes, densusque viro vir.
At parte ex aliâ, quâ saxa rotantia latè
Intulerat torrens, arbustaque diruta ripis:
Arcadas, insuetos acies inferre pedestres,
Ut vidit Pallas Latio dare terga sequaci:
Aspera queis natura loci dimittere quando
Suasit equos: unum quod rebus restat egenis,
Nunc prece, nunc dictis virtutem accendit amaris.
Quò fugitis socii? per vos, et fortia facta;
Per ducis Evandri nomen, devictaque bella,
Spemque meam, patriæ quæ nunc subit æmula laudis,
Fidite ne pedibus: ferro rumpenda per hostes
Est via, quâ globus ille virûm densissimus urget:
Hâc vos et Pallanta ducem patria alta reposcit.
Numina nulla premunt: mortali urgemur ab hoste
Mortales: totidem nobis animæq; manusque.
Ecce, maris magno claudit nos objice pontus:
Deest jam terra fugæ: pelagus, Trojamne petemus?
Hæc ait, et medius densos prorumpit in hostes.
Obvius huic primùm fatis adductus iniquis
Fit Lagus: hunc, magno vellit dum pondere saxum,
Intorto figit telo, discrimina costis
Per medium quâ spina dedit: hastamque receptat
Ossibus hærentem. Quem non super occupat Hisbon,
Ille quidem hoc sperans: nam Pallas antè ruentem,
Dum furit, incautum, crudeli morte sodalis,
Excipit: atq; ensem tumido in pulmone recondit.
Hinc Helenum petit, et Rhœti de gente vetustâ
Anchemolum, thalamos ausum incestare novercæ.
Vos etiam gemini Rutulis cecidistis in arvis,

obvius illi, attractus fatis adversis: dum *hìc* attollit saxum vasti ponderis, *Pallas* occidit eum immissâ hastâ, quâ *parte* spina facit divortium costarum per medium *dorsi:* et retrahit hastam infixam ossibus. Hisbon non intercipit illum *Pallanta* in *hoc opere*, quamvis ille hoc speraret. Nam Pallas priùs intercipit irrumpentem, improvidum, dum furit *ob* mortem asperam socii: et occultat gladium in pulmone turgido. Deinde invadit Helenum, et Anchemolum è veteri familiâ Rhœti, ausum constuprare cubile novercæ. Vos quoque gemini *fratres* occidistis in campis Rutulis,

NOTES.

vered with vines and olives, near Hebrus, with a town of the same name. Its wines are excellent. The word Ismarius is indiscriminately used for a Thracian.

359. *Stant obnixi.* Pierius found *obnixa* in all the ancient manuscripts he consulted.

361. *Pede pes.* Servius says, for *pedi.*

362. *Saxa rotantia.* Passively for *rotata*, as Georg. I. 163. *volventia plaustra* for *voluta.*

363. *Arbusta.* Not small trees, but places thick with trees.

371. *Spemque meam.* When my father shall have returned home from all his battles a conqueror, I, emulous of his glory, hope to return a conqueror too.

378. *Pelagus, &c.* All the commentators explain the passage in the same way as Dr. Trapp understands it, namely, Shall we repair to Troy, or shall we plunge into the sea? meaning that both are equally impossible. But we rather take this to be the meaning: We must either do the one or the other; we must either plunge into the sea, or face our foes, and cut our way through the ranks to Troy; that is, to the camp of Troy, which we are come to relieve from siege.

383. *Receptat.* This word, as Servius observes, expresses the difficulty of recovering his spear; it stuck so fast that it took some time to draw it out.

387. *In pulmone.* Virgil by no means equals Homer in the variety of wounds and modes of dying.

Daucia, Laride Tymberque, simillima proles,
Indiscreta suis, gratusque parentibus error:
At nunc dura dedit vobis discrimina Pallas.
Nam tibi, Tymbre, caput Evandrius abstulit ensis:
Te decisa suum, Laride, dextera quærit:
Semianimesque micant digiti, ferrumq; retractant.
Arcadas accensos monitu, et præclara tuentes
Facta viri, mixtus dolor et pudor armat in hostes.
Tum Pallas bijugis fugientem Rhœtea præter
Trajicit: hoc spatium, tantumque moræ fuit Ilo.
Ilo namq; procul validam direxerat hastam:
Quam medius Rhœteus intercipit, optime Teuthra,
Te fugiens, fratremque Tyren: curruque volutus
Cædit semianimis Rutulorum calcibus arva.
Ac velut optatò, ventis æstate coortis,
Dispersa immittit sylvis incendia pastor:
Correptis subitò mediis, extenditur unà
Horrida per latos acies Vulcania campos:
Ille sedens victor flammas despectat ovantes.
Non aliter sociûm virtus coit omnis in unum,
Teque juvat, Palla. Sed bellis acer Halesus
Tendit in adversos, seque in sua colligit arma.
Hic mactat Ladona, Pheretaque, Demodocumque:
Strymonio dextram fulgenti diripit ense,
Elatam in jugulum: saxo ferit ora Thoantis,
Ossaque dispergit cerebro permixta cruento.
Fata canens sylvis genitor celârat Halesum:
Ut senior leto canentia lumina solvit;
Injecere manum Parcæ, telisque sacrârunt
Evandri: quem sic Pallas petit antè precatus:
Da nunc, Tybri pater, ferro, quod missile libro,
Fortunam atque viam duri per pectus Halesi:
Hæc arma exuviasque viri tua quercus habebit.
Audiit illa Deus: dum texit Imaona Halesus,

Laride et Tymber, soboles Dauci, *quæ erat* simillima, et indistincta suis parentibus et *causa* jucundi erroris. Sed Pallas nunc posuit crudelia discrimina *inter vos*. Nam gladius Evandri *filii* abscidit tibi caput, ô Tymber: dextra *manus* amputata quærit te suum, ô Larides: et digiti moventur semimortui, et motant gladium. Dolor junctus pudori excitat in hostem Arcades inflammatos monitis, et videntes egregia gesta ducis. Tunc Pallas confodit Rhœteum fugientem ulteriùs *equis* binis jugo *alligatis:* tantundem spatii et moræ fuit Ilo *ad mortem*. Nam *Pallas* intenderat eminûs *in* Ilum hastam robustam: quam Rhœteus medius excepit, fugiens te, fortissime Teuthra, et fratrem *tuum* Tyren: et excussus è curru semimortuus ferit talis agros Rutulorum. Et sicut *per* æstatem ventis subortis ex voto pastor defundit *in* sylvis sparsa incendia: continuò correptis mediis *sylvis* horrenda vis Vulcani funditur simul in vastos agros: ille verò *pastor* sedens voti compos aspicit ignes exultantes. Non aliter vis tota sociorum colligitur in unum, et adjuvat te, ô Palla. At Halesus ardens bello currit contra oppositos, et convolvit se in arma sua. Hic interficit Ladonem et Phereta, et Demodocum: abscindit Strymonio splendente gladio dextram erectam in guttur *suum:* vulnerat lapide frontem Thoantis, et diffindit ossa mista cerebro sanguinolento. Pater *Halesi* prædicens futura occultaverat Halesum in sylvis: postquam senex dissolvit morte oculos seniles, Parcæ miserunt manus in *Halesum*, et addixerunt *eum* armis Evandri. Pallas aggreditur illum, sic priùs precatus: O pater Tybri, da nunc felicem *exitum*, et viam per pectus fortis Halesi, telo, quod libro volatile: quercus tua feret hæc arma et spolia hominis. Deus *Tybris* exaudivit illa *verba*. Dum Halesus tegit Imaona,

Substitit Æneas, et se collegit in arma,
Poplite subsidens.

NOTES.

394. *Tymbre.* The words Tymber and Tymbrus are both used; like Evander and Evandrus.

402. *Teuthra.* Teuthras, Teuthræ: as Æneas, Æneæ: vocative in *a*. Tyren, Tyres, Tyræ, as Anchises, Anchisæ: accusative in *en*.

408. *Acies Vulcania.* This conveys a lively idea of a devouring conflagration that rages without control, and still multiplies its forces in its progress, like an army pouring in troops after troops.

409. *Ovantes.* Overpowering, triumphant.

412. *Seque in sua colligit arma*, i. e. Stoops and contracts his body behind the covert of his armour, particularly his buckler, as Æn. XII. 491.

413. *Phereta.* Pheres, Pheretis; as Dares, Daretis, accusative in *a*.

418. *Solvit.* Breaks the eye-strings,—*canentia*, the eyes swimming in death, and casting up their white.

419. *Parcæ.* Virgil here alludes to two customs, the one belonging to the civil law, and the other to the pontifices. By the words *injecere manum parcæ* we are to understand what the lawyers signify by the *manûs injectio*, that is, seizing or taking possession. The *telis sacrârunt* alludes to the practice of the pontifices when they destined a victim to the altar. CATROU.

offert miser jaculo Arcadico pectus indefensum. Sed Lausus, *qui erat* magna pars belli, non permittit exercitum terreri nece tanti hominis. Primus interficit Abantem adversum, *qui erat* difficultas et firmamentum pugnæ. Soboles Arcadiæ cæditur, Tusci cæduntur: et vos, Trojani, corpora *quæ* Græci *non potuerant* perdere. Exercitus miscentur, paribus ductoribus, et viribus: ultimi comprimunt multitudinem *pugnantium:* nec multitudo permittit expediri arma et manus. Hinc Pallas imminet et urget; illinc Lausus *ex* adverso: nec ætas valdè distat: pulchrâ *erant* specie; sed sors negaverat illis regressum in patriam. Tamen rex vasti cœli non passus *est* illos certare inter se: mox sua funera destinata *sunt* illis sub hoste nobiliore. Interim soror benevola *Turni* admonet Turnum, qui trajicit celeri curru mediam turbam, *ut* auxilietur Lauso. Postquam aspexit socios, *ait:* Tempus *est* recedendi à prælio, ego solus irruo in Pallanta, Pallas debetur mihi soli: optarem, *ut* ipse *ejus* pater *hìc* esset præsens. Dixit hæc, et socii recesserunt è campo præscripto. Sed juvenis *Pallas*, tum *ob* recessum Rutulorum, tum admiratus jussa imperiosa, obstupet *fixus* in Turno: et versat oculos per magnum corpus *illius*, et circuit omnia fero aspectu, et talibus dictis respondet adversùs verba regis: Ego mox prædicabor, aut *propter* direptas magnificas exuvias, aut *propter* necem illustrem: genitor *meus* paratus est utrique fortunæ: abstine minis. Locutus prodit in medium campum. Sanguis frigidus concurrit Arcadibus circa cor.

Arcadio infelix telo dat pectus inermum,
At non cæde viri tantâ perterrita Lausus,
Pars ingens belli, sinit agmina. Primus Abantem
Oppositum interimit, pugnæ nodumq; moramque.
Sternitur Arcadiæ proles, sternuntur Etrusci:
Et vos, ô Graiis imperdita corpora, Teucri.
Agmina concurrunt, ducibusque et viribus æquis:
Extremi addensent acies: nec turba moveri
Tela manusque sinit. Hinc Pallas instat et urget;
Hinc contrà Lausus: nec multùm discrepat ætas:
Egregii formâ; sed queis fortuna negârat
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi:
Mox illos sua fata manent majore sub hoste.
Intereà soror alma monet succurrere Lauso
Turnum, qui volucri curru medium secat agmen.
Ut vidit socios: Tempus desistere pugnâ,
Solus ego in Pallanta feror, soli mihi Pallas
Debetur: cuperem, ipse parens spectator adesset.
Hæc ait: et sccii cesserunt æquore jusso.
At Rutulûm abscessu juvenis, tum jussa superba
Miratus, stupet in Turno: corpusq; per ingens
Lumina volvit, obitque truci procul omnia visu,
Talibus et dictis it contra dicta tyranni:
Aut spoliis ego jam raptis laudabor opimis,
Aut leto insigni: sorti pater æquus utriq; est:
Tolle minas. Fatus medium procedit in æquor.
Frigidus Arcadibus coit in præcordia sanguis.

NOTES.

426. *Cæde viri tantâ.* Most expositors make this another hypallage for *cæde viri tanti;* but it is much more natural to understand it of the great havoc made by Pallas.

433. *Pallas instat et urget.* It was natural for the reader to think that these two young princes, being so equally matched and now so near together, must meet and fight. The poet shows us that he was not unmindful of this, and so starts this idea, but passes to quite a different one, and gives us a hint of what would be the fate of them both. This is extremely ingenious and judicious; first causing in the mind, that which never fails to please it, vicissitude and surprise; secondly, showing the art of the poet in telling us what he could have done though he does it not. It may be observed too that it was more of glory to these two youthful heroes to be slain as they were, by enemies so far superior to themselves, than for either to have killed the other; or for both to have been killed by each other. Not to mention the beautiful use which the poet afterwards makes of their death. TRAPP.

439. *Soror alma.* The sister of Turnus. She heard with contempt the addresses of Jupiter, or, according to others, she was not unfavourable to his passion: so that the god rewarded her with immortality. She was afterwards changed into a fountain of the same name near Numicus, falling into the Tiber. The waters of that fountain were used in sacrifices, and particularly in those of Vesta. They had power to heal diseases.

441. *Tempus, &c.* Here *inquit* is omitted, with a view of showing haste.

445. *Rutulûm abscessu;* that is *propter abscessum.*

449. *Spoliis opimis.* These were the richest spoils, particularly those which one general took from another.

450. *Sorti pater æquus utrique est.* This is in answer to what Turnus vaunting had said,

——— Cuperem, ipse parens spectator adesset,

and determines *pater* to mean Evander, the father of Pallas.

Desiluit Turnus bijugis, pedes apparat ire
Cominùs: utque leo, speculâ cùm vidit ab altâ
Stare procul campis meditantem prælia taurum,
Advolat: haud alia est Turni venientis imago.
Hunc ubi contiguum missæ fore credidit hastæ,
Ire prior Pallas, si quâ fors adjuvet ausum,
Viribus imparibus: magnumq; ita ad æthera fatur:
Per patris hospitium, et mensas quas advena adisti,
Te precor, Alcide, cœptis ingentibus adsis:
Cernat semineci sibi me rapere arma cruenta,
Victoremque ferant morientia lumina Turni.
Audiit Alcides juvenem, magnumque sub imo
Corde premit gemitum, lachrymasq; effudit inanes.
Tum genitor natum dictis affatur amicis:
Stat sua cuique dies, breve et irreparabile tempus
Omnibus est vitæ; sed famam extendere factis,
Hoc virtutis opus. Trojæ sub mœnibus altis
Tot nati cecidere Deûm: quin occidit unà
Sarpedon, mea progenies: etiam sua Turnum
Fata vocant, metasque dati pervenit ad ævi.
Sic ait, atque oculos Rutulorum rejicit arvis.
At Pallas magnis emittit viribus hastam,
Vaginâque cavâ fulgentem diripit ensem.
Illa volans, humeris surgunt quâ tegmina summa,
Incidit: atque viam clypei molita per oras,
Tandem etiam magno strinxit de corpore Turni.
Hìc Turnus ferro præfixum robur acuto
In Pallanta diu librans jacit, atque ita fatur:
Aspice, num magè sit nostrum penetrabile telum.
Dixerat: ac clypeum, tot ferri terga, tot æris,
Cùm pellis toties obeat circumdata tauri,
Vibranti cuspis medium transverberat ictu,
Loricæque moras et pectus perforat ingens.
Ille rapit calidum frustrà de vulnere telum:
Unâ eâdemque viâ sanguisq; animusq; sequuntur.
Corruit in vulnus: sonitum supèr arma dedêre:

Turnus descendit *ex equis* duobus jugo *alligatis*, parat pedes accedere propiùs: et quemadmodum leo accurrit, quando è sublimi speculâ conspexit taurum cogitantem pugnas stare longè in agris: non alia est species Turni appropinquantis. Pallas, quando existimavit fore, *ut* ille *posset* tangi hastâ vibratâ, *cœpit* primus irruere, robore inæquali, *explorans* an sors aliquando faveret incepto, et sic loquitur ad cœlum magnum: O Alcide, oro te, per hospitalitatem mei patris, et mensas *quibus* exceptus fuisti peregrinus, auxiliare magnis inceptis *meis: Turnus* videat me auferre sibi moribundo arma sanguinolenta, et oculi exanimes Turni patiantur *me* victorem. Hercules audivit juvenem, et comprimit sub profundo corde magnum dolorem, et emisit lachrymas inutiles. Tunc pater *Hercules* alloquitur filium verbis mitibus: Dies fixa est unicuique sua, spatium vitæ est omnibus angustum et immutabile: sed augere gloriam gestis, hic *est* affectus virtutis. Tot filii Deorum occiderunt circa muros sublimes Trojæ: quin simul Sarpedon occidit, meus filius: etiam fata sua reposcunt Turnum, et accedit ad terminum vitæ concessæ. Sic dixit, et retulit oculos ad campos Rutulorum. Pallas autem librat hastam magno robore, et educit gladium splendidum è vaginâ cavâ. *Hasta* illa volans pervenit, quà suprema armatura humerorum erigitur: et aperiens *sibi* aditum *per* extremitatem clypei, denique libavit etiam de magno corpore Turni. Tunc Turnus diu quatiens immittit in Pallanta lignum armatum ferro acuto, et sic loquitur: Vide, an telum meum meliùs penetret. Dixerat: mucro autem *teli* perfodit ictu coruscante medium clypeum: quamvis tot laminæ ferri, tot æris, corium tauri toties circumplicatum ambiat *eum:* et pervadit moras thoracis, et magnum pectus. Ille *Pallas* incassùm extrahit è plagâ telum calidum: sanguis atque anima exeunt unâ et eâdem viâ. Concidit super plagam: arma ediderunt sonitum super *eum:*

NOTES.

454. *Speculâ.* A high spot of ground, whence the prospect all around might be viewed.

473. *Oculos.* Not, as Ruæus says, *ad campos*, but *à campis.* Catrou remarks, that Jupiter, in turning his eyes from the field of battle, shows that he will espouse neither party, Trojan or Rutulian; according to his promise, but, as Wharton well observes, is not this promise afterwards broken? He sends down a fury (book xii.) to terrify Turnus. Is not this espousing the cause of the Trojans? Trapp says, that he turned his eyes away that he might not see a death which he would have prevented, but was not able.

482. *Tot ferri terga.* Literally, so many hides of iron; because the bulls' hides were stuck full of iron or brass nails.

485. *Ingens* may be here taken adverbially, as Æn. IX. 709:

Et clypeum super intonat ingens.

et moriens mordet ore sanguinolento terram inimicam. Turnus incumbens super illum, ait: Arcades, reportate memores hæc mea verba Evandro: remitto *ipsi* Pallanta, qualem meruit *remittì:* quæcumque est gloria sepulchri, quodcumque solatium inhumationis: *hoc* concedo: non constabunt illi exiguo *pretio* hospitia data Æneæ. Et locutus talia, compressit pede sinistro mortuum: auferens grande pondus baltei, et crimen *in eo* pictum: *quod erat*, turba juvenum turpiter occisa per noctem conjugalem, et cubilia sanguinolenta: quæ doctus Eurytion sculpserat multo auro: quo spolio *potitus* Turnus jam triumphat et lætatur. O mens hominum ignara fati, et casûs venturi, et servandæ modestiæ in fortunâ prosperâ! tempus adveniet Turno, cùm optabit emptum ingenti *pretio*, *ut nunquam* tetigisset Pallanta: et cùm detestabitur ista spolia *et istum* diem. At socii *Pallantis* densati multis lamentis et fletibus reportant Pallanta impositum clypeo. O *Palla* redituro ad patrem, magne ejus dolor, luctus, et honor! hæc prima dies exposuit te bello, hæc eadem

Et terram hostilem moriens petit ore cruento.
Quem Turnus super assistens:
Arcades, hæc, inquit, memores mea dicta referte
Evandro: qualem meruit, Pallanta remitto.
Quisquis honos tumuli, quicquid solamen humandi est,
Largior: haud illi stabunt Æneïa parvo
Hospitia. Et lævo pressit pede, talia fatus,
Exanimum: rapiens immania pondera baltei,
Impressumque nefas (unâ sub nocte jugali
Cæsa manus juvenum fœdè, thalamique cruenti)
Quæ bonus Eurytion multo cœlaverat auro:
Quo nunc Turnus ovat spolio gaudetq; potitus.
Nescia mens hominum fati sortisque futuræ,
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno cùm optaverit emptum
Intactum Pallanta; et cùm spolia ista diemque
Oderit. At socii multo gemitu lachrymisque
Impositum scuto referunt Pallanta frequentes.
O dolor, atque decus magnum rediture parenti!
Hæc te prima dies bello dedit, hæc eadem aufert:
Cùm tamen ingentes Rutulorum linquis acervos.
Nec jam fama mali tanti, sed certior auctor
Advolat Æneæ: tenui discrimine leti
Esse suos, tempus versis succurrere Teucris.
Proxima quæq; metit gladio, latumq; per agmen
Ardens limitem agit ferro: te, Turne, superbum
Cæde novâ quærens. Pallas, Evander, in ipsis
Omnia sunt oculis: mensæ, quas advena primas
Tunc adiit, dextræque datæ. Sulmone creatos

eripit: tamen postquam reliquisti magnos cumulos Rutulorum. Nec jam rumor, sed certus nuncius tantæ calamitatis, accurrit ad Æneam: suos parùm distare ab exitio: tempus esse opem ferendi Teucris fugatis. *Æneas* cædit ense vicina omnia, et furens facit *sibi* ferro viam per latam turbam: quærens te, Turne, ferocientem novâ strage. Pallas, Evander, omnia versantur Æneæ, ante ipsos oculos: *imprimis* mensæ quas primas externas tum adivit, et dexteræ junctæ. Illîc capit vivos quatuor juvenes, natos Sulmone;

NOTES.

497. *Unâ sub nocte, &c.* The story of the fifty Danaids who murdered their husbands the first night.

501. *Nescia mens.* Thus Homer of Chromias and Aretus:

In vain, brave youths, with glorious hopes ye burn,
In vain advance, not fated to return.

These beautiful anticipations, says Pope, are frequent in the poets, who affect to speak in the character of prophets and men inspired with the knowledge of futurity. So Tasso, Canto 12.

O vanity of man's unstable mind,
Puff'd up with every blast, with friendly wind!
Why joy'st thou wretch, O what shall be thy gain,
What trophy this the bold Tancredi rears
Thine eyes shall shed (in case thou be not slain)
For every drop of blood a sea of tears.

FAIRFAX.

Milton puts into the mouth of Eve an apostrophe of the like kind upon her leaving Adam before she met the serpent:

——— She to him engag'd
To be return'd by noon amid the bow'r,
And all things in best order, to invite
Noontide repast, or afternoon repose;
O much deceiv'd, much failing, hapless Eve!
Thou never from that hour in Paradise
Found'st either sweet repast, or sound repose.

503. *Turno tempus erit, &c.* Literally, To Turnus the time will come when he shall wish he had purchased at a great price the not having touched Pallas.

507. *O dolor*, i. e. *O (Palla qui es) redituras magnus dolor, &c.* This is an exclamation of the poet according to Minelius, or of the companions bearing away the dead body; particularly with a view to the grief of the old Evander when he should be acquainted with the death of his son.

Quatuor hìc juvenes, totidem, quos educat Ufens,
Viventes rapit: inferias quos immolet umbris,
Captivoq; rogi perfundat sanguine flammas.
Inde Mago procul infensam cùm tenderet hastam;
Ille astu subit, ac tremebunda supervolat hasta:
Et genua amplectens effatur talia supplex:
Per patrios manes, et spes surgentis Iüli,
Te precor, hanc animam serves natoq; patrique.
Est domus alta: jacent penitùs defossa talenta
Cœlati argenti: sunt auri pondera facti
Infectique mihi: non hìc victoria Teucrûm
Vertitur: haud anima una dabit discrimina tanta.
Dixerat: Æneas contrà cui talia reddit,
Argenti atque auri memoras quæ multa talenta,
Gnatis parce tuis: belli commercia Turnus
Sustulit ista prior, jam tum Pallante perempto.
Hoc patris Anchisæ manes, hoc sentit Iülus.
Sic fatus, galeam lævâ tenet, atque reflexâ
Cervice orantis capulo tenus abdidit ensem.
Nec procul Æmonides, Phœbi Triviæq; sacerdos,
Infula cui sacrâ redimibat tempora vittâ:
Totus collucens veste atque insignibus armis.
Quem congressus agit campo, lapsumq; superstans
Immolat, ingentique umbrâ tegit: arma Serestus
Lecta refert humeris, tibi, rex Gradive, trophæum.
Instaurant acies, Vulcani stirpe creatus

totidem, quos Ufens alebat: quos mactet in sacrificium umbris *Pallantis*, et *ut* riget cruore captivorum ignes busti. Deinde cùm longè intentaret inimicam hastam Mago: ille dolo supposuit se, et hasta tremens supervolavit: et *Magus* amplectens genua loquitur talia supplex: Oro te per animam patris *tui*, et *per* spes *tuas de* Iülo crescente: serva hanc vitam *meam* et patri et *mihi* filio. Est mihi domus sublimis: jacent intimè infossa talenta argenti signati: sunt pondera auri elaborati et non elaborati: victoria Trojanorum non hìc continetur: vita unica non exponet *vos* tantis periculis. Dixerat: Æneas adversùm respondet illi talia: Serva tuis filiis talenta illa plurima auri et argenti, quæ narras: Turnus jam antè occiso Pallante abstulit prior ista belli pacta. Hoc *sentit* anima patris Anchisæ, hoc sentit Iülus. Sic locutus, corripit sinistrâ *manu* cassidem *ejus*, et condidit gladium usque ad capulum *in* cervice retortâ deprecantis.

Nec *erat* longè Æmonides, sacerdos Apollinis ac Dianæ, totus resplendens veste et armis conspicuis: cui infula cingebat caput tæniis. *Æneas* aggressus illum persequitur *in* campo, et incumbens lapso mactat *eum*, et opprimit magnis tenebris. Serestus reportat humeris arma *ejus* collecta, trophæum *futurum* tibi, ô Mars rex *belli*. Cæculus natus è stirpe Vulcani,

NOTES.

524. *Per patrios manes.* Thus Adrastus in Homer supplicates Agamemnon; Book 6. Iliad:

Oh spare my youth, and for the life I owe
Large gifts of price my father shall bestow;
When fame shall tell that not in battle slain
Thy hollow ships his captive son detain;
Rich heaps of brass shall in thy tent be told,
And steel well temper'd and persuasive gold. POPE.

Virgil has beautifully improved upon the Greek poet. Nothing, says Mr. Pope, can be a more artful piece of address, than the first lines of this supplication, if we consider the character of Æneas to whom it was made, *per patrios manes:*

By thy dead father's shade, thy suppliant spare!
By all the hopes of thy surviving heir!
Preserve, victorious prince, this life alone
To glad a longing father and a son.
PITT.

527. *Auri facti*, signifies gold wrought into vases, statues, &c. *Infecti* is bullion.

536. *Capulo tenus abdidit ensem.* Virgil had Homer in view. Those lines of the prayer, where he offers a ransom, are translated from Adrastus. Both the prayer and answer Æneas makes when he refuses him mercy are very much heightened and improved. They also receive a great addition to their beauty and propriety from the occasion on which he inserts them. Young Pallas is just killed, and Æneas, seeking to be revenged on Turnus, meets this Magus. While nothing can be more artful than the first lines of this supplication, nothing can exceed the closeness and fulness of that reply to it:

———Belli commercia Turnus
Sustulit ista prior, &c.

This removes the imputation of cruelty from Æneas, which had less agreed with his character than it does with Agamemnon's, whose reproof to Menelaus in this place is not unlike that of Samuel to Saul for not killing Agag. POPE.

538. *Infula vittâ.* The *infula* was a sort of diadem worn by priests and illustrious persons; The *vitta* was the label or fillet that hung down from it on each side.

et Umbro ortus è montibus Marsorum, novant certamen. Æneas adversùm sævit. Absciderat ense *manum* sinistram Anxuris, et ferro totum ambitum clypei. Ille cecinerat aliquid magnum, et putaverat virtutem adfuturam incantamento, et fortè tollebat animum *ad* cœlum, et promiserat sibi capillos albos et prolixam vitam. Tarquitus, quem Nympha Dryope pepererat Fauno sylvarum incolæ, contrà gestiens armis micantibus dedit se obvium furenti *Æneæ*. *Æneas* detortâ hastâ *Tarquiti* impedit *ejus* loricam et magnum pondus clypei: deinde dejicit *in* terram caput illius, frustrà deprecantis et parantis loqui plurima: et propellens truncum calentem, hostili animo loquitur hæc super *eum*: O tremende *hostis*, jace nunc istìc: bona mater tua non teget terrâ, nec imponet corpus patrio tumulo: relinquêris avibus rapacibus, aut aqua vehet te abjectum *in* profundum, et pisces avidi sugent vulnera. Continuò insectatur Antæum et Lycam, primas turmas Turni: et robustum Numam, et flavum Camertem, natum generoso Volscente, qui fuit agris opulentissimus *inter* Ausonas,

Cæculus, et veniens Marsorum montibus Umbro.
Dardanides contrà furit. Anxuris ense sinistram,
Et totum clypei ferro dejecerat orbem.
Dixerat ille aliquid magnum, vimq; affore verbo
Crediderat, cœloque animum fortassè ferebat,
Canitiemque sibi et longos promiserat annos.
Tarquitus exultans contrà fulgentibus armis,
Sylvicolæ Fauno Dryope quem Nympha creârat,
Obvius ardenti sese obtulit: ille reductâ
Loricam clypeique ingens onus impedit hastâ:
Tum caput orantis nequicquam, et multa parantis
Dicere, deturbat terræ: truncumq; tepentem
Provolvens, super hæc inimico pectore fatur:
Istìc nunc, metuende, jace: non te optima mater
Condet humi, patriove onerabit membra sepulchro;
Alitibus linquêre feris, aut gurgite mersum
Unda feret, piscesque impasti vulnera lambent.
Protinùs Antæum et Lycam, prima agmina Turni
Persequitur; fortemq; Numam, fulvumq; Camertem,
Magnanimo Volscente satum, ditissimus agri
Qui fuit Ausonidum, et tacitis regnavit Amyclis.
Ægæon qualis, centum cui brachia dicunt
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse: Jovis cùm fulmina contra
Tot paribus streperet clypeis, tot stringeret enses.
Sic toto Æneas desævit in æquore victor,
Ut semel intepuit mucro. Quin ecce Nyphæi
Quadrijuges in equos adversaque pectora tendit:
Atque illi longè gradientem et dira frementem
Ut vidêre, metu versi, retròque ruentes,

et imperavit Amyclis silentibus. Qualis Ægæon, cui aiunt *fuisse* centum brachia et centum manus, et flammam erupisse quinquaginta faucibus et pectoribus: quando adversùs tonitrua Jovis, sonabat totidem clypeis æqualibus et nudabat totidem enses. Sic Æneas victor furit per totam planitiem, ex quo gladius semel incaluit. Immò ecce irrumpit in equos quatuor Nyphæi *alligatos* jugo, et in pectora opposita *eorum;*

NOTES.

546. *Dejecerat*, i. e. Umbro had struck Anxur's left hand just when Æneas came up against him. This, and some other embarrassed sentences, occur particularly in this book, which plainly show that Virgil had not put the finishing hand to it.

552. *Reductâ hastâ*, i. e. drawing back his spear to dart it from him with full force. In the same sense the poet has used *reductis remis* for the labouring oars, or oars plied with vigour, Æn. VIII. 690.

564. *Tacitis Amyclis*, The silent Amyclæ. This was a city of Latium near Terracina, which is said to have perished through the preposterous silence of the inhabitants; for, the city having been frequently thrown into the utmost confusion by false alarms, at length a law was made that none should ever mention the approach of an enemy: so that, when the enemy actually advanced, the city was suddenly destroyed for want of timely intelligence. Hence says Lucilius,

Mihi necesse est loqui; nam scio Amyclas tacendo periisse.

Ruæus adds another reason for their being called *tacitæ*, a city of silence. He supposes them too modest to resent an injury. Servius thinks the epithet arose from the doctrine of Pythagoras which they held, and which enjoined to keep silence for five years, and never offer any violence to serpents. This, he says, occasioned their destruction; for upon some of these venomous animals breaking out of a lake near their city, they rigorously refused to attack them and kill them, and so became their prey. Either interpretation justifies the singular epithet applied to them by Pitt. He calls them *soft:*

—— *Soft* Amyclæ own'd his easy reign.

568. *Tot paribus clypeis*, i. e. equal in number to his hands and arms.

571. *Adversa pectora.* This is rather to be understood of the breasts of the steeds than of the rider. It gives one a much higher idea of the hero's valour.

Effunduntque ducem, rapiuntque ad lîtora currus.
Intereà bijugis infert se Lucagus albis
In medios, fraterque Liger: sed frater habenis
Flectit equos, strictum rotat acer Lucagus ensem.
Haud tulit Æneas tanto fervore furentes:
Irruit, adversâque ingens apparuit hastâ.
Cui Liger:
Non Diomedis equos, non currum cernis Achillis,
Aut Phrygiæ campos: nunc belli finis et ævi
His dabitur terris. Vesano talia latè
Dicta volant Ligeri: sed non et Troïus heros
Dicta parat contrà: jaculum nam torquet in hostem.
Lucagus, ut pronus pendens in verbera telo
Admonuit bijugos, projecto dum pede lævo
Aptat se pugnæ; subit oras hasta per imas
Fulgentis clypei, tum lævum perforat inguen.
Excussus curru moribundus volvitur arvis:
Quem pius Æneas dictis affatur amaris:
Lucage, nulla tuos currus fuga segnis equorum
Prodidit, aut vanæ vertêre ex hostibus umbræ:
Ipse rotis saliens juga deseris. Hæc ita fatus,
Arripuit bijugos. Frater tendebat inermes
Infelix palmas, curru delapsus eodem:
Per te, per qui te talem genuere parentes,
Vir Trojane, sine hanc animam, et miserere precantis.
Pluribus oranti Æneas: Haud talia dudum
Dicta dabas: morere, et fratrem ne desere frater.
Tum latebras animæ pectus mucrone recludit.

sed illi, cùm viderunt Æneam procul incedentem et dire furentem, turbati timore, et retrò fugientes, excutiunt ducem, et trahunt currum ad litus. Interim Lucagus immittit se in medios equis duobus albis jugalibus, et frater *ejus* Liger: sed frater *Liger* regit equos loris, Lucagus ardens quatit gladium nudatum. Æneas non passus *est eos* tanto ardore ferocientes: irrumpit, et oppositâ hastâ sublimis occurrit. Cui Liger *ait:* Non vides equos Diomedis, non currum Achillis, aut arva Phrygiæ: mox terminus belli et vitæ *tuæ* ponetur in his terris. Talia verba volant latè *ab* insano Ligere: at heros Trojanus non sic meditatur verba ex adverso: nam librat telum in hostem. Lucagus, postquam incurvatus imminens in verbera excitavit telo binos equos, dum sinistro pede protenso parat se ad certamen; jaculum *Æneæ* intrat per infimam extremitatem clypei splendentis, deinde perfodit inguen sinistrum. Dejectus è curru semianimus sternitur humi; quem pius Æneas alloquitur verbis acerbis: Lucage, nulla iners fuga equorum prodidit tuum currum, aut umbræ inanes averterunt *eos* ab hostibus: *tu* ipse exiliens è rotis relinquis jugum *currûs*. Sic locutus ista, apprehendit binos jugales. Frater miserandus, dejectus eodem curru, porrigebat manus exarmatas *dicens:* Vir Trojane, per te *ipsum*, per parentes qui te produxerunt talem, omitte hanc animam, et miserese orantis. Æneas oranti pluribus *verbis ait:* Non proferebas priùs talia verba: morere, et frater ne deseras fratrem. Deinde aperit acumine *gladii* pectus, *quo* latet anima.

NOTES.

575. *Bijugis*, from the nominative *bijugis*. There is *bijugis* of the third declension, and *bijugus* of the second. Hence Æn. X. 587:

Admonuit bijugos.

591. *Pius Æneas*. The word *pius*, while he is insulting a dying enemy may here seem a little incongruous. Some soldierly epithet one would think might have been more proper on such an occasion. But we must consider that he is revenging his friend, which according to the heathen notion was an act of piety. TRAPP.

592. *Lucage, &c.* This is certainly a very poor sentiment, an ill-timed affectation of wit, quite unworthy both of the poet and his hero. Virgil appears to have been led into it from too great fondness for Homer, whom he was willing to imitate even in his blemishes.

599. *Haud talia dudum*. Macrobius quotes this passage among many others to prove how great a master Virgil is of a diversity of style. These are his words:

"If we diligently survey the world, we shall find a great resemblance between that divine work and this poem. For as the eloquence of Mars is ever fitted to the subject he is sometimes concise, at other times copious; here he is reserved and there florid. Sometimes flows like a rivulet, sometimes like a torrent, and often comprehends at once all the different species. So that earth is here beautified with corn and green grass, is there rough with rocks and forests: exhibiting in one place a sandy desert and in another is moistened with fountains; among the rest too is to be seen the vast ocean. Pardon me, nor call me an enthusiast, who have thus dared to compare Virgil to nature; I should speak beneath the merit of this great poet if I were to pronounce that Virgil has blended all the different styles of ten Rhetoricians which did so much honour to Athens."

Dux Trojanus tales faciebat cædes per agros: sæviens more aquæ præcipitis, aut nigræ procellæ. Denique juvenis Ascanius, et juventus frustrà obsessa, egrediuntur, et deserunt munimenta *sua*. Interim Jupiter alloquitur prior Junonem: O soror mea, et eadem uxor acceptissima: *an* Venus fulcit vires Trojanorum ut putabas? nec opinio *tua* decepit te? non *est illis* hominibus manus ardens ad bellum, et animus asper ac tolerans laboris? Cui Juno ait humilis; O formosissime marite, cur lacessis *me* dolentem et metuentem verba tua dura? quippe si mihi esset in amore *ea* auctoritas, quæ fuit olim, et quam deceret esse, non negares hoc mihi, *cùm* possis omnia: imò possem subtrahere Turnum è prælio, et servare salvum patri *ejus* Dauno. Nunc moriatur, et persolvat pio sanguine pœnas Trojanis. Tamen ille trahit nomen è stirpe nostrâ: et Pilumnus *est* illi pater quarto *gradu*, et sæpe cumulavit portas *templorum* tuorum liberali manu, et plurimis muneribus. Cui rex cœli sic loquitur breviter: Si petitur *à te pro illo* juvene morituro dilatio mortis instantis et tempus, et si existimas me *posse* sic statuere: aufer Turnum fugâ, et eripe *cum* fatis urgentibus: licet *mihi* favere *tibi* eò usque. Si verò gratia ulla amplior occultatur sub istis precibus, et *si* existimas bellum universum *posse* mutari et transferri: alis spem vanam. Cui Juno flens *ait:* Si saltem permitteres ex animo, id quod ægrè permittis verbo: et si hæc vita superesset certa Turno? nunc *verò* acerbus finis destinatur innocenti, aut ego dicor ignara veritatis: quod *ita* potiùs *sit*, ut ego decipiar inani metu; et *tu* referas in melius incepta tua, *tu* qui *id* potes. Postquam protulit hæc verba, statim dimisit se è summo cœlo, involuta nube, propellens procellam per aërem: et adivit exercitum Trojanum et castra Latina.

Talia per campos edebat funera ductor
Dardanius: torrentis aquæ vel turbinis atri
More furens. Tandem erumpunt et castra relinquunt
Ascanius puer et nequicquam obsessa juventus.
Junonem intereà compellat Jupiter ultrò:
O germana mihi atq; eadem gratissima conjux:
Ut rebare, Venus (nec te sententia fallit)
Trojanas sustentat opes? non vivida bello
Dextra viris, animusq; ferox, patiensq; pericli?
Cui Juno submissa: Quid, ô pulcherrime conjux,
Sollicitas ægram et tua tristia dicta timentem?
Si mihi, quæ quondam fuerat, quamq; esse decebat,
Vis in amore foret; non hoc mihi namq; negares,
Omnipotens; quin et pugnæ subducere Turnum,
Et Dauno possem incolumem servare parenti.
Nunc pereat; Teucrisq; pio det sanguine pœnas.
Ille tamen nostrâ deducit origine nomen:
Pilumnusque illi quartus pater; et tua largâ
Sæpe manu multisq; oneravit limina donis.
Cui rex ætherei breviter sic fatur Olympi:
Si mora præsentis leti tempusque caduco
Oratur juveni, meque hoc ita ponere sentis;
Tolle fugâ Turnum, atq; instantibus eripe fatis:
Hactenus indulsisse vacat. Sin altior istis
Sub precibus venia ulla latet, totumque moveri
Mutarive putas bellum; spes pascis inanes.
Cui Juno illachrymans: Quid si, quod voce gravaris,
Mente dares; atq; hæc Turno rata vita maneret?
Nunc manet insontem gravis exitus: aut ego veri
Vana feror: quod ut ô potiùs formidine falsâ
Ludar; et in melius tua, qui potes, orsa reflectas.
Hæc ubi dicta dedit, cœlo se protinùs alto
Misit, agens hyemem nimbo succincta per auras:
Iliacamq; aciem et Laurentia castra petivit.

NOTES.

603. *Turbinis. Turbo* is a wind, driving all before its sudden impetus; answering to the Greek τυφων.

608. *Ut rebare, Venus, &c.* This is plainly an irony, as appears both from the turn of the sentence, and from the strain of Juno's answer, which shows her to have considered it in that light.

611. *Pulcherrime conjux.* My lord, in whom the perfection of beauty dwells. This is the import of *pulcherrimus*, which signifies accomplished in virtue, and all the beauties of the mind, as well as in outward beauty: hence it is applied to Mercules, Æn. VII. 656.

614. *Namque.* The import of the particle is —I have lost my wonted influence over your heart; for else you could not, &c.

617. *Pio sanguine.* His blood is called *pius*, because he was descended from the gods.

618. *Nostrâ origine.* He has descended from us.

619. *Quartus pater.* Stirling says, his great grandfather's father.

630. *Aut ego veri vana feror. Vana*, here, has the same signification with *ignara;* or *augur* or *aruspex* is understood.

632. *Potes.* Jupiter could control the fates, by *deferring* or impeding their purposes.

Tum Dea nube cavâ tenuem sine viribus umbram,
In faciem Æneæ (visu mirabile monstrum)
Dardaniis ornat telis: clypeumque jubasque
Divini assimulat capitis, dat inania verba,
Dat sine mente sonum, gressusque effingit euntis.
Morte obità quales fama est volitare figuras,
Aut quæ sopitos deludunt somnia sensus.
At primas læta ante acies exultat imago,
Irritatque virum telis, et voce lacessit.
Instat cui Turnus, stridentemque eminùs hastam
Conjicit: illa dato vertit vestigia tergo.
Tum verò Ænean aversum ut cedere Turnus
Credidit, atq; animo spem turbidus hausit inanem:
Quò fugis, Æneà? thalamos ne desere pactos:
Hâc dabitur dextrâ tellus quæsita per undas.
Talia vociferans sequitur, strictumque coruscat
Mucronem: nec ferre videt sua gaudia ventos.
Fortè ratis, celsi conjuncta crepidine saxi,
Expositis stabat scalis et ponte parato,
Quâ rex Clusinis advectus Osinius oris.
Huc sese trepida Æneæ fugientis imago
Conjicit in latebras: nec Turnus segnior instat,
Exuperatque moras, et pontes transilit altos.
Vix proram attigerat: rumpit Saturnia funem,
Avulsamque rapit revoluta per æquora navem.

Deinde Dea instruit armis Trojanis levem umbram absque viribus, *ex* nube vacuâ, in figuram Æneæ, *quod erat* prodigium mirabile aspectu: et simulat clypeum, et cristas divini capitis, tribuit ei vana verba, tribuit sonum *vocis* absque animâ, et exprimit incessum ambulantis. Qualia simulacra rumor est volare *post* mortem obitam, aut qualia somnia decipiunt sensus sopitos. At simulacrum lætum gestit ante prima agmina, et provocat armis Turnum, et urget verbis. Turnus imminet illi, et procul evibrat hastam sonantem: illud convertit gressus oblato dorso. Tunc autem quando Turnus credidit Æneam retrò versum fugere, et turbatùs accepit animo spem vanam, ait: Quò fugis, ô Æneà? ne desere conjugia promissa: terra quæsita per mare dabitur *tibi* hâc manu *meâ*. Inclamans talia persequitur, et intorquet ensem nudum: nec animadvertit ventos rapere suam voluptatem. Fortè navis, admota margini lapidis alti stabat scalis extensis et ponte præparato, quâ *nave* rex Osinius vectus *fuerat* è Clusinâ regione. Simulacrum Æneæ fugientis conjicit se illuc timidum in latebras: nec lentior imminet Turnus, et omittit moras, et transvolat pontes excelsos. Vix pervenerat *ad* proram; *cùm* filia Saturni *Juno* secat funem, et trahit navem solutam per mare turbatum.

NOTES.

636. *Tum Dea nube cavâ.* Taken from Homer, Iliad V. 449.

637. *In faciem Æneæ.* This fiction is imitated from Homer, Iliad V. where Apollo raises a phantom in the shape of Æneas. *There* the spectre is raised by Apollo or the sun, *here* by Juno or the air; both, says Mr. Pope, equally proper to be applied in forming an apparition. Whoever will compare the two authors on this subject, will observe with what admirable art and with what exquisite ornaments Virgil has improved and beautified his original. Spencer, in his Fairy Queen, seems to have still farther improved this imagination in the creation of his false Florimel, who performs all the functions of life and gives occasion for many adventures. This formation is described with the utmost luxuriency of fancy:

"The substance whereof she the body made,
Was purest snow, in massy mould congeal'd,
Which she had gather'd in a shady glade
Of the Riphæan hills, to her reveal'd
By errant spirits, but from all men conceal'd;
The same she temper'd with fine mercury,
And virgin wax, that never yet was seal'd;
And mingled them with perfect vermily,
That like a lively sanguine it seemed to the eye.
Instead of eyes, two burning lamps she set
In silver sockets, shining like the skies;
And a quick moving spirit did arret
To stir and roll them like a woman's eyes:
Instead of yellow locks she did devise
With golden wire to weave her curled head;
Yet golden wire was not so yellow thrice
As Florimel's fair hair; and in the stead of life
She put a spirit to rule the carcase dead."

638. *Jubas.* Crests made of horse-hair.

651. *Coruscat.* A neuter verb used frequently by Virgil for an active one. Æn. V. 642.

652. *Nec ferre videt sua gaudia ventos.* A poetical phrase this, denoting disappointment. It is used in English as well as in Latin.

653. *Crepidine.* Crepido is the summit of a hill or an abrupt rock. *Crepidine* is here used for *crepidini*, as Æn. X. 361. *pede* for *pedi*.

660. *Revoluta per æquora.* This Servius

Æneas verò vocat ad certamina absentem Turnum; tradit morti plurima corpora hominum obvia. Tunc tenue simulacrum non quærit ulteriùs latibula, at evolans *in* altum confudit *se cum* nigra nube: dum interim ventus vehit Turnum medio mari. *Ille* circumspectat inscius rerum, et ingratus servatæ *vitæ:* et tollit ad astra geminas manus cum *his* verbis; O pater omnipotens, an existimásti me aptum tanto sceleri, et voluisti *me* luere tale supplicium? quò vehor? unde discessi? quæ fuga et qualem referet me? an rursùs aspiciam muros Laurentes, aut castra *mea?* quid *dicet* multitudo illa hominum, qui secuti *sunt* me et meum bellum, et quos omnes, ô scelus, deseruí in crudeli morte? et jam cerno *eos* vagos, et audio gemitum morientium. Quid faciam? aut quæ terra jam satis aperiatur mihi? ô venti, vos potiùs miserescite *mei:* ego Turnus vos colo sponte: allidite navem ad scopulos, ad saxa: impellite *in* vada aspera syrtium: quò neque Rutuli, neque fama sciens *meam fugam*, sequantur me. Hæc dicens nunc agitur animo huc, nunc illuc; an furens ob tantam ignominiam transfodiat se cuspide, et traducat per costas durum gladium; an immittat *se in* medias aquas, et adeat natatu sinuosa litora, et se referat rursùs in arma Trojanorum. Ter tentavit utramque viam: ter suprema Juno cohibuit *eum*, et animo miserta coërcuit juvenem. Provehitur findens maria, undâ et fluxu *maris* favente: et portatur ad urbem veterem Dauni patris *sui*. Sed intereà Mezentius impulsu Jovis ardens succedit *ei in* prælio, et aggreditur Trojanos. Irrumpunt in *eum* turmæ Etruscæ, et imminent uni viro; uni, *inquam*, omnibus odiis et densis jaculis. Ille *Mezentius*, sicut rupes quæ procurrit in magnum mare, objecta furori ventorum et opposita fluctibus, sustinet omnem violentiam et minas cœli et maris, ipsa stans inconcussa: *sic* dejicit *in* terram Hebrum filium Dolichaonis, *et* cum eo Latagum et Palmum fugientem: sed opprimit saxo et magno fragmento rupis Latagum,

Illum autem Æneas absentem in prælia poscit:
Obvia multa virûm demittit corpora morti.
Tunc levis haud ultrà latebras jam quærit imago,
Sed sublimè volans nubi se immiscuit atræ:
Cùm Turnum medio intereà fert æquore turbo.
Respicit ignarus rerum, ingratusque salutis:
Et duplices cum voce manus ad sidera tendit:
Omnipotens genitor, tanton' me crimine dignum
Duxisti? et tales voluisti expendere pœnas?
Quò feror? unde abii? quæ me fuga, quemve reducet?
Laurentes-ne iterum muros aut castra videbo?
Quid manus illa virûm, qui me meaq; arma secuti?
Quosque, nefas, omnes infandâ in morte reliqui?
Et nunc palantes video, gemitumq; cadentum
Accipio. Quid agam? aut quæ jam satis ima dehiscat
Terra mihi? vos ô potiùs miserescite, venti:
In rupes, in saxa, volens vos Turnus adoro,
Ferte ratem, sævisque vadis immittite syrtis,
Quò neque me Rutuli, neque conscia fama sequatur.
Hæc memorans, animo nunc huc, nunc fluctuat illuc:
An sese mucrone ob tantum dedecus amens
Induat, et crudum per costas exigat ensem;
Fluctibus an jaciat mediis, et litora nando
Curva petat: Teucrûmque iterum se reddat in arma.
Ter conatus utramque viam: ter maxima Juno
Continuit, juvenemque animo miserata repressit.
Labitur alta secans, fluctuque æstuque secundo:
Et patris antiquam Dauni defertur ad urbem.
At Jovis intereà monitis Mezentius ardens
Succedit pugnæ, Teucrosque invadit ovantes.
Concurrunt Tyrrhenæ acies, atque omnibus uni,
Uni odiisque viro telisque frequentibus instant.
Ille, velut rupes vastum quæ prodit in æquor,
Obvia ventorum furiis, expôstaque ponto,
Vim cunctam atque minas perfert cœlique marisq;
Ipsa immota manens: prolem Dolichaonis Hebrum
Sternit humi, cum quo Latagum, Palmumque fugacem:
Sed Latagum saxo atque ingenti fragmine montis

NOTES.

will have to be an hypallage for *navem revolutam per æquora;* but as we should always shun as much as possible the having recourse to such unnatural substitutions, so here there appears no manner of necessity for it, since *revoluta* is a very proper epithet of the sea.

671. *Laurentes muros.* The city of king Latinus.

677. *Adoro.* The winds, of whose divinity see Æn. III. 120.

678. *Syrtis.* A sand bank.

682. *Crudum;* for *cruentum.* From *crudus crudelis* is derived, as is *fidelis* from *fidus.*

687. *Fluctu secundo.* Literally, the waves being prosperous: i. e. the motion of the waves, instead of opposing, carried the vessel forward; which is saying, in other words, that the wind was for him.

Occupat os faciemq; adversam: poplite Palmum
Succiso volvi segnem sinit: armaque Lauso
Donat habere humeris, et vertice figere cristas.
Nec non Evantem Phrygium, Paridisq; Mimanta
Æqualem comitemque: unà quem nocte Theano
In lucem genitori Amyco dedit; et face prægnans
Cisseïs regina Parin creat: urbe paternâ
Occubat, ignarum Laurens habet ora Mimanta.
Ac velut ille canum morsu de montibus altis
Actus aper (multos Vesulus quem pinifer annos
Defendit, multosq; palus Laurentia) sylvâ
Pastus arundineâ: postquam inter retia ventum est,
Substitit, infremuitque ferox, et inhorruit armos:
Nec cuiquam irasci propiùsve accedere virtus,
Sed jaculis tutisque procul clamoribus instant;
Ille autem impavidus partes cunctatur in omnes,
Dentibus infrendens, et tergo decutit hastas.
Haud aliter, justæ quibus est Mezentius iræ,
Non ulli est animus stricto concurrere ferro;
Missilibus longè et vasto clamore lacessunt.
Venerat antiquis Corythi de finibus Acron,
Graius homo, infectos linquens profugus hymenæos.
Hunc ubi miscentem longè media agmina vidit,
Purpureum pennis et pactæ conjugis ostro:
Impastus stabula alta leo ceu sæpe peragrans
(Suadet enim vesana fames) si fortè fugacem
Conspexit capream, aut surgentem in cornua cervum;
Gaudet hians immanè, comasque arrexit, et hæret
Visceribus super accumbens: lavit improba teter
Ora cruor:
Sic ruit in densos alacer Mezentius hostes.
Sternitur infelix Acron, et calcibus atram
Tundit humum expirans, infractaque tela cruentat.
Atque idem fugientem haud est dignatus Oroden
Sternere, nec jactâ cæcum dare cuspide vulnus:

secundùm os et vultum *sibi* objectum: permittit Palmum volutari jacentem subsecto poplite: et dat Lauso arma *ejus* ferenda humeris, et cristas imponendas capiti. *Opprimit* etiam Evantem Phrygium et Mimanta coætaneum et socium Paridis: quem Theano protulit in lucem Amyco patri eâdem nocte; *quâ* regina filia Cissei, gravida *ex* face, edidit Parin: ad urbem patris *Paris* obiit, Laurens litus habet Mimanta incogitantem. Et quemadmodum aper aliquis morsibus canum pulsus ex altis montibus, nutritus *in* sylvâ arundineâ, quem Vesulus pinifer texit annis plurimis, vel palus Laurentia; postquam ventum est in retia, constitit, et frendet asper, et cohorrescit humeris: nec animus est ulli irasci *in eum*, aut accedere propiùs, sed *omnes* urgent eminùs telis et securis clamoribus: ille verò interritus opponit se in omnes partes, stridens dentibus, et excutit tela è tergo. Non aliter nemini *eorum*, quibus Mezentius legitimo est odio, est audacia congredi nudo ense *cum eo:* procul infestant *eum* jaculis et altâ vociferatione. Acron, vir Græcus, venerat ex antiquâ regione Corythi, advena, omittens nuptias imperfectas. Postquam *Mezentius* aspexit procul eum turbantem medias turmas, purpureum *ob* cristas et purpuram sponsæ promissæ: quem-

admodum sæpe leo famelicus percurrens alta stabula (nam impellit immoderata fames) si fortè vidit capream fugacem, aut cervum sublimem ob cornua; lætatur aperiens fauces immaniter, et arrigit jubas, et stat incumbens super viscera, et sanguis tingit os fœdum: sic gaudens Mezentius irrumpit in hostes confertos. Miser Acron sternitur, et moriens ferit talis nigram terram, et inficit sanguine hastam ruptam. Atque idem *Mezentius* dedignatus est occidere Oroden fugientem, et librato *jaculo* acuto infligere *ei* plagam improvisam:

NOTES.

704. *In lucem genitori Amyco dedit; et face prægnans Cissëis regina Parin creat.* Dr. Bentley observes that *creat* here is quite redundant, since the sentence is perfect without it; besides that there is something incongruous in making *creat* and *dedit* of different tenses; as also that the omission of the nominative to the following verb *occubat* perplexes the sense; on all which accounts that learned critic conjectures that the genuine reading, as Virgil left it, must be,

——— unâ quem nocte Theano
In lucem, *genitore* Amyco, dedit; et face prægnans
Cissëis regina Parim. *Paris* urbe paternâ
Occubat.

706. *Ignarum*, i. e. *ignotum;* for so the word is sometimes taken in a passive sense; Ovid Met. B. VII. 403:

Jamque aderat Theseus proles ignara parenti.

707. *Ille. Ille* is often redundant in Virgil, or signifies something superior. *Ille aper*, is *magnus aliquid aper.* Æn. XII. 5.

710. *Pastus.* Servius tells us very gravely that *pastus* here is an antiptosis for *pastum*, as if a plain solecism could be justified merely by a pompous name. Dr. Bentley will have it that Virgil wrote *pascit* or *pavit:* but an easier solution of the difficulty is, to enclose the words between *actus aper* and *sylvâ pastus arundineâ* in a parenthesis, as in some good editions.

712. *Irasci*, i. e. *irâ in eum sævire.*

725. *Surgentem in cornua.* This phrase poetically expresses the stately motion of a large stag, whose branched horns, as he moves, seem to lift him up from the ground.

sed obviam *præcurrens*, et obtulit *se* adverso, et vir viro objecit se: non melior insidiis, sed generosis armis. Deinde pede imposito, et innitens hastâ super *eum* stratum: O viri, ecce jacet ingens Orodes pars exercitûs non aspernanda. Socii exclamant, repetentes lætum pæana. Ille autem moriens *dixit:* O victor, quisquis es, non gaudebis diu, nec me inulto: sors æqualis te etiam spectat, et mox mordebis eandem terram. Ad quem *respondet* Mezentius subridens misto furore: Jam morere: de me autem statuat genitor Deorum, et rex hominum. Id loquens, extraxit hastam è corpore: quies acerba et somnus ferreus premit illi oculos: oculi clauduntur in perpetuam noctem. Cædicus jugulat Alcathoum, Sacrator Hydaspen: et Rapo Parthenium, ac Orsen prævalidum róbore: Messapus, et Cloniùm, et Ericeten Lycaonium; illum dejectum *in* terram lapsu equi indomiti: hunc pedes peditem. Agis quoque Lycius cucurrerat *in Messapum:* hunc tamen deturbat Valerus non carens virtute avorum: Salius Atroniùm: et Salium Nealces, bonus jaculo et sagittâ eminùs decipiente. Jam Mavs asper adæquabat dolores et mortes mutuas: victores et victi pariter occidebant, et pariter cadebant: nec fuga cognita erat his, neque illis. Dii in domo Jovis miserantur vanum furorem utriusque *partis*, et tantas difficultates esse hominibus. Hinc Venus, hinc Juno filia Saturni aspicit *ex* adverso. Tisiphone pallida furit in mediis millibus. At verò Mezentius librans magnam hastam intrat *in* campum turbulentus: quantus Orion excellit humeris super fluctus, quando graditur pedes, aperiens *sibi* iter per vasta stagna medii Nerei; aut *quando* reportans antiquam ornum è summis montibus, ambulat *in* terrâ, et tegit caput inter nubes.

Obvius adversoque occurrit, seque viro vir
Contulit: haud furto melior, sed fortibus armis.
Tum super abjectum posito pede nixus et hastâ:
Pars belli haud temnenda, viri, jacet altus Orodes.
Conclamant socii, lætum pæana secuti.
Ille autem expirans: Non me, quicunque es, inulto,
Victor, nec longum lætabere: te quoque fata
Prospectant paria, atque eadem mox arva tenebis.
Ad quem subridens mixtâ Mezentius irâ:
Nunc morere: ast de me Divûm pater atque hominum rex
Viderit. Hoc dicens, eduxit corpore telum:
Olli dura quies oculos et ferreus urget
Somnus, in æternam clauduntur lumina noctem.
Cædicus Alcathoum obtruncat, Sacrator Hydaspen:
Partheniumque Rapo, et prædurum viribus Orsen:
Messapus Cloniumque, Lycaoniumque Ericeten:
Illum, infrænis equi lapsu tellure jacentem;
Hunc, peditem pedes. Et Lycius processerat Agis,
Quem tamen haud expers Valerus virtutis avitæ
Dejicit: Atronium Salius; Saliumque Nealces,
Insignis jaculo et longè fallente sagittâ.
Jam gravis æquabat luctus et mutua Mavors
Funera: cædebant pariter pariterque ruebant
Victores victique: neque his fuga nota, neque illis.
Dii Jovis in tectis iram miserantur inanem
Amborum, et tantos mortalibus esse labores.
Hinc Venus, hinc contrà spectat Saturnia Juno.
Pallida Tisiphone media inter millia sævit.
At verò ingentem quatiens Mezentius hastam
Turbidus ingreditur campo: quàm magnus Orion,
Cùm pedes incedit medii per maxima Nerei
Stagna viam scindens, humero supereminet undas;
Aut summis referens annosam montibus ornum,
Ingrediturque solo, et caput inter nubila condit.

NOTES.

739. *Ille autem expirans.* Virgil more than once makes his dying warriors prophesy. In this he follows Homer, who makes the expiring Hector foretel the death of Achilles his conqueror. CATROU.

747. *Cædicus.* Virgil has been censured for not every where distinguishing who were of the Trojan and who of the Latin party. It is only by observing what names are properly Latin, as Cædicus, Sacrator, Rapo, &c. and what are drawn from the Greek as Alcathous, Hydaspes, Parthenius, &c. and the confusion is easily removed. CATROU.

752. *Valerus.* A compliment to the noble Valerian family, to whom the famous Poplicola belonged.

763. *Ingreditur campo.* He had hitherto been only in the skirts of the battle: now he presses forward into the midst and thickest of the ranks, which agrees best with the following comparison.

763. *Orion.* Orion is mentioned here in regard to his magnitude among the constellations. There is great majesty and sublimity in this figure, Orion, stalking through the waves, and it is not borrowed from Homer.

766. *Referens*, perhaps, here signifies resembling, as in some other places.

Talis se vastis infert Mezentius armis.
Huic contrà Æneas, speculatus in agmine longo,
Obvius ire parat. Manet imperterritus ille,
Hostem magnanimum opperiens, et mole suâ stat:
Atque oculis spatium emensus quantum satis hastæ:
Dextra mihi Deus, et telum, quod missile libro,
Nunc adsint. Voveo prædonis corpore raptis
Indutum spoliis ipsum te, Lause, trophæum
Æneæ. Dixit, stridentemque eminùs hastam
Jecit: at illa volans clypeo est excussa, proculque
Egregium Anthorem latus inter et ilia figit:
Herculis Anthorem comitem, qui missus ab Argis
Hæserat Evandro, atque Italâ consederat urbe.
Sternitur infelix alieno vulnere, cœlumque
Aspicit, et dulces moriens reminiscitur Argos.
Tum pius Æneas hastam jacit: illa per orbem
Ære cavum triplici, per linea terga, tribusque
Transiit intextum tauris opus: imaque sedit
Inguine; sed vires haud pertulit. Ocyùs ensem
Æneas, viso Tyrrheni sanguine lætus,
Eripit à femore, et trepidanti fervidus instat.
Ingemuit chari graviter genitoris amore,
Ut vidit, Lausus; lachrymæque per ora volutæ.
Hic mortis duræ casum, tuaque optima facta,
Si qua fidem tanto est operi latura vetustas,
Non equidem, nec te, juvenis memorande, silebo.
Ille pedem referens, et inutilis, inque ligatus
Cedebat, clypeoque inimicum hastile trahebat:
Prorupit juvenis, seseque immiscuit armis.
Jamque assurgentis dextrâ, plagamque ferentis
Æneæ subiit mucronem: ipsumque morando
Sustinuit: socii magno clamore sequuntur,
Dum genitor nati parmâ protectus abiret:
Telaque conjiciunt: proturbantq; eminùs hostem
Missilibus: furit Æneas, tectusque tenet se.
Ac velut, effusâ si quando grandine nimbi
Præcipitant, omnis campis diffugit arator,
Omnis et agricola, et tutâ latet arce viator,
Aut amnis ripis, aut alti fornice saxi,
Dum pluit; in terris ut possint, sole reducto,
Exercere diem: sic obrutus undique telis
Æneas, nubem belli, dum detonet, omnem
Sustinet: et Lausum increpitat, Lausoq; minatur:

Talis Mezentius immittit se magnis armis. Ex adverso Æneas, conspicatus *eum* in longâ turmâ, parat ire obviam illi. Ille stat intrepidus, expectans generosum hostem, et immotus *est* suâ proceritate: et mensus spatium, quantum sufficiebat hastæ, *ait:* Nunc dextera, *quæ* mihi Deus *est;* et hasta, quam vibro volatilem, auxilientur *mihi.* Voveo, ò Lause, te *fore* trophæum ipsum Æneæ, vestitum spoliis detractis è corpore raptoris. *Sic* ait, et procul evibravit hastam sonantem: illa autem volans detorta est *è* clypeo *Æneæ*, et longè confodit inter ilia et latus illustrem Anthorem: Anthorem socium Herculis, qui profectus Argis adhæserat Evandro, et remanserat in urbe Italâ. Miser dejicitur alienâ plagâ, et spectat cœlum, et moriens recordatur dilectos Argos. Tunc pius Æneas immittit hastam: illa pervadit per clypeum cavum trino ære, per telas lineas et opus *clypei* compactum tribus coriis tauri: et summâ *sui parte* stetit *in* inguine: sed non tulit vim *suam eò usque.* Statim Æneas, gaudens conspecto sanguine regis Etrusci, educit gladium à femore, et ardens imminet turbato. Lausus, cùm *id* conspexit, altè ingemuit *ex* amore *in* dilectum patrem, et lachrymæ sparsæ *sunt* per vultum. Sanè si aliqua posteritas datura est fidem tanto facto, non hîc tacebo exitum asperæ mortis, et tua fortia gesta; nec te *ipsum*, ô celebrande juvenis. Ille retrò ferens gressum, et debilis, et impeditus, recedebat; et trahebat *cum* clypeo hastam hostilem: juvenis irruit, et se interposuit armis, et objecit se cuspidi Æneæ attollentis dextram, et inferentis vulnus,

et ipsum sustinuit retardando: socii adjuvant ingenti clamore, dum pater excederet tectus parmâ filii: et evibrant spicula, et longè propellunt hostem jaculis: Æneas sævit, et continet se tectus *clypeo*. Et quemadmodum, si aliquando nubes ruunt effusâ grandine, omnis arator et omnis agricola fugit *ex* agris, et viator abdit *se sub* aggere securo, aut *sub* crepidine fluvii, aut sub cavo rupis arduæ, dum pluit; ut possint Sole revocato operari per diem in terris: sic Æneas obrutus undequaque spiculis, sustinet omnem nubem armorum, donec *cesset* tonare: et objurgat Lausum, et comminatur Lauso:

NOTES.

790. *Lausus*. This alludes to a circumstance in the Roman history. Scipio Africanus, when he was but seventeen years old, protected his father in this manner; nor did he retreat until he had received seven and twenty wounds. SERVIUS.

805. *Arce*. *Arx* here, as in other places, signifies any place of shelter or safe retreat.

Quò curris, ô moriture, et *aur* suscipis majora viribus? pietas tua decipit te improvidum. Ille nihilominùs insanus gaudet: et jam furor asper graviùs exardescit duci Trojano, et Parcæ colligunt ultima fila Lauso. Nam Æneas immittit validum ensem in medium juvenem, et abdit totum: cuspis trajecit quoque parmam, levem armaturam minacis *juvenis*, et tunicam quam mater neverat auro flexili: et cruor replevit sinum: tunc vita tristis abiit per aërem ad inferos: et deseruit corpus. At verò cùm filius Anchisæ vidit faciem et ora morientis, ora pallentia miris modis: ingemuit graviter miserescens, et porrexit dexteram, et specimen illud pietatis *in* parentem penetravit animum. O puer infelix, quid nunc pro istis meritis: quid pius Æneas dabit tibi dignum tantâ virtute? retine arma tua, quibus gaudebas; et te reddo umbris parentum et sepulchro, si quâ *ratione* id curas. Tamen ô miser solaberis necem infaustam eâ *re:* moreris manu ingentis Æneæ. Ultrò excitat socios morantes, et erigit è terrâ illum fœdantem crudore crines de more compositos. Interim pater *ejus*, ad undas Tyberis fluvii, tergebat aquis plagam, et curabat

Quò moriture ruis? majoraque viribus audes?
Fallit te incautum pietas tua. Nec minùs ille
Exultat demens: sævæ jamque altiùs iræ
Dardanio surgunt ductori, extremaque Lauso
Parcæ fila legunt. Validum namq; exigit ensem
Per medium Æneas juvenem, totumque recondit.
Transiit et parmam mucro, levia arma minacis,
Et tunicam, molli mater quam neverat auro:
Implevitque sinum sanguis: tum vita per auras
Concessit mœsta ad manes, corpusque reliquit.
At verò ut vultum vidit morientis et ora,
Ora modis Anchisiades pallentia miris:
Ingemuit miserans graviter, dextramque tetendit:
Et mentem patriæ subiit pietatis imago:
Quid tibi nunc, miserande puer, pro laudibus istis,
Quid pius Æneas tantâ dabit indole dignum?
Arma, quibus lætatus, habe tua: teque parentum
Manibus, et cineri, si qua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem:
Æneæ magni dextrâ cadis. Increpat ultrò
Cunctantes socios, et terrâ sublevat ipsum,
Sanguine turpantem comptos de more capillos:
Intereà genitor Tyberini ad fluminis undam
Vulnera siccabat lymphis, corpusque levabat,
Arboris acclinis trunco: procul ærea ramis
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circùm juvenes: ipse æger, anhelans
Colla fovet, fusus propexam in pectore barbam.
Multa super Lauso rogitat: multosq; remittit
Qui revocent, mœstique ferant mandata parentis.
At Lausum socii exanimum super arma ferebant
Flentes, ingentem, atque ingenti vulnere victum.

corpus adnixus trunco arboris: ærea cassis longè pendet *è* ramis, et onerosa arma jacent *in* prato. Juvenes præcipui circumsistunt: ipse saucius, anhelans, sustentat collum, deponens in pectus barbam promissam: quærit plurima de Lauso: et mittit plurimos qui retrahant *eum*, et portent *ei* jussa patris. Sed socii plorantes portabant in clypeo Lausum mortuum, magnum, et magnâ plagâ occisum.

NOTES.

811. *Quò moriture.* Pallas is overcome and slain by Turnus, and Lausus by Æneas. These young princes were equal in valour, but there is a wide difference betwixt the bravery of the conquerors. Turnus eagerly seeks the combat, boastfully challenges and insults his young enemy, who appeared in the field of battle for the first time. He wishes Evander himself was present that he might murder the son before the father's eyes. This is the courage and behaviour of an Achilles. Æneas is very far from attacking Lausus in this manner, when he exposes himself for the sake of his father. On the contrary, he would fain save his life. He begs him to retire from the combat; tells him his tenderness for his father Mezentius will bring on his destruction, and does not attack him with eagerness or fury till he finds himself obliged to kill him in his own defence. This anger is worthy of Æneas, and is the proper character and behaviour of a hero more valiant than Turnus, but more pious than valiant. Bossu.

819. *Implevit sinum.* Every thing is excellent in the incident of Lausus's death, especially the contrast of ideas between so wicked a father and so pious a son; between the rash valour of the youth, and the generous care and concern and friendly dissuasion of his heroic enemy; the obstinate provocations of the first overpowering the patience of the last. Trapp.

834. *Siccabat.* Not rinsed, as in Dr. Trapp and Ruæus, but stanched, as Servius explains it; Quia fluxus sanguinis aquarum frigore continetur.

835. *Procul*, i. e. apart, by themselves, at some distance from him: for it seems very absurd to make it signify sometimes near, sometimes far off, as Servius alleges. In our opinion, it always signifies distance, though that distance may sometimes be very small.

Agnovit longè gemitum præsaga mali mens:
Canitiem immundo deformat pulvere, et ambas
Ad cœlum tendit palmas, et corpore inhæret:
Tanta-ne me tenuit vivendi, nate, voluptas;
Ut pro me hostili paterer succedere dextræ
Quem genui? tua-ne hæc genitor per vulnera servor,
Morte tuâ vivens? heu! nunc misero mihi demum
Exilium infelix, nunc altè vulnus adactum.
Idem ego, nate, tuum maculavi crimine nomen,
Pulsus ob invidiam solio sceptrisque paternis.
Debueram patriæ pœnas, odiisque meorum
Omnes per mortes animam sontem ipse dedisse:
Nunc vivo, neq; adhuc homines lucemq; relinquo,
Sed linquam. Simul hæc dicens, attollit in ægrum
Se femur: et, quanquam vis alto vulnere tardat,
Haud dejectus equum duci jubet: hoc decus illi,
Hoc solamen erat; bellis hoc victor abibat
Omnibus: alloquitur mœrentem, et talibus infit:
Rhœbe, diu, res si qua diu mortalibus ulla est,
Viximus: aut hodie victor spolia illa cruenta,
Et caput Æneæ referes, Lausique dolorum
Ultor eris mecum; aut, aperit si nulla viam vis,
Occumbes pariter: neque enim, fortissime, credo
Jussa aliena pati et dominos dignabere Teucros.
Dixit: et exceptus tergo consueta locavit
Membra: manusque ambas jaculis oneravit acutis;
Ære caput fulgens, cristâque hirsutus equinâ.
Sic cursum in medios rapidus dedit. Æstuat ingens
Imo in corde pudor, mixtoque insania luctu,
Et furiis agitatus amor, et conscia virtus.
Atque hìc Æneam magnâ ter voce vocavit.
Æneas agnovit eum, lætusque precatur:
Sic pater ille Deûm faciat, sic altus Apollo,
Incipias conferre manum.
Tantum effatus, et infestâ subit obvius hastâ.

Mens *patris* præsagiens calamitatem agnovit procul lamenta: deturpat canos *crines* fœdo pulvere, tollit ad cœlum geminas palmas, et incumbit cadaveri: O fili, an tanta cupido vitæ corripuit me, ut paterer *eum* quem genui supponi pro me dextræ inimicæ? an *ego* pater servor per has plagas tuas, tuam vivus *per* mortem? heu! nunc denique mihi misero durum *est* exilium, nunc plaga intimè inflicta *est*. Ego, ô fili, ipse infeci scelere tuum nomen, ejectus solio et regno paterno propter cupiditatem *meam*. Debebam pœnas patriæ, et *debebam* ipse dare animam sceleratam indignationi meorum *subditorum* per omnia *genera* mortis. Nunc vivo, nec adhuc relinquo vitam et homines: at relinquam. Hæc proferens, simul erigit se in femur saucium: et quamvis violentia profundi vulneris retardet *eum*, non fractus imperat adduci equum: hoc erat illi ornamentum, hoc solatium; *per* hunc exibat victor *ex* omnibus præliis: alloquitur mœstum *equum*, et affatur talibus *verbis:* Rhœbe, diu viximus, si ulla res diu durat hominibus: vel hodie victor reportabis spolia illa sanguinea et caput Æneæ, et mecum eris ultor mortis Lausi: vel si nullus impetus pandit *mihi* viam *ad ultionem*, cades simul: opinor enim, ô fortissime, dedignaberis ferre imperia exterorum, et Trojanos dominos. *Sic* ait: et exceptus dorso, composuit corpus assuetum *huic equo:* et armavit binas manus telis acutis: splendens æreâ *casside secundùm* caput, et horrens cristâ *è jubis* equinis. Sic præceps cepit cursum per medios. Pudor magnus ardet in corde intimo, et amentia juncta *cum* dolore, et amor turbatus furore, et fortitudo *sua sibi* cognita. Tunc verò appellavit Æneam ter altâ voce. Æneas agnovit eum, et gaudens orat *Deos:* Sic pater ille Deorum, sic magnus Apollo efficiat, *ut* incipias conserere manum *mecum*. *Hoc* solum locutus *est*, *et* occurrit adversùs minaci hastâ.

NOTES.

848. *Quem genui.* This speech of Mezentius over his son's dead body is perhaps as fine a piece of pathos as any in our poet.

852. *Invidiam. Invidia* here may either signify Mezentius' invidious measures, or the odium of his subjects. The former seems most suitable to the context, as Mezentius is now awakened to a sense of his crimes, and heartily condemns himself. Servius however chooses the other sense.

861. *Rhœbe, diu.* Such apostrophes, both to the animal and vegetable world, instead of being unnatural, are amongst the greatest beauties in poetry, and always show high emotion of soul. Had the poet, indeed, supposed the horse to make a reply to his master, he could not be so easily justified: but for the master thus to address the animal has nothing in it singular.

871. *Imo* In many of the copies which Pierius consulted, he found *uno*, i. e. in one and the same breast.

872. *Et furiis.* This verse does not appear in the ancient Roman manuscript.

875. *Sic pater ille Deûm faciat.* This address of Æneas to the gods is a fine contrast to the impiety of Mezentius, who acknowledges no other divinity than his own arm, *dextra mihi deus.* It is to be observed that this prayer is very short. The presence of a furious enemy would not permit him to say any more.

CATROU.

Ille autem *Mezentius ait:* O crudelissime, cur me territas sublato filio? unicus fuit ille modus, quo posses *me* occidere; nec timemus mortem, nec reveremur ullum numen: abstine *ab illis:* nunc venio moriturus, et priùs fero tibi hæc munera. Dixit, et libravit jaculum in hostem: deinde infigit aliud, et prætereà aliud, et circuit *in* magnum orbem: sed clypeus aureus excipit *illa.* Ter equitavit in sinistros circuitus circa stantem *Æneam,* spargens manu jacula: ter heros Trojanus secum circumfert magnum numerum *jaculorum,* in æreo clypeo *defixum.* Denique cùm pigeret ducere tot moras, et extrahere tot jacula *è clypeo;* et *cùm* premeretur certans prælio impari: meditans mente plurima, tum denique irruit et impingit hastam inter cava tempora pugnacis equi: equus attollit se rectum, ferit aërem ungulis *posterioribus,* et ipse cadens super equitem excussum impedit *eum,* et pronus in caput opprimit projectum humerum. Trojani et Latini commovent cœlum clamore. Æneas accurrit, et extrahit gladium è vaginâ, et simul hæc *dicit:* Ubi est jam ferox Mezentius, et aspera illa violentia animi? Etruscus,

Ille autem: Quid me erepto, sævissime, nato
Terres? hæc via sola fuit, quâ perdere posses.
Nec mortem horremus, nec Divûm parcimus ulli: 880
Desine, jam venio moriturus, et hæc tibi porto
Dona priùs. Dixit, telumque intorsit in hostem;
Inde aliud supèr atque aliud figitque, volatque
Ingenti gyro: sed sustinet aureus umbo.
Ter circum astantem lævos equitavit in orbes, 885
Tela manu jaciens: ter secum Troïus heros
Immanem ærato circumfert tegmine sylvam.
Inde ubi tot traxisse moras, tot spicula tædet
Vellere; et urgetur pugnâ congressus iniquâ: 889
Multa movens animo, jam tandem erumpit, et inter
Bellatoris equi cava tempora conjicit hastam.
Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitem super ipse secutus
Implicat, ejectoque incumbit cernuus armo.
Clamore incendunt cœlum Troësque Latinique. 895
Advolat Æneas, vaginâque eripit ensem:
Et super hæc: Ubi nunc Mezentius acer, et illa
Effera vis animi? contrà Tyrrhenus, ut auras
Suspiciens hausit cœlum, mentemque recepit:
Hostis amare, quid increpitas, mortemque minaris? 900
Nullum in cæde nefas, nec sic ad prælia veni,
Nec tecum meus hæc pepigit mihi fœdera Lausus.
Unum hoc, per, si qua est victis venia hostibus, oro;
Corpus humo patiare tegi: scio acerba meorum
Circumstare odia: hunc, oro, defende furorem, 905
Et me consortem nati concede sepulchro.
Hæc loquitur, jugulo; haud inscius accipit ensem,
Undantique animam diffundit in arma cruore.

postquam aspiciens aërem hausit spiritum, et collegit animum, *ait* contrà; Hostis acerbe, cur objurgas *me,* et intentas necem? nullum crimen est in *meâ* cæde: nec sic redii ad prælium, *ut mihi parceres;* nec meus Lausus fecit mihi tecum hæc fœdera. Hoc solum precor, per veniam *quæ datur* superatis hostibus, si datur aliqua: patere *ut* cadaver *meum* tumuletur humo. Novi aspera odia meorum circumsistere *me:* precor, contine hunc furorem, et redde me tumulo conjunctum *cum* filio. Hæc dixit, et excipit gladium gutture sciens *et videns* et spargit animam cum sanguine exundante in arma.

NOTES.

878. *Quid me erepto, sævissime, nato terres?* Mezentius, seeing Æneas come up against him, with his lance protended in a threatening manner, instead of discovering any fear, appears hardened against the terror of death, since his son, for whose sake he lived, was now taken from him.

880. *Nec Divûm parcimus ulli. Parco* here has the sense of *æstimo, pretio habeo;* as *famæ parcere* in Propertius. Mezentius either did not believe in the gods, or reckoned them his enemies; and would even have discharged his wrath on them, had they appeared in the field, as some understand his words.

885. *Lævos equitavit in orbes.* He coursed about the left, that he might reach Æneas' right side, which was uncovered by the shield. He wheeled quite round, but Æneas at the same time turned as he turned, as in the next verse—*Ter secum Troïus heros, &c.* So that Dr. Trapp's remark on this occasion was quite superfluous.

906. *Concede sepulchro.* Notwithstanding Mezentius's contempt of all religious rites, his praying to Æneas for sepulture is highly natural. We see every day the most resolute and hardened change their opinion and language at the hour of death. So natural is it for man to acknowledge the power of a deity in spite of himself, and so difficult is it to efface entirely religious impressions. We should likewise remember that the ancients thought it was the most severe misfortune to be deprived of the rites of burial, as we have seen in the instance of Palinurus, and which might be proved from a thousand passages among ancient writers.

SEGRAIS.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER XI.

OCEANUM intereà surgens Aurora reliquit.
Æneas (quamquam et sociis dare tempus humandis
Præcipitant curæ, turbataque funere mens est)
Vota Deûm primo victor solvebat Eoo.
Ingentem quercum decisis undique ramis
Constituit tumulo, fulgentiaque induit arma,
Mezentî ducis exuvias; tibi, magne, trophæum,

INTERPRETATIO.
Interim Aurora oriens deseruit mare. Æneas victor, primo mane reddebat vota Diis: quamvis et urgeat solicitudo dandi tempus sociis tumulandis, et animus turbatus sit morte *Pallantis*. Defigit in colle quercum excelsam, ramis circum amputatis: et imponit *ei* arma splendida, spolia ducis Mezentii: *quod erat* trophæum tibi sacrum, ô magne Deus

NOTES.

Æneas erects a trophy of the spoils of Mezentius, grants a truce for burying the dead, and sends home the body of Pallas with great solemnity. Latinus calls a council to propose offers of peace to Æneas, which occasions great animosity between Turnus and Drances. In the mean time there is a sharp engagement of the horse, wherein Camilla signalizes herself; is killed, and the Latin troops are entirely defeated. This book is adorned with the episode of Camilla, as is the ninth with that of Nisus and Euryalus. There are but few books which are entirely taken up in relating the affairs belonging to the subject. It is however a little singular that eight of the twelve books conclude with *a death*. Those which do not are the first, the sixth, seventh, and eighth.

2. *Tempus humandis*. It was a custom of the Romans never to sacrifice when they were polluted with the rites of burial: but if it so happened that any one died and there was at the same time a necessity of performing a sacrifice, the friends of the deceased always strove to go through with it before they buried him. Thus when it was told to Horatius Pulvillus while he was consecrating the capitol that his son was dead, he cried out, *cadaver sit*, nor would he engage in his funeral till he had finished the consecration. According to this custom Æneas is here introduced paying his vows to heaven before he celebrates the sepulture of Pallas and his companions.

4. *Primo Eöo*, i. e. *primo matutino* subauditur *tempore: Eöus, matutinus*, from the Greek ηως, *the morning*.

7. *Trophæum*. In Greek τροπαιον, from τροπη. The aspirate in the middle of the word is retained here, as in *Riphæos montes* from ῥιπαια ὄρη; and in *Bosphorus* from βοσπορον. Trophies consisted of large trunks of trees hung round with the arms of a deceased hero

belli: accommodat *quercui* cristas stillantes sanguine, et spicula hominis fracta, et loricam appetitam et apertam duodecim locis: et annectit lævæ *parti* clypeum ex ære, et suspendit collo gladium *manubrio* eburneo. Deinde sic exorsus hortatur socios exultantes: nam omnis turba ducum circumstabat eum densa: O socii, res maxima perfecta *est:* omnis metus absit. Quantum ad reliqua: hæc sunt spolia et primitiæ de feroci rege *Turno:* et hìc jacet Mezentius meâ manu. Nunc nobis eundum *est* ad Regem et urbem Latinam. Parate arma, et *cum* animo ac spe desiderate pugnam: ne ulla mora detineat *vos* imperitos, et *dubia* sententia retardet pigros *præ* timore; cùm primùm Dii permiserint *nobis* eruere signa *è terrâ*, et emittere juventutem *è* castris. Interim tradamus terræ socios et cadavera insepulta: qui honos unicus superest iis *qui sunt* sub profundo Acheronte. Ite, inquit: donate ultimis honoribus animas *illas* insignes, quæ emerunt nobis hanc regionem suo sanguine: et Pallas primus reducatur in urbem tristem Evandri: *Pallas* quem non inopem virtutis funesta dies eripuit, et extinxit nece asperâ. Sic dixit plorans, et refert pedem ad portam, ubi senex Acœtes custodiebat depositum cadaver Pallantis mortui: *Acœtes* qui priùs fuit armiger Evandro Arcadi; sed jam non venerat tam faustis ominibus comes addictus dilecto alumno. Circumstant omnes, et turba famulorum, et multitudo Trojanorum, et Trojanæ tristes passis capillis juxta ritum.

Bellipotens: aptat rorantes sanguine cristas,
Telaque trunca viri, et bis sex thoraca petitum
Perfossumque locis: clypeumq; ex ære sinistræ
Subligat, atque ensem collo suspendit eburnum.
Tum socios (namque omnis eum stipata tegebat
Turba ducum) sic incipiens hortatur ovantes:
Maxima res effecta, viri: timor omnis abesto.
Quod superest: hæc sunt spolia, et de rege superbo
Primitiæ: manibusque meis Mezentius hìc est.
Nunc iter ad regem nobis murosque Latinos.
Arma parate, animis et spe præsumite bellum:
Ne qua mora ignaros (ubi primùm vellere signa
Annuerint Superi, pubemque educere castris)
Impediat, segnesque metu sententia tardet.
Intereà socios inhumataque corpora terræ
Mandemus: qui solus honos Acheronte sub imo est.
Ite, ait: egregias animas, quæ sanguine nobis
Hanc patriam peperere suo, decorate supremis
Muneribus: mœstamq; Evandri primus ad urbem
Mittatur Pallas, quem non virtutis egentem
Abstulit atra dies, et funere mersit acerbo.
Sic ait illachrymans, recipitque ad limina gressum:
Corpus ubi exanimi positum Pallantis Acœtes
Servabat senior, qui Parrhasio Evandro
Armiger antè fuit; sed non felicibus æquè
Tum comes auspiciis charo datus ibat alumno.
Circùm omnes famulûmq; manus, Trojanaq; turba,
Et mœstæ Iliades crinem de more solutæ.

NOTES.

11. *Collo suspendit.* This trophy in all respects represented the figure of a man in armour.

11. *Eburnum.* Because the sheath or handle was ivory.

15. *Hæc spolia, et de rege superbo, &c.* By the *rex superbus* here some understand Turnus: from him he had won the spoils in general, to which he first points; then to the trophy representing Mezentius, of which he says, *Manibusque meis Mezentius hìc est.*

16. *Primitiæ.* The first fruits of the war against Turnus, which Æneas dedicated to Mars, after the same manner as the first fruits of the field or of the flock were dedicated to the gods.

19. *Ubi primùm vellere signa annuerint Superi.* Because they never raised the standard to march, without first consulting the gods by auguries.

23. *Qui solus, &c.* See Æn. VI. 326.

——— Hi, quos vehit unda, sepulti.
Nec ripas datur, &c.

29. *Recipitque ad limina gressum.* This alludes to the custom of laying out a dead body in the vestibule before the door, after it was washed, anointed, and crowned with garlands:

Ος μοι ενι κλισιη ——— Κειται ανα προθυρον τεθραμμενος;

who lies in my tent with his face turned towards the door?

31. *Parrhasio,* Arcadian, from Parrhasia, a country and city in Arcadia.

35. *Iliades.* Why does the poet represent the Trojan dames surrounding the body of Pallas, since the poet leaves them all in Sicily excepting the mother of Euryalus; *Solis è matribus ausa?* Servius understands female slaves in this place, *has Æneæ ancillulas,* but why are they termed *Iliades?* This is an oversight which the poet, had he lived, would have corrected. The *last hand,* the Æneid never received.

Ut verò Æneas foribus sese intulit altis:
Ingentem gemitum tunsis ad sidera tollunt
Pectoribus, mœstoque immugit regia luctu.
Ipse caput nivei fultum Pallantis et ora
Ut vidit, levique patens in pectore vulnus
Cuspidis Ausoniæ, lachrymis ita fatur obortis:
Te-ne, inquit, miserande puer, cùm læta veniret,
Invidit fortuna mihi? ne regna videres
Nostra, neque ad sedes victor veherere paternas?
Non hæc Evandro de te promissa parenti
Discedens dederam: cùm me complexus euntem
Mitteret in magnum imperium; metuensque moneret
Acres esse viros, cùm durâ prælia gente.
Et nunc ille quidem spe multùm captus inani,
Fors et vota facit, cumulatque altaria donis:
Nos juvenem exanimum, et nil jam cœlestibus ullis
Debentem, vano mœsti comitamur honore.
Infelix! nati funus crudele videbis.
Hi nostri reditus, expectatique triumphi!
Hæc mea magna fides! at non, Evandre, pudendis
Vulneribus pulsum aspicies: nec sospite dirum
Optabis nato funus pater. Hei mihi, quantum

Postquam verò Æneas ingressus est portis sublimibus: emittunt ad astra magnum gemitum pectoribus percussis, et insonuit aula tristi fletu. Ipse *Æneas*, postquam aspexit caput candidi Pallantis sustentatum, et *ejus* faciem, et plagam mucronis Itali apertam in molli pectore; lachrymis erumpentibus, sic loquitur: O deplorande juvenis, an fortuna, cùm prospera accederet *ad me*, eripuit te mihi; ut non videres imperium nostrum, neque victor reducereris ad urbem paternam? non hæc dederam de te promissa patri *tuo* Evandro: *cùm ab eo* abii; cùm amplexus me abeuntem, dimitteret *me* in magnum imperium *Etruscorum;* et timens admoneret *me*, *Latinos* homines esse asperos, bellum esse *mihi* cum forti natione. Et nunc quidem ille, delusus spe admodum vanâ, forsan etiam concipit vota *pro te*, et onerat aras muneribus; *dum* nos tristes prosequimur inutili honore juvenem mortuum, et jam nullatenus subjectum *Diis* ullis superis. O miser, spectabis mœstum funus filii. Hi *sunt* nostri reditus, et triumphi sperati! hæc magna mea confidentia! tamen, ô Evander, non videbis *eum* cæsum plagis indecoris: nec, filio *turpiter* salvo, optabis tibi mortem acerbam. Hei mihi! quantum

NOTES.

39. *Nivei Pallantis. Latè patet hoc epitheton,* says Servius; Referri enim potest et ad candorem pristinæ pulchritudinis, et ad pallorem ex morte venientem, et ad frigus quod proprium mortuorum est.

42. *Te-ne, inquit, &c.* Literally, Did fortune, when she came propitious, envy me the possession of thee?

47. *In magnum imperium,* either in prospect of mighty empire; or, which best agrees with the context, against a powerful empire.

51. *Nil jam cœlestibus ullis debentem.* By this all the commentators understand his being no more a subject of the gods above, but in subjection to the infernal powers. But perhaps it means, that, as he was now discharged of every vow he had made to the celestial gods, he would never return to perform any of the vows uttered by himself, or which his father was making in his behalf. This seems best to agree with what is said, verse 49.

Et nunc ille quidem spe multùm captus inani,
Fors et vota facit, &c.

55. *Pudendis.* The matrons of Lacedæmon, when they received the news that their sons were slain in battle, were wont to come forth and inspect their wounds both before and behind. When they found the greater number was before, they conducted the bodies of their children to the monuments of their ancestors with great solemnity, and a kind of stern pride in their countenances; but if they perceived any wounds behind, weeping and blushing for shame, they departed with the utmost secrecy, leaving the dead bodies to be interred in the common sepulchre, or carried them away by stealth to be privately buried at home.

56. *Non pulsum.* Who had not been beaten from the field, or received dishonourable wounds.

57. *Nec optabis nato funus,* may either mean thy own or thy son's death; the latter

omittis tutamen, ô Italia! et quantum tu, ô Iüle! Postquam hæc flens dixit, jubet cadaver deplorabile auferri: et mittit mille viros electos ex universo exercitu, qui prosequantur pompam ultimam, et adsint luctui patris: *quæ sunt* solamina parva magni doloris, tamen debita infausto patri. Alii non tardi componunt crates et flexile feretrum, è ramis arbuteis et virgultis querceis: et tegunt lectum *illic* collocatum umbraculo foliorum. Illic constituunt juvenem excelsum in strato rustico: qualem *constituerunt* florem, sive teneræ violæ, sive languentis hyacinthi, decerptum pollice puellæ: cui nondum splendor, nondum sua pulchritudo periit; nec *tamen* terra parens jam nutrit, et sufficit *ei* vires. Tum Æneas exportat vestes duas, asperas auro et purpurâ, quas ipsa Dido Sidonia ei olim elaboraverat gaudens *illo* labore, et distinxerat textum auro subtili. Induit tristis unam illarum juveni, *quasi* ultimum ornamentum; et tegit capillos comburendos *alterâ, quasi* velo. Præterea accumulat plurima dona præ-lii Laurentini, et imperat spolia portari longâ serie. Addit equos et tela, quæ eripuerat hosti. Alligaverat quoque manibus post dorsum *eos*, quos *pater* demissurus esset *ut* inferias umbris filii,

Præsidium, Ausonia, et quantum tu perdis, Iüle!
Hæc ubi deflevit, tolli miserabile corpus
Imperat: et toto lectos ex agmine mittit
Mille viros, qui supremum comitentur honorem,
Intersintque patris lachrymis: solatia luctûs
Exigua ingentis, misero sed debita patri.
Haud segnes alii, crates et molle feretrum
Arbuteis texunt virgis et vimine querno,
Extructosque toros obtentu frondis inumbrant.
Hìc juvenem agresti sublimem in stramine ponunt:
Qualem virgineo demessum pollice florem
Seu mollis violæ, seu languentis hyacinthi;
Cui neq; fulgor adhuc, necdum sua forma recessit;
Non jam mater alit tellus, viresque ministrat.
Tum geminas vestes, auroque ostroque rigentes,
Extulit Æneas: quas illi læta laborum
Ipsa suis quondam manibus Sidonia Dido
Fecerat, et tenui telas discreverat auro.
Harum unam juveni, supremum mœstus honorem
Induit, arsurasque comas obnubit amictu.
Multaque præterea Laurentis præmia pugnæ
Aggerat, et longo prædam jubet ordine duci.
Addit equos et tela, quibus spoliaverat hostem.
Vinxerat et post terga manus, quos mitteret umbris
Inferias, cæso sparsuros sanguine flammam;
Indutosque jubet truncos hostilibus armis
Ipsos ferre duces, inimicaque nomina figi.
Ducitur infelix ævo confectus Acœtes,
Pectora nunc fœdans pugnis, nunc unguibus ora:
Sternitur et toto projectus corpore terræ.
Ducunt et Rutulo perfusos sanguine currus.
Pòst bellator equus positis insignibus Æthon
It lachrymans, guttisq; humectat grandibus ora.

irrigaturos rogum fuso sanguine: et imperat ipsos duces portare arbores vestitas armis hostium et nomina hostium inscribi *arboribus*. Miser Acœtes obrutus annis ducitur, nunc turpans pectus pugnis, nunc vultum unguibus: et sternitur humi profusus toto corpore. Trahunt quoque currus rigatos cruore Rutulorum. Deinde Æthon, equus bellicus, depositis ornamentis, incedit plorans, et rigat caput longis guttis.

NOTES.

sense is the stronger, and the *pater* leads to it.

67. *Stramine.* *Stramen* signifies the litter, such as straw, leaves, &c. thrown under cattle.

68. *Qualem;* a beautiful simile. He looks fair and still blooming like a flower among leaves. Dr. Young has a similar elegant comparison:

Like blossom'd trees o'erturn'd by vernal storm,
Lovely in death, the beauteous ruin lay.

69. *Languentis hyacinthi.* Virgil often makes a final syllable long which is by nature short, by making an *h* begin the following word, as

Æn. X. 126. Et Clarus et Hæmon.
720. Linguens profugus hymenæos.
VII. 398. Turnique canit hymenæos.
IX. 418. Dum trepidant, et hasta Tago.

81. *Vinxerat, &c.* This barbarous custom he borrows from Homer; but, as we have observed elsewhere, however it may suit with the temper of Achilles, it quite outrages that of Æneas.

81. *Mitteret umbris.* Human sacrifices were common on these occasions, among the ancients.

88. *Currus.* Great men and princes often fought in their chariots; as Niphæus, Æn. X. 570.

90. *It lachrymans.* Aristotle and Pliny inform us that these animals often lament their masters when killed in battle, and even shed tears for them. Ælian reports the same of elephants when carried from their native country. Rollin says, that when tidings of the approach of an Asiatic conqueror were brought to Athens (*Credat Judæus Appelles*) the very dogs themselves

Hastam alii galeamque ferunt, nam cætera Turnus
Victor habet. Tum mœsta phalanx; Teucrique sequuntur,
Tyrrhenique duces, et versis Arcades armis.
Postquam omnis longè comitum processerat ordo,
Substitit Æneas, gemituque hæc addidit alto:
Nos alias hinc ad lachrymas eadem horrida belli
Fata vocant. Salve æternùm mihi, maxime Palla,
Æternùmque vale. Nec plura effatus, ad altos
Tendebat muros, gressumque in castra ferebat.
Jamque oratores aderant ex urbe Latinâ,
Velati ramis oleæ, veniamque rogantes:
Corpora, per campos ferro quæ fusa jacebant,
Redderet, ac tumulo sineret succedere terræ:
Nullum cum victis certamen et æthere cassis:
Parceret hospitibus quondam socerisq; vocatis.
Quos bonus Æneas, haud aspernanda precantes,
Prosequitur veniâ, et verbis hæc insuper addit:
Quænam vos tanto fortuna indigna, Latini,
Implicuit bello, qui nos fugiatis amicos?
Pacemne exanimis et Martis sorte peremptis
Oratis? equidem et vivis concedere vellem.
Nec veni, nisi fata locum sedemque dedissent:
Nec bellum cum gente gero. Rex nostra reliquit
Hospitia, et Turni potiùs se credidit armis.
Æquius huic Turnum fuerat se opponere morti.
Si bellum finire manu, si pellere Teucros
Apparat; his decuit mecum concurrere telis:

Alii portant hastam et cassidem *Pallantis:* nam victor Turnus possidet reliqua *arma.* Posteà tristis turma sequitur, et Trojani, et ductores Etrusci, et Arcades conversis hastis. Postquam tota series prosequentium *funus* longè transiit, Æneas constitit, et adjecit hæc altè gemens: Eadem aspera sors belli nos appellat hinc ad alios fletus. Salve *in* perpetuum mihi, ô Palla maxime, et vale *in* perpetuum. Nec locutus plura, ibat ad muros excelsos, et referebat pedem in urbem. Et jam oratores venerant ex urbe Latini *regis*, tecti ramis olivæ, et petentes *hanc* facultatem: *ut* redderet cadavera, quæ jacebant ferro strata per agros: et permitteret *ea* subire sepulchrum terræ: nullum esse bellum cum victis et privatis luce *cælesti:* ignosceret *iis*, *quos* olim appellaverat hospites et soceros. Illos orantes *ea quæ* non *erant* neganda Æneas clemens donat *illâ* facultate, et prætereà voce adjicit ista: O Latini, quæ sors immerita vos immiscuit tanto bello, ut recusetis nos amicos? an petitis pacem mortuis et interfectis casu prælii? sanè cuperem dare illam etiam viventibus. Nec venissem *huc*, nisi fata assignâssent *mihi* hanc regionem et *hanc* sedem: nec facio bellum cum gente *Latinâ*. Rex *vester* abrupit *jura* nostri hospitii, et potiùs se commisit armis Turni. Justius fuisset Turnum exponere se huic morti. Si statuit terminare bellum manu, et ejicere Trojanos, decuit *eum* pugnare mecum his armis:

NOTES.

howled their lamentations. Suetonius in Vit. Cæs. tells us, *Proximis diebus, &c. &c.* "The next day the horses whom in passing the Rubicon he had consecrated to Mars and turned loose on the banks, were observed obstinately to abstain from food and to weep abundantly." Virgil has taken the thought from Homer, Il. 17.

Meantime at distance from the scene of blood,
The pensive steeds of great Achilles stood;
Their godlike master slain before their eyes,
They wept and shar'd in human miseries.
In vain Automedon now shakes the reign,
Now plies the lash, and sooths and threats in vain,
Nor to the fight nor Hellespont they go,
Restive they stood and obstinate in woe.
——— *along their face*
The big round drops cours'd down with silent pace
Conglobing all the dust.

97. *Salve mihi.* This is after the manner of the Greeks, who used the pronoun μοι in the same manner. Thus Achilles says in Homer:

Χαιρε μοι, ω Πατροκλε, και εν αιδαο δομοισι.

97. *Salve, vale.* The *novissima verba*, or last words with which they departed from a funeral. The sentiments of this farewell speech have a noble simplicity. The conciseness of it is admirable and highly proper to the occasion.

104. *Æthere cassis. Cassus* is not from *quassus*, as Servius foolishly supposes, but from *careo.*

110. *Pacemne.* Several of the ancient manuscripts read *pacem me.*

114. *Turni se credidit armis.* Not of his own accord, but by the importunities of his wife Amata.

117. *Mecum concurrere.* The first proposal of deciding the war by single combat was made by Æneas.

vixisset *is nostrûm*, cui Deus aut virtus sua servâsset vitam. Abite jam, et subjicite flammas miseris civibus *mortuis*. Æneas locutus erat: illi taciti obstupuerunt, ac tenebant oculos et vultus inter se obversos. Tum senex Drances, semper infestus odiis et criminatione juveni Turno, sic deinde voce reponit verba: O vir Trojane, famâ magne, major factis: quibus laudibus extollam te *ad* cœlum? an priùs admirabor te *ob* justitiam, an *ob* opera bellica? nos autem memores *beneficii* reportabimus ista *quæ dicis* in urbem patriam: et sociabimus te regi Latino, si aliqua fortuna modum offerat: Turnus quærat sibi *alia* fœdera. Immò delectabit etiam *nos*, erigere moles fatales murorum tuorum, et portare humeris saxa Trojanæ *urbis*. Dixerat hæc, et omnes communi voce mussitabant talia. Statuerunt *inducias ad* duodecim dies: et pace intermediâ, Trojani et Latini confusi absque periculo vagati sunt per montes et sylvas. Fraxinus alta sonat securi utrimque acutâ: eruunt pinus erectas ad astra; nec intermittunt secare cuneis quercus et cedros odoratas, nec vehere ornos plaustris stridentibus. Et jam fama, præ-

Vixêt, cui vitam Deus aut sua dextra dedisset.
Nunc ite, et miseris supponite civibus ignem.
Dixerat Æneas: olli obstupuere silentes,
Conversique oculos inter se atque ora tenebant.
Tum senior, semperque odiis et crimine Drances
Infensus juveni Turno, sic ore vicissim
Orsa refert: O famâ ingens, ingentior armis,
Vir Trojane, quibus cœlo te laudibus æquem?
Justitiæ-ne prius mirer, belli-ne laborum?
Nos verò hæc patriam grati referemus ad urbem:
Et te, si qua viam dederit fortuna, Latino
Jungemus regi: quærat sibi fœdera Turnus.
Quin et fatales murorum attollere moles,
Saxaque subvectare humeris Trojana juvabit.
Dixerat hæc: unoque omnes eadem ore fremebant.
Bis senos pepigere dies: et pace sequestrâ
Per sylvas Teucri, mixtique impunè Latini,
Erravere jugis. Ferro sonat alta bipenni
Fraxinus: evertunt actas ad sidera pinus:
Robora nec cuneis, et olentem scindere cedrum,
Nec plaustris cessant vectare gementibus ornos.
Et jam fama volans, tanti prænuncia luctûs,
Evandrum Evandriq; domos et mœnia complet;
Quæ modò victorem Latio Pallanta ferebat.
Arcades ad portas ruere, et de more vetusto
Funereas rapuere faces: lucet via longo
Ordine flammarum, et latè discriminat agros.
Contrà turba Phrygum veniens plagentia jungit
Agmina. Quæ postquam matres succedere tectis
Viderunt, mœstam incendunt clamoribus urbem.
At non Evandrum potis est vis ulla tenere;

cunia tanti doloris, dispersa implet Evandrum, et Evandri ædes atque urbem; quæ *fama* priùs narrabat per Latium, Pallanta victorem *esse*. Arcades *incipiunt* concurrere ad portas *urbis*, et juxta ritum veterem corripuerunt funebres tædas: iter splendet longâ serie flammarum, et latè dividit campos. Multitudo Trojanorum adversùm veniens conjungit *iis* agmina *sua* dolentia. Quæ quando matres viderunt ingredi domos, commovent clamoribus urbem omnem. At nulla violentia potest cohibere Evandrum,

NOTES.

118. *Vixêt*, for *vixisset*.

126. *Justitiæ-ne—laborum*. This is the reading of all the printed editions, except that of Catrou, who reads the line thus:

Justitiâne prius mirer, belline labore?

which Pierius assures us is the reading of the Roman manuscript, and some others of very great antiquity. Servius however justifies the common reading, by making it a Grecism, θαυμαζω εκεινω: So Horace says, *Agrestûm regnavit populorum*, Lib. III. Ode XXX. 11. So also I. II. 9. *Desine mollium tandem querelarum;* and in this book, v. 280 *memini lætorve malorum*.

133. *Pace sequestrâ. Conciliatrice*. By the word *sequester* or *sequestris* is meant an umpire or arbitrator. It is applied here to a truce, because that is intermediate between the war, before and after; and also because it mediates between the two parties, both having a right to appeal to it and being obliged in justice to be determined by it.

TRAPP.

135. *Ferro bipenni. Pinna* is the summit, point or edge of any thing, hence the summit of a temple is called pinnaculum. *Bipenna, bipennis*, or *ferrum bipenne* is an ax or hatchet with a double edge.

140. *Mœnia complet*. This is the reading of almost all the printed copies; but all the ancient manuscripts which Pierius examined have *replet*. The former seems to have been adopted by the editors for the more harmonious sound.

147. *Incendunt*. A metaphor, for *concitant*. Æn. IV. 260.

Sed venit in medios: feretro Pallanta repôsto
Procumbit super, atq; hæret lachrymansq; gemensque:
Et via vix tandem voci laxata dolore est:
Non hæc, ô Palla, dederas promissa parenti:
Cautiùs ut sævo velles te credere Marti.
Haud ignarus eram, quantum nova gloria in armis,
Et prædulce decus primo certamine posset.
Primitiæ juvenis miseræ, bellique propinqui
Dura rudimenta, et nulli exaudita Deorum
Vota, precesque meæ! tuq; ô sanctissima conjux,
Felix morte tuâ, neque in hunc servata dolorem!
Contrà ego vivendo vici mea fata, superstes
Restarem ut genitor. Troûm socia arma secutum
Obruerent Rutuli telis: animam ipse dedissem;
Atq; hæc pompa domum me, non Pallanta, referret.
Nec vos arguerim, Teucri, nec fœdera, nec quas
Junximus hospitio dextras: sors ista senectæ
Debita erat nostræ. Quòd si immatura manebat
Mors natum; cæsis Volscorum millibus antè,
Ducentem in Latium Teucros, cecidisse juvabit.
Quin ego non alio digner te funere, Palla,
Quàm pius Æneas, et quàm magni Phryges, et quàm
Tyrrheniq; duces, Tyrrhenûm exercitus omnis.
Magna trophæa ferunt, quos dat tua dextera leto.
Tu quoque nunc stares immanis truncus in armis,
Esset par ætas et idem si robur ab annis,
Turne. Sed infelix Teucros quid demoror armis?
Vadite, et hæc memores regi mandata referte:
Quòd vitam moror invisam, Pallante perempto;
Dextera causa tua est, Turnum gnatoq; patrique
Quam debere vides meritis: vacat hic tibi solus
Fortunæque locus. Non vitæ gaudia quæro,
Nec fas: sed gnato manes perferre sub imos.
Aurora intereà miseris mortalibus almam

sed currit in medios: feretro deposito, concidit super Pallanta, atque inhæret flens et gemens: ac demum difficilè via aperta est voci *per* dolorem: O Palla, non dederas hæc promissa patri tuo: *sed fore* ut velles te committere duro Marti circumspectiùs. Non eram nescius quantum valeret nova *cupiditas* gloriæ in bello, et jucundus *ille* honor in primâ pugnâ. O primi conatus juvenis infelices, et acerba experimenta belli vicini, et vota precesque meæ *à* nullo Deorum auditæ! et tu, ô sanctissima uxor, felix *per* mortem tuam, nec superstes ad hunc luctum! contrà ego vivendo excessi mea fata, ut pater restarem superstes *filio*. Si Rutuli obruissent me telis, *eò quòd* junxi societatem belli *cum* Trojanis, ipse *libens* amisissem vitam; et hæc pompa reveheret domum me, non Pallanta. Nec incusabo vos, ô Trojani, nec fœdus, nec quas manus sociavimus *per* hospitium; calamitas ista debita erat meæ senectuti. Tamen si mors immatura destinata erat filio: oportebat *eum* mori inducentem Trojanos in Latium, occisis priùs *multis* millibus Volscorum. Ego verò, ô Palla, non honorabo te aliâ pompâ; quàm pius Æneas, et quàm illustres Trojani, et quàm ductores Tusci, et omnis exercitus Tuscorum. *Illi* portant magna trophæa, *ex iis* quos tua manus demisit morti. Tu etiam, ô Turne, stares jam grandis truncus *vestitus* armis, si par fuisset ætas, et vis æqualis ab ætate. Sed miser, cur cohibeo Teucros *à* pugnâ? abite, et memores reportate regi *vestro* hæc *mea* dicta: *O Ænea*, si sustineo adhuc vitam odiosam occiso Pallante: dextera tua causa est, *cur id faciam: dextera*, quæ, ut intelligis, debet Turnum et filio *Pallanti*, et *mihi* patri, *qui ambo id* meriti *sumus:* unicus hic modus *solandi me* restat tibi et fortunæ. Non cupio gaudia vitæ, nec licitum *est:* sed *cupio* ferre hæc *gaudia* filio ad profundos inferos. Interim Aurora reddiderat miseris hominibus

NOTES.

151. *Via vix tandem voci.* This grief for a considerable time implied in the words *vix* and *tandem* stopped the passage of his voice, and at length opened it. Both these are true as to different parts of time. Excess of sorrow first makes us dumb and then makes us speak.

160. *Vici mea fata.* I have overcome or outlived my fates, or my time: for fate seems to dictate that a father shall die before a son. A true pathos pervades this whole speech of Evander. The various turns of passion, and the alternate addresses to the living and the dead, are the very language of sorrow.

168. *Juvabit.* Ruæus very oddly renders this by *oportebat.*

170. *Phryges.* The Trojans; so called from Phrygia, a country in Asia Minor, bounded on one side by Caria, Lydia, Mysia, and Bithynia; on the other by the Propontis, the Hellespont, and the Ægean sea. Phrygia is divided into the *Major*, which was the inland part, and the *Minor*, lying toward the sea. This also was called Troas, being the ancient kingdom of the Trojans.

174. *Esset par ætas.* Either to me or to my son; but I am too old, and my son too young, to cope with and vanquish thee.

178. *Turnum gnatoque, &c.* Literally, Which you see owes Turnus to the son and to the sire who have both deserved it.

beneficum lumen, reducens opera et labores. Jam pater Æneas, jam Tarchon, erexerunt rogos in sinuoso litore: unusquisque juxta morem majorum tulit illuc cadavera suorum: et suppositis nigris flammis, sublime cœlum tegitur fumo in *similitudinem* noctis. Ter induti rutilis armis *pedites* ambulaverunt circa rogos: ter in equis circuiverunt tristem flammam funeris et emiserunt ore ululatus. Tellus etiam rigatur fletu, arma etiam rigantur. Et clamor hominum et sonitus buccinarum tollitur *ad* cœlum. Deinde alii mittunt *in* ignem spolia ablata Latinis interfectis, et cassides, et pulchros gladios, et frena, et celeres rotas: pars, dona nota *mortuis*, scuta ipsorum, et jacula non fausta. Plurima corpora boum circùm immolantur morti: jugulant in ignem, et setosos porcos, et pecudes direptas ex omnibus campis: deinde *per* totum litus aspiciunt socios *qui* cremantur: observant rogos semustos: neque possunt *inde* abstrahi, quousque nox frigida mutavit cœlum distinctum astris micantibus. Nec aliter infelices Latini erexerunt quoque rogos innumeros in aliâ parte; et partim condunt humi plurima hominum cadavera; partim quoque auferunt asportata in vicinos campos, et remittunt *in* urbem. Comburunt reliqua, et immanem cumulum promiscuæ stragis, nec numerando, nec honorando. Tunc undequaque spatiosi campi resplendent certatim frequentibus ignibus. Tertia dies expulerat è cœlo frigidam noctem: dolentes evertebant altam cinerem et ossa permista *in* rogis, et tegebant *ea* tepido acervo terræ. Jam verò præcipuus tumulus et pars doloris longè maxima erat per domos, *in* urbe Latini opulenti. Illic matres, et nurus infaustæ: illic dilecta pectora sororum dolentium,

Extulerat lucem, referens opera atque labores.
Jam pater Æneas, jam curvo in litore Tarchon
Constituêre pyras: huc corpora quisque suorum
More tulere patrum: subjectisque ignibus atris
Conditur in tenebras altum caligine cœlum.
Ter circum accensos cincti fulgentibus armis
Decurrêre rogos: ter mœstum funeris ignem
Lustravere in equis, ululatusque ore dedêre.
Spargitur et tellus lachrymis, sparguntur et arma:
It cœlo clamorque virûm, clangorque tubarum.
Hinc alii spolia occisis direpta Latinis
Conjiciunt igni, galeas, ensesque decoros,
Frænaque, ferventesque rotas: pars, munera nota,
Ipsorum clypeos, et non felicia tela.
Multa boum circà mactantur corpora morti:
Setigerosque sues, raptasque ex omnibus agris
In flammam jugulant pecudes: tum litore toto
Ardentes spectant socios, semustaque servant
Busta: neque avelli possunt, nox humida donec
Invertit cœlum stellis fulgentibus aptum.
Nec minùs et miseri diversâ in parte Latini
Innumeras struxere pyras: et corpora partim
Multa virûm terræ infodiunt; avectaque partim
Finitimos tollunt in agros, urbiq; remittunt:
Cætera, confusæque ingentem cædis acervum,
Nec numero nec honore cremant. Tunc undiq; vasti
Certatim crebris collucent ignibus agri.
Tertia lux gelidam cœlo dimoverat umbram:
Mœrentes altum cinerem et confusa ruebant
Ossa focis, tepidoque onerabant aggere terræ.
Jam verò in tectis prædivitis urbe Latini
Præcipuus fragor, et longè pars maxima luctûs.
Hìc matres, miseræq; nurus, hìc chara sororum

NOTES.

189. *Decurrêre—lustravere in equis.* The first referring to foot-soldiers, the last to horsemen. The prophet David gives us a similar combination: "He delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man." Ps. cxlvii. 10. i. e. in neither cavalry nor infantry.

192. *It cœlo* may be *it per cœlum*, as well as *ad cœlum;* for so it is used, Æn. XII. 283.

It toto turbida cœlo
Tempestas telorum.

195. *Ferventesqiæ rotas.* The wheels becoming hot by the rapidity of the motion. So Horace Od. I. B. 1.

Metaque fervidis evitata rotis.

202. *Cœlum stellis aptum*, for *cui aptæ et connexæ sunt stellæ.* Æn. IV. 482.

206. *Urbique remittunt.* In what manner bodies were buried, burned, the ashes separated and introduced into an urn, has already been described. See Æn. V. 48. VI. 227. and V. 48.

211. *Ruebant*, is here used in an active sense, as in other places of Virgil.

215. *Nurus. Nurus* is properly a son's wife, or a daughter-in-law; but it is often used for any young married woman. Æn. II. 501.

Buccina. Tum muros variâ cinxere coronâ
Matronæ puerique: vocat labor ultimus omnes.
Nec non ad templum summasq; ad Palladis arces
Subvehitur magnâ matrum regina catervâ,
Dona ferens: juxtàque comes Lavinia virgo,
Causa mali tanti, atq; oculos dejecta decoros.
Succedunt matres, et templum thure vaporant,
Et mœstas alto fundunt de limine voces:
Armipotens belli præses, Tritonia virgo,
Frange manu telum Phrygii prædonis, et ipsum
Pronum sterne solo, portisq; effunde sub altis.
Cingitur ipse furens certatim in prælia Turnus:
Jamque adeò Rutulum thoraca indutus ahenis
Horrebat squamis, surasque incluserat auro,
Tempora nudus adhuc: lateriq; accinxerat ensem,
Fulgebatque altâ decurrens aureus arce:
Exultatque animis, et spe jam præcipit hostem.
Qualis, ubi abruptis fugit præsepia vinclis
Tandem liber equus, campoq; potitus aperto;
Aut ille in pastus armentaq; tendit equarum;
Aut assuetus aquæ perfundi flumine noto
Emicat, arrectisque fremit cervicibus altè
Luxurians, luduntq; jubæ per colla, per armos.
Obvia cui, Volscorum acie comitante, Camilla
Occurrit, portisque ab equo regina sub ipsis
Desiluit: quam tota cohors imitata relictis
Ad terram defluxit equis: tum talia fatur:
Turne, sui meritò si qua est fiducia forti,
Audeo et Æneadûm promitto occurrere turmæ,
Solaque Tyrrhenos equites ire obvia contra.
Me sine prima manu tentare pericula belli:
Tu pedes ad muros subsiste, et mœnia serva.
Turnus ad hæc, oculos horrendâ in virgine fixus:
O decus Italiæ, virgo, quas dicere grates,
Quasve referre parem? sed nunc, est omnia quando
Iste animus supra, mecum partire laborem.
Æneas, ut fama fidem missique reportant
Exploratores, equitum levia improbus arma

475 *ad* pugnam. Tunc matronæ et pueri circumdederunt muros multiplici cœtu: extrema necessitas invitat omnes. Regina quoque *cum* ingenti comitatu matrum vehitur ad templum et supremam arcem Palladis, portans munera: et prope comes *est* Lavinia puella, causa tantæ calamitatis, et submittens formosos oculos. Matres sequuntur, et implent templum vapore thuris, et è portâ sublimi emittunt voces luctuosas: O virgo Tritonia, potens *in* armis, præsidens bello, rumpe *tuâ* manu arma Trojani prædatoris, et dejice illum humi præcipitem, et disturba sub altis portis. Turnus ipse ardens armatur ad pugnam: et jam armatus *secundùm* loricam Rutulam *erat* asper æreis squamis, et texerat auro tibias, adhuc detectus *secundùm* caput: et alligaverat gladium lateri: et splendebat aureus exiliens è summâ arce: et gestit animo, et spe jam præoccupat hostem. Qualis equus postquam ruptis retinaculis fugit stabula, demum liber, et fruens patente campo; ille aut vadit ad pascua et greges equarum; aut solitus lavari noto fluvio aquæ exilit, et collo altè erecto petulans fremit, et crines errant per collum *et* per humeros. Cui Camilla, sequente turmâ Volscorum, obvia occurrit, et regina descendit *ex* equo sub ipsis portis: quam tota turma imitans descendit ad terram, relictis equis: deinde *Camilla* dicit ista: Turne, si *animus* generosus habet jure aliquam in se confidentiam, audeo et polliceor obstare exercitui Trojanorum, et sola procedere obvia adversùs equites Etruscos. Permitte me experiri manu prima discrimina pugnæ; tu pedes mane ad muros, et tuere urbem. Turnus *respondet* ad ista hærens oculis in terribili puellâ: O virgo, gloria Italiæ: quas conabor dicere, quas referre *tibi* gratias? sed jam, quandoquidem animus ille *tuus* est supra omnia *pericula*, divide mecum periculum. Ut fama et missi observatores faciunt fidem, Æneas callidus præmisit equites levis armaturæ *qui*

NOTES.

477. *Ad Palladis arces.* It was a privilege of the Roman ladies, says Catrou, to be carried in a chariot to the gates of the temples. Virgil alludes to this custom in representing Amata and Lavinia carried to the temple of Pallas. But the worship of this goddess was introduced into Italy by Æneas, and yet the poet speaks of a temple already existing, dedicated to her at Laurentum. These anachronisms are allowable in poetry.

483. *Armipotens, &c.* This prayer is copied almost word for word from the seventeenth book of the Iliad, where the Trojan matrons thus invoke the aid of Pallas against Diomede, according to Mr. Pope's elegant translation.

Oh awful goddess! ever-dreadful maid,
Troy's strong defence, unconquer'd Pallas, aid!
Break thou Tydides' spear, and let him fall
Prone on the dust before the Trojan wall.

484. *Phrygii prædonis.* Who would not only rob me of my fame and my country, but of my wished for Lavinia.

488. *Suras. Sura* is the fleshy part, or calf of the leg. The *ocreæ* covered the leg and thigh.

500. *Desiluit.* Here Virgil gives an illustrious example of the high respect that was anciently paid to the general of an army: Camilla, though a queen, dismounts with her whole squadron, to do honour to Turnus.

512. *Improbus*, i. e. *consilio satis callido at-*

vastarent agros: ipse, accelerans per deserta alta montis *superato* jugo, accedit ad urbem. Meditor insidias belli, in curvâ semitâ sylvæ, ut occupem militibus armatis angustias bifidas. Tu, signis conjunctis, occurre equitatui Etrusco. Messapus ardens erit tecum, et catervæ Latinæ, et turmæ Tiburtinæ: sume tu quoque munus ducis. Sic dixit, et similibus verbis animat Messapum et duces socios *ejus* ad pugnam; et *ipse* vadit in hostem. Est vallis flexu sinuoso, apta fraudibus et insidiis belli: quam nigra latera premunt utrinque spissis foliis: trames parvus ducit illuc, et meatus arcti atq; ingressus difficiles ferunt *ad eum*. Super eam, in speculis et in supremo cacumine montis, sternitur planities incognita et perfugium tutum: sive velis descendere *ad* pugnam, *à* dextrâ et sinistrâ *parte;* sive imminere è verticibus, et dejicere vastos lapides. Juvenis *Turnus* vadit *illuc* per spatia itinerum *sibi* cognita, et occupavit locum, et constitit in locis *illis* aperis. Interim in cœlestibus sedibus *Diana* filia Latonæ alloquebatur Opim, unam è comitibus puellis, et *è* turbâ *sibi* sacrâ; et ore mœsto proferebat hæc verba: O virgo, Camilla vadit ad bellum asperum, et frustrà tegitur nostris armis, dilecta mihi præ cæteris: nam hic amor

Præmisit, quaterent campos: ipse ardua montis
Per deserta jugo properans adventat ad urbem.
Furta paro belli convexo in tramite sylvæ,
Ut bivias armato obsidam milite fauces:
Tu Tyrrhenum equitem collatis excipe signis.
Tecum acer Messapus erit, turmæque Latinæ,
Tiburtique manus: ducis et tu concipe curam.
Sic ait, et paribus Messapum in prælia dictis
Hortatur, sociosque duces: et pergit in hostem.
Est curvo anfractu vallis accommoda fraudi
Armorumq; dolis: quam densis frondibus atrum
Urget utrinque latus: tenuis quò semita ducit,
Angustæq; ferunt fauces, aditusq; maligni.
Hanc super, in speculis summoq; in vertice montis,
Planities ignota jacet, tutique receptus:
Seu dextrâ lævâque velis occurrere pugnæ;
Sive instare jugis, et grandia volvere saxa.
Huc juvenis notâ fertur regione viarum,
Arripuitque locum, et sylvis insedit iniquis.
Velocem intereà superis in sedibus Opim,
Unam ex virginibus sociis sacrâque catervâ,
Compellabat, et has tristi Latonia voces
Ore dabat: Graditur bellum ad crudele Camilla,
O virgo, et nostris nequicquam cingitur armis,
Chara mihi ante alias: neq; enim novus iste Dianæ
Venit amor, subitâq; animum dulcedine movit.
Pulsus ob invidiam regno, viresq; superbas,
Priverno antiquâ Metabus cùm excederet urbe,
Infantem fugiens media inter prælia belli
Sustulit exilio comitem, matrisque vocavit
Nomine Casmillæ, mutatâ parte, Camillam.
Ipse sinu præ se portans juga longa petebat
Solorum nemorum: tela undiq; sæva premebant,
Et circumfuso volitabant milite Volsci.

non novus contigit *mihi* Dianæ, flexitque animum meum improvisâ dulcedine. Metabus, ejectus regno per invidiam et *ob* potentiam ferociorem, cùm exiret *è* veteri urbe Priverno, fugiens per medias pugnas belli, asportavit sociam exilii infantem, et appellavit *eam* Camillam, de nomine matris Casmillæ, mutatâ parte *nominis*. Ipse ferens *eam* ante se *in* sinu, quærebat longa cacumina sylvarum secretarum: armta infesta urgebant undique, et Volsci discurrebant circumjectis militibus.

NOTES.

que improbo.

515. *Furta belli.* Literally, the thefts of war, i. e. stratagems, ambuscades. The same phrase is used by Sallust: *Gens ad furta belli peridonea.*

515. *Convexo.* Concave, as has been before observed, Æ. 1. 514.

517. *Collatis signis. Conferre signa* is a military term, signifying to engage in close fight, as in Livy. *Ariciam infesto agmine iturnec procul inde cum Auruncis signa collata, prælioque uno debellatum est.* So Cicero says, *In Ægyptum venit, signa contulit cum Alexandrinis.*

522. *Vallis accommoda. Vallis* here makes the last syllable long on account of the cæsura. Servius however retains the ancient nominative *valles.*

524. *Urget utrinque latus*, i. e. *Latus nemoris*, as Æn. VII. 566.

528. *Occurrere pugnæ.* The same as *occurrere hostibus.*

534. *Latonia.* Diana, daughter of Latona.

539. *Invidiam.* For invidious measures; the want of popularity.

540. *Priverno. Privernum*, now called Piperno Vecchio, was a town of the Volsci in Italy, whose inhabitants were called Privernates. It became a Roman colony.

541. *Prælia belli;* literally, the battles or skirmishes of war. So Lucretius has more than once *certamina belli.*

544. *Longa juga*, i. e. *juga longè posita.* Servius:

Ecce fugæ medio summis Amasenus abundans
Spumabat ripis, tantus se nubibus imber
Ruperat: ille innare parans, infantis amore
Tardatur, charoq; oneri timet: omnia secum
Versanti, subitò vix hæc sententia sedit.
Telum immane manu validâ quod fortè gerebat
Bellator, solidum nodis et robore cocto;
Huic natam, libro et sylvestri subere clausam,
Implicat, atq; habilem mediæ circumligat hastæ,
Quam dextrâ ingenti librans, ita ad æthera fatur:
Alma, tibi hanc, nemorum cultrix Latonia virgo,
Ipse pater famulam voveo: tua prima per auras
Tela tenens supplex hostem fugit: accipe, testor,
Diva, tuam, quæ nunc dubiis committitur auris.
Dixit, et adducto contortum hastile lacerto
Immittit: sonuere undæ: rapidum super amnem
Infelix fugit in jaculo stridente Camilla.
At Metabus, magnâ propiùs jam urgente catervâ,
Dat sese fluvio, atq; hastam cum virgine victor
Gramineo, donum Triviæ, de cespite vellit.
Non illum tectis ullæ, non mœnibus urbes
Accepere: neque ipse manus feritate dedisset;
Pastorum et solis exegit montibus ævum.
Hìc natam in dumis interq; horrentia lustra,
Armentalis equæ mammis et lacte ferino
Nutrîbat, teneris immulgens ubera labris.
Utque pedum primis infans vestigia plantis
Institerat, jaculo palmas oneravit acuto:
Spiculaq; ex humero parvæ suspendit et arcum.
Pro crinali auro, pro longæ tegmine pallæ,
Tigridis exuviæ per dorsum à vertice pendent.
Tela manu jam tum tenerâ puerilia torsit,
Et fundam tereti circum caput egit habenâ,
Strymoniamq; gruem aut album dejecit olorem.
Multæ illam frustrà Tyrrhena per oppida matres
Optavere nurum: solâ contenta Dianâ,
Æternum telorum et virginitatis amorem
Intemerata colit. Vellem haud correpta fuisset
Militiâ tali, conata lacessere Teucros:

Ecce, *in* medio fugæ, Amasenus tumens exundabat altis ripis, tanta pluvia effuderat se è nubibus: ille meditans enatare, retinetur amore infantis, et timet dilecto oneri: ægrè tandem fixum *est* hoc consilium *illi*, omnia secum raptim expendenti. Alligat filiam inclusam cortice et sylvestri subere huic *telo*, quod telum grande gestabat fortè manu robustâ, firmum nodis et ligno exsiccato, *utpote* bellatoris et circumnectit aptam mediæ hastæ: et evibrans *hastam* illam grandi dexterâ, sic loquitur ad cœlum: Diana virgo, benefica cultrix sylvarum, ipse pater *infantis* hanc tibi consecro famulam: fugit hostem per aëra tenens primùm tua jacula: O Dea, obtestor te, accipe hanc tuam, quæ jam creditur dubiis ventis: Dixit *hæc*, et jacit hastam libratam reducto brachio: aquæ sonuerunt: fugit misera Camilla super velocem fluvium in hastâ stridulâ. Metabus verò, numerosâ turbâ jam propiùs imminente, projicit se in flumen, et victor extrahit è glebis herbosis hastam cum infante, *quæ erat* donum *jam sacrum* Dianæ. Nullæ urbes exceperunt eum domibus, nullæ muris: neque ipse se subdidisset iis *ob* asperitatem *morum:* traduxit vitam pastoritiam et secretis in montibus. Illic inter vepres et inter latebras *sylvarum* horridas, alebat filiam uberibus equæ gregalis et lacte ferino, premens ubera in labris *filiæ* tenellis. Et statim atque infans fixit gressus primis plantis pedum: oneravit manus *ejus* telo acuto et alligavit arcum ac sagittas humero parvulæ. Pro aureo *ornatu* capillorum, pro vestitu pallæ defluentis: pellis tigridis pendet è capite per tergum. Jam tunc libravit manu molli jacula puerilia, et agitavit fundam tereti loro circa caput, et prostravit gruem Strymoniam vèl cycnum candidum. Matres plurimæ in Etruscis urbibus frustrà desideraverunt illam *in* uxorem filiorum *suorum:* contenta *cultu* solius Dianæ, fovet pudica perpetuum amorem virginitatis et armorum. Vellem *ut* non fuisset perculsa *amore* talis belli, aggressa oppugnare Trojanos:

NOTES.

551. *Vix*, i. e. He was suddenly compelled to fix on that resolution, in spite of all his tender fears for the safety of the child.

553. *Robore cocto*. Hard wood dried before fire, or in the smoke.

554. *Libro et subere*. *Liber* is the interior and tender bark; *suber*, that thick body of bark, which is detached from the cork tree.

558. *Ipse pater*. Because none but the father had a right to devote his children to the service of the gods. And the ministers thus devoted were called *Camilli* by the Latins.

571. *Armentalis equæ*. One of the drove of mares that were kept for breed.

571. *Lacte ferino* means no more than the milk of that animal; for *ferus* is said of a horse, a deer, an ass; and therefore Mr. Dryden translates it very absurdly, the dugs of boars and every savage beast: the *teneris immulgens ubera labris* shows the animal to have been tame and tractable.

nunc esset mihi dilecta et una è meis comitibus. Age verò, O Nympha, siquidem premitur fatis crudelibus, descende cœlo et adi regionem Latinam, ubi funestum prælium miscetur auspiciis adversis. Accipe hæc, et extrahe è pharetrâ vindicem sagittam. Quisquis læserit vulnere corpus *mihi* dicatum, *sive fuerit* Trojanus, sive Rutulus, simul hâc *sagittâ* mihi solvat pœnas sanguine: ego deinde nube cavâ inferam sepulchro cadaver miseræ *Camillæ* et arma non direpta, et restituam *illam* patriæ. *Sic* dixit *Diana:* at illa *Nympha* delapsa per levem aërem cœli insonuit, inclusa obscuro nimbo *secundùm* corpus. Sed interim omnis multitudo Trojana accedit ad muros *Laurenti*, et duces Tusci, et omnis acies equitum, distincti in turmas certo numero: equus subsiliens fremit toto campo, et obluctatur conversus arctis habenis huc et illuc: tum campus horrescit undique ferreis hastis, et arva resplendent excelsis armis. Messapus quoque, et Latini veloces, et Coras cum fratre, et equitatus virginis Camillæ, apparent contrà oppositi *in* campo: et immittunt longè hastas, brachiis contractis, et conjiciunt spicula: et fervet adventus hominum, et hinnitus equorum. Et jam uterque *exercitus* steterat, progressus intra jactum teli: erumpunt *in* repentinum clamorem, et concitant equos frementes: simul spargunt undique tela frequentia, more nivis: et cœlum tegitur tenebris. Statim Tyrrhenus et ardens Aconteus concurrunt connixi hastis oppositis, et primi magno strepitu faciunt impetum, et feriunt pectora equorum impulsa pectoribus. Aconteus dejectus in modum fulminis, aut molis impulsæ *per* machinam, corruit procul, et effundit vitam in ventos. Exercitus *Latini* confestim territi *sunt:* et Latini conversi opponunt *retrò* scuta, et reflectant equos ad muros.

Chara mihi comitumq; foret nunc una mearum.
Verùm age, quandoquidem fatis urgetur acerbis,
Labere Nympha polo, finesque invise Latinos,
Tristis ubi infausto committitur omine pugna.
Hæc cape, et ultricem pharetrâ deprome sagittam.
Hâc, quicunq; sacrum violârit vulnere corpus,
Tros Italusve, mihi pariter det sanguine pœnas.
Pòst ego nube cavâ miserandæ corpus et arma
Inspoliata feram tumulo, patriæque reponam.
Dixit: at illa leves cœli demissa per auras
Insonuit, nigro circumdata turbine corpus.
At manus intereà muris Trojana propinquat,
Etruscique duces, equitumque exercitus omnis,
Compositi numero in turmas: fremit æquore toto
Insultans sonipes, et pressis pugnat habenis,
Huc obversus et huc: tum latè ferreus hastis
Horret ager, campique armis sublimibus ardent.
Nec non Messapus contrà celeresque Latini,
Et cum fratre Coras, et virginis ala Camillæ,
Adversi campo apparent: hastasq; reductis
Protendunt longè dextris, et spicula vibrant:
Adventusq; virûm, fremitusq; ardescit equorum.
Jamque intra jactum teli progressus uterque
Substiterat: subito erumpunt clamore, frementesq;
Exhortantur equos: fundunt simul undiq; tela
Crebra, nivis ritu: cœlumque obtexitur umbrâ.
Continuò adversis Tyrrhenus et acer Aconteus
Connixi incurrunt hastis, primique ruinam
Dant sonitu ingenti perfractaq; quadrupedantum
Pectora pectoribus rumpunt. Excussus Aconteus
Fulminis in morem, aut tormento ponderis acti,
Præcipitat longè, et vitam dispergit in auras.
Extemplò turbatæ acies: versique Latini
Rejiciunt parmas, et equos ad mœnia vertunt.

NOTES.

599. *Numero*, i. e. orderly, in number and proportion, or in battle-array.

599. *Numero in turmas. Turmæ* are properly troops of horse consisting of about thirty each.

603. *Celeresque Latini*, i. e. such of the Latins as were light armed, and consequently more nimble.

606. *Protendunt longè. Longè* means that they hold their spears by the extremity; and *protendunt* is, they advance with them in a threatening extended posture, just ready to discharge them on the foe. Ruæus translates it *immittunt*, which is quite a different idea.

607. *Adventusque virûm, &c.* Literally, The march of men, and neighing of steeds, grow warm. *Adventus* here seems to be but a cold word to express the marching of an army, when they are just on the point of giving battle.

611. *Cœlumque obtexitur umbrâ.* Agreeable to this is the saying of the brave Lacedemonian general, recorded by Cicero; who being told the Persians were so numerous that the multitude of their darts would even obstruct the light of the sun, exclaimed, Then we shall have the advantage of fighting in the shade.

612. *Tyrrhenus.* This is not a gentile noun; but the proper name of some distinguished person, probably of the army of Æneas.

615. *Rumpunt*, almost rive, as Æn. XII. 527.

Rumpuntur nescia vinci
Pectora.

Perfracta pectora pectoribus, is their horses' breasts running full tilt against each other.

617. *Præcipitat;* for *præcipitatur*, as Æ. I. 108. Tum prora avertit, for avertitur.

619. *Rejiciunt parmas, &c.* They covered

Troës agunt, princeps turmas inducit Asylas.
Jamque propinquabant portis: rursùsq; Latini
Clamorem tollunt, et mollia colla reflectunt:
Hi fugiunt, penitùsq; datis referuntur habenis.
Qualis ubi alterno procurrens gurgite pontus
Nunc ruit ad terras, scopulosq; superjacit undam
Spumeus, extremamq; sinu perfundit arenam:
Nunc rapidus retrò atq; æstu revoluta resorbens
Saxa fugit, litusque vado labente relinquit.
Bis Tusci Rutulos egêre ad mœnia versos:
Bis rejecti armis respectant terga tegentes.
Tertia sed postquam congressi in prælia, totas
Implicuere inter se acies, legitque virum vir:
Tum verò et gemitus morientûm, et sanguine in alto
Armaq; corporaq; et permisti cæde virorum
Semianimes volvuntur equi: pugna aspera surgit.
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo, ferrumq; sub aure reliquit:
Quo sonipes ictu furit arduus, altaq; jactat,
Vulneris impatiens, arrecto pectore crura:
Volvitur ille excussus humi. Catillus Iolam,
Ingentemque animis ingentem corpore et armis
Dejicit Herminium: nudo cui vertice fulva
Cæsaries, nudique humeri: nec vulnera terrent.
Tantus in arma patet. Latos huic hasta per armos
Acta tremit, duplicatque virum, transfixa dolore.
Funditur ater ubique cruor: dant funera ferro
Certantes: pulchramq; petunt per vulnera mortem.
At medias inter cædes exultat Amazon,
Unum exerta latus pugnæ, pharetrata Camilla.

Trojani persequuntur, primus Asylas immittit agmina. Et jam attingebat portas: et iterum Latini emittunt clamorem, et retorquent colla *equorum* facilia. Trojani fugiunt, et revertuntur habenis omnino immissis. Quale *est* mare, quando excurrens æstu reciproco, modò volvitur ad terras, et spumans effundit undam super rupes, et perluit ultimas arenas sinuando *se;* modò cedit retrò, præceps et resorbens saxa æstu convulsa, et deserit litus fluctu detumescente. Bis Etrusci pepulerunt ad urbem Rutulos fugatos: bis iidem fugati respiciunt muniendo humeros clypeis. Sed quando commissi ad tertiam pugnam, miscuerunt invicem totos exercitus, et vir elegit virum: tum verò et gemitus morientium *audiuntur;* ac rotantur in alto sanguine et arma, et corpora, et equi moribundi confusi *in* strage hominum: oritur crudele prælium. Orsilochus, cùm timeret aggredi *Remulum,* immittit hastam *in* equum Remuli, et figit ferrum sub aure; quo ictu equus furit arrectus, et impatiens plagæ agitat alta crura sublato pectore: ille *Remulus* dejectus humi corruit. Catillus *sternit* Iolam: et magnum animo, magnum corpore et armis sternit Herminium: cui coma flava *erat in* capite aperto, et nudi humeri: nec plagæ terrent *eum,* tam latè apertus est in ictus: hasta immissa huic per latos humeros intremit, et transfixa *cum* dolore incurvat hominem. Spargitur latè niger sanguis: pugnantes edunt strages gladiis, et per plagas quærunt mortem gloriosam. At Camilla pharetrata gaudet in mediis stragibus, *quasi* Amazon, nudata *secundùm* unam mammam *ad* prælium.

NOTES.

their backs with their shields. This manner of flying and then facing about, was, it seems, according to the rules of fighting with the cavalry, as practised by the Romans, *More equestris prælii,* says Sallust, *sumptis tergis ac redditis.*

624. *Qualis ubi.* These are some of the most laboured and spirited lines of the eleventh book. The simile is not borrowed from Homer; yet is great and sublime, as is likewise the description that immediately follows of the hurry and tumult of the battle; particularly,

Tum verò et gemitus, &c.

626. *Sinu.* Servius explains it *curvatione et flexu undarum,* the curling and winding of the waves. It signifies the expanded skirts or volumes of water into which the flowing sea stretches itself farther and farther on the shore, and overspreads the beach like a garment.

642. *Dejicit Herminium.* Herminius is a name taken from the Roman history. A Roman so called defended a bridge with Cocles against the army of Porsenna.

644. *Tantus in arma patet.* Servius, and most, if not all the interpreters after him, explain this as being equivalent to *tantum patebat in hostilia tela,* so large a mark he stood exposed to the darts of the enemy. But this is so far from being a reason for his not being afraid, that it is one of the strongest arguments why he ought to have been dismayed. Other interpreters take *in* for *contra,* which seems to agree best with the context.

649. *Unum exerta latus pugnæ,* i. e. Her right side was naked and disengaged for action; whereas her left was encumbered with her bow or half-moon shield. Or *pugnæ* may signify the attacks of the enemy, as above, verse 528. And then the sense will be, that she had one side, namely, the right, exposed to her foe, while the other was co-

Et modò jaciens manu congerit hastas flexiles, modò indefatigabilis corripit dextrâ manu robustam securim. Arcus aureus, et sagittæ Dianæ sonant ex humero *ejus*. Ipsa quoque verso arcu defigit sagittas fugaces, si aliquando cedit fugata in tergum. *Sunt* verò circa *eam* selectæ sociæ, et virgo Larina, et Tulla, et Tarpeia intentans æream securim, Italæ *puellæ:* quas ipsa divina Camilla elegit sibi *quasi* honorem, famulas *in* bello et bonâ pace. Quales Thraciæ Amazones, quando legunt fluenta Thermodontis, et pugnant armis pictis: sive circa Hippolyten, sive quando bellicosa Penthesilea redit *in* curru, et magno tumultu ululante muliebres turmæ gestiunt scutis lunatis: O bellicosa virgo, quem primum, quem ultimum sternis hastâ? aut quot spargis humi corpora moribunda? primò Eumenium patre Clytio: cujus oppositi pectus patens transfodit longâ *hastâ ex* abiete. Ille corruit vomens fluenta sanguinis, et mordet terram sanguinolentam, et moriens agitat se *in* suâ plagâ. Deinde Lirin et Pagasum prætereà: quorum alter dum collabens equo succidente retrahit habenas:

Et nunc lenta manu spargens hastilia denset, 650
Nunc validam dextrâ rapit indefessa bipennem.
Aureus ex humero sonat arcus, et arma Dianæ.
Illa etiam, siquando in tergum pulsa recessit,
Spicula converso fugientia dirigit arcu.
At circùm lectæ comites, Larinaque virgo, 655
Tullaque, et æratam quatiens Tarpeia securim,
Italides: quas ipsa decus sibi dia Camilla
Delegit, pacisque bonæ bellique ministras.
Quales Threïciæ, cùm flumina Thermodontis
Pulsant, et pictis bellantur Amazones armis: 660
Seu circùm Hippolyten, seu cùm se Martia curru
Penthesilea refert: magnoque ululante tumultu
Fœminea exultant lunatis agmina peltis.
Quem telo primum, quem postremum aspera virgo
Dejicis? aut quot humi morientia corpora fundis? 665
Eumenium Clytio primum patre: cujus apertum
Adversi longâ transverberat abiete pectus.
Sanguinis ille vomens rivos cadit, atq; cruentam
Mandit humum, moriensq; suo se in vulnere versat.
Tum Lirin Pagasumque supèr: quorum alter habenas
Suffosso revolutus equo dum colligit; alter 671
Dum subit, ac dextram labenti tendit inertem,
Præcipites pariterq; ruunt. His addit Amastrum
Hippotaden: sequiturq; incumbens eminùs hastâ,
Tereaque, Harpalycumque, et Demophoonta, Chromimque: 675
Quotque emissa manu contorsit spicula virgo;
Tot Phrygii cecidere viri. Procul Ornitus armis
Ignotis, et equo venator Iapyge fertur:

alter dum succurrit, et porrigit cadenti dextram lentiorem, repentè et simul concidunt. Adjicit iis Amastrum Hippotæ filium: et imminens insequitur propiùs hastâ, et Tereum, et Harpalycum, et Demophoontem, et Chromim: et quot jacula vibrata manu virgo intorsit; tot homines Trojani corruerunt. Ornitus venator procul excurrit *in* armis insuetis et equo Apulo:

NOTES.

vered with the shield; which prepares the reader for the circumstance mentioned afterwards of her receiving her fatal wound in this part of her body, verse 803.

Hasta sub exertam donec perlata papillam
Hæsit.

650. *Denset*, of the second conjugation, or *densat* of the first.

652. *Arma Dianæ*. Such as suit a huntress; arrows, a quiver, spears, hatchets.

656. *Tarpeia*. Servius and Catrou tell us, that the names of Camilla's companions are all drawn from the Roman history, and are introduced as a compliment to some illustrious families in Rome.

659. *Quales Threïciæ*. In this simile, says Dr. Trapp, the idea seems near akin: it is almost comparing a thing to itself. The poet, it must be owned, compares Amazons to Amazons; yet at the same time an image entirely new is represented. Virgil, that he may give us as grand an idea as possible of this female hero, attended by her companions, tells us that she resembled Hippolyte or Penthesilea, the most renowned of the Amazons, marching over the banks of the Thermodoön; the *pictis armis*, the *Martia curru se Penthesilea refert*, the *magno ululante tumultu*, &c. are circumstances which sufficiently clear the simile from Dr. Trapp's imputation. Besides, as Catrou remarks, Camilla is not an Amazon in the true sense of the word; that is, her left breast was not seared off for the convenience of drawing the bow. She is indeed a female warrior, as were the Amazons, and like them too has the left side uncovered in sight. The true Amazons were those of Thrace only and spoken of in this comparison. Ruæus tells us, that the Amazons inhabited not the European, but the Asiatic Thrace. After all, says Mr. Wharton, I much doubt the story of the Amazons being so called from having one breast cut off, because in all the numerous antique figures of Amazons now remaining, there is not one instance of any such thing.

659. *Flumina*, in this place, are the banks of the river. The meaning is, they beat the bank so as to make the river resound.

659. *Thermodontis*. Some read Thermodöontis, as Hippocöontis, so that the first

Cui pellis latos humeros crepta juvenco
Pugnatori operit; caput ingens oris hiatus,
Et malæ texêre lupi cum dentibus albis;
Agrestisque manus armat sparus: ipse catervis
Vertitur in mediis, et toto vertice suprà est.
Hunc illa exceptum (neque enim labor agmine verso)
Trajicit, et super hæc inimico pectore fatur:
Sylvis te, Tyrrhene, feras agitare putâsti?
Advenit qui vestra dies muliebribus armis
Verba redarguerit. Nomen tamen haud leve patrum
Manibus hoc referes, telo cecidisse Camillæ.
Protinùs Orsilochum et Buten, duo maxima Teucrûm
Corpora: sed Buten adversum cuspide fixit
Loricam galeamque inter, quà colla sedentis
Lucent, et lævo dependet parma lacerto;
Orsilochum fugiens, magnumq; agitata per orbem
Eludit gyro interior, sequiturq; sequentem.
Tum validam perq; arma viro perq; ossa securim,
Altior insurgens, oranti et multa precanti
Congeminat: vulnus calido rigat ora cerebro.
Incidit huic, subitoque aspectu territus hæsit
Apenninicolæ bellator filius Auni,
Haud Ligurum extremus, dum fallere fata sinebant.
Isque ubi se nullo jam cursu evadere pugnâ
Posse, neque instantem reginam avertere, cernit:
Consilio versare dolos ingressus et astu,
Incipit hæc: quid tam egregium, si fœmina forti
Fidis æquo? dimitte fugam, et te cominùs æquo
Mecum crede solo, pugnæque accinge pedestri:
Jam nosces, ventosa feret cui gloria fraudem.
Dixit: at illa furens, acrique incensa dolore,
Tradit equum comiti, paribusque assistit in armis,
Ense pedes nudo, purâque interrita parmâ.

cui pellis extracta juvenco pertinaci tegit latos humeros; magnus rictus gutturis et genæ lupi cum dentibus candidis operuerunt caput; et sparus rusticus armat manum: ipse excurrit in mediis turmis, et supereminet toto capite. Illa perfodit hunc interceptum, non enim difficile *erat* disturbato agmine: et hostili animo hæc ait super *illum:* Existimavisti, ô Etrusce, te venari feras *in* sylvis? venit dies, qui ulciscatur verba vestra fœmineis armis. Tamen referes umbris parentum *tuorum* gloriam hanc non exiguam, *te* occisum esse hastâ Camillæ. Continuò *occidit* Orsilochum et Buten, duo maxima corpora Trojanorum: sed Buten acumine *teli* transfodit adversum, inter cassidem et thoracem, quà collum equitantis micat, et *quà* parma descendit infra humerum sinistrum; fugiens *verò* et circumacta magnum in orbem fallit Orsilochum, interiùs secans gyrum, et persequitur *eum qui priùs eam* persequebatur. Deinde assurgens altiùs bis impingit validam securim per arma et per ossa *huic* homini roganti et multum precanti: plaga spargit vultum calido cerebro. Occurrit illi, et stetit stupefactus improviso visu bellicosus filius Auni incolæ Apennini, non ultimus Ligurum, quamdiu fata permittebant *ei* fallere. Ille autem, cùm videt se nullo cursu posse subducere se prælio, nec expellere reginam imminentem: incipiens consulto agitare dolos mente et solertiâ dicit ista: Quid tam illustre est, si *cùm sis* fœmina, confidis equo robusto? relinque celeritatem *equi*, et propiùs committe te mecum planæ terræ, et para te ad certamen pedestre: mox cognosces, cui laus inanis inferat damnum. *Sic* ait: illa verò furens et commota asperâ indignatione, dat equum sociæ, et stat in armis paribus, pedes, et interrita ense stricto atque scuto splendente.

NOTES.

three syllables constitute a dactyl. This Ruæus disapproves. The word, he says, is absolutely a quadrisyllable. *Thermodontis;* the first three syllables are long. *O*, in the second syllable cannot be short. It is written Θερμώδων not Θερμόδων. It is a river of Cappadocia, flowing into the Euxine, now called *Pormon.*

677. *Armis ignotis*, arms that were strange and unusual to him.

678. *Iapyge.* See the note on verse 247.

682. *Sparus.* It is a rustic instrument, so called from *spargendo* Its form is not ascertained. Festus thinks it was like a spear; Servius supposes it was bended like the crook of a shepherd.

690. *Protinùs*, next in order, as Geor. IV. 1.

Protinùs aërii mellis, &c.

691. *Adversum.* Pierius found *aversum* in some of the best manuscripts; but the sense determines for *adversum*, the wound having been given just in the gorge, where the helmet ends, *loricam galeamque inter;* which could not have happened, if his back had been turned.

695. *Gyro interior*, in a shorter compass, as in Horace, 2 Sat. VI. 26.

——Seu bruma nivalem
Interiore diem gyro trahit.

695. *Sequitur.* So Ovid describes the calamity of Ixion:

Volvitur Ixion, et sequiturque fugitque.

706. *Dimitte fugam*, dismiss your flight; i. e. dismiss your steed, which enables you to fly.

711. *Purâ parmâ*, her shield, that had no impress upon it; in the same sense as *parma*

Sed juvenis existimans *se* victorem esse fraude, aufugit ipse, nulla *est* mora, et abripitur fugax habenis detortis, et talo ferrato impellit velocem equum. Fraudulente Ligur, et frustrà elate superbo animo: frustrà callidus adhibuisti astutiam patriam: nec *illa* astutia reducet te salvum Auno doloso. Virgo hæc loquitur, et ardens pedibus velocibus prætergreditur cursu equum: et correpto fræno opposita pugnat, et summit supplicium ab hostili sanguine. *Tam facilè*, quàm facilè accipiter, avis dicata *Marti*, ex altâ rupe persequitur alis columbam altam in aëre, et tenet correptam, et dilaniat unguibus acutis: tunc sanguis et pennæ evulsæ decidunt ex aëre. Sed genitor hominum et Deorum non quiescit sublimis in supremo cœlo *quasi* nullis oculis videns ista. Pater *ille* excitat ad durum certamen Tarchontem Tyrrhenum, et commovet *ejus* iram non levibus stimulis. Itaque Tarchon inter strages et acies recedentes impellitur equo, et exhortatur equitatum variis sermonibus, appellans unumquemque nomine *suo*, et revocat ad pugnam fugientes: O Tyrrheni, nunquam *satis* dolituri! ô semper ignavi! quis timor, quæ tanta segnitia incidit animis *vestris?* Fœmina dispergit *vos* vagos, et fugat has turmas? cur gestatis manibus ferrum, et cur hæc arma inania? tamen non estis ignavi ad voluptates et ad pugnas nocturnas, aut ad

At juvenis, vicisse dolo ratus, avolat ipse,
Haud mora, conversisque fugax aufertur habenis,
Quadrupedemque citum ferratâ calce fatigat.
Vane Ligur, frustràque animis elate superbis,
Nequicquam patrias tentâsti lubricus artes:
Nec fraus te incolumem fallaci perferet Auno.
Hæc fatur virgo, et pernicibus ignea plantis
Transit equum cursu: frænisque adversa prehensis
Congreditur, pœnasque inimico à sanguine sumit.
Quàm facilè accipiter saxo sacer ales ab alto
Consequitur pennis sublimem in nube columbam,
Comprênsamq; tenet, pedibusq; eviscerat uncis:
Tum cruor et vulsæ labuntur ab æthere plumæ.
At non hæc nullis hominum sator atq; Deorum
Observans oculis, summo sedet altus Olympo.
Tyrrhenum genitor Tarchontem in prælia sæva
Suscitat, et stimulis haud mollibus incitat iras.
Ergo inter cædes cedentiaque agmina Tarchon
Fertur equo, variisque instigat vocibus alas,
Nomine quemq; vocans: reficitq; in prælia pulsos.
Quis metus, ô nunquam dolituri, ô semper inertes
Tyrrheni, quæ tanta animis ignavia venit?
Fœmina palantes agit, atque hæc agmina vertit?
Quò ferrum? quidve hæc geritis tela irrita dextris?
At non in Venerem segnes nocturnaque bella,
Aut ubi curva choros indixit tibia Bacchi,
Expectare dapes, et plenæ pocula mensæ.
Hic amor, hoc studium: dum sacra secundus aruspex
Nuntiet, ac lucos vocet hostia pinguis in altos.
Hæc effatus, equum in medios moriturus et ipse
Concitat, et Venulo adversum se turbidus infert:
Direptumq; ab equo dextrâ complectitur hostem,
Et gremium ante suum multâ vi concitus aufert.
Tollitur in cœlum clamor, cunctique Latini
Convertêre oculos: volat igneus æquore Tarchon

expectandas epulas, et compotationes mensæ opimæ, quando tibia curva Bacchi indixit choreas: hic *est* amor *vester*, hæc cura: dummodo favens aruspex nunciet sacrificia, et hostia opima invitet in profundos lucos. Hæc locutus, ipse etiam moriturus impellit equum in medios, et minax immittit se adversum Venulo: et constringit dextrâ *manu* hostem detractum ab equo, et magno impetu concitatus abripit *eum* ante sinum suum. Clamor erigitur ad cœlum, et Latini omnes converterunt oculos. Tarchon ardens volat campo

NOTES.

alba in the ninth book, verse 548.

718. *Ignea plantis.* She flies with a rapidity surpassing the fleetest horse. Her speed was *ignea*, fiery.

——Springing with a fiery course,
The raging maid outstripp'd the flying horse.

As in the seventh book:

Illa vel intactæ segetis per summa volaret;
Flies o'er the unbending corn, and skims along the main.

732. *O nunquam dolituri.* O ye dastards, who are never moved by the grossest insults and injuries to a just and deserved revenge.

743. *Complectitur hostem.* This action seems to be impossible. Servius however gives us an example of it, drawn from the Ephemerides of Caius Cæsar. Julius Cæsar himself used to relate that he after this manner was lifted up by a Gaul; who, as he was carrying him along, met in his way with another Gaul, who knew Cæsar, and cried out *Iecos*, let him go. The Gaul instantly dropped his prey, out of favour to his brother soldier. Plutarch reports the same thing of a Roman.

Arma virumq; ferens: tum summâ ipsius ab hastâ
Defringit ferrum, et partes rimatur apertas,
Quâ vulnus letale ferat. Contrà ille repugnans
Sustinet à jugulo dextram et vim viribus exit.
Utque volans altè raptum cùm fulva draconem
Fert aquila, implicuitq; pedes, atq; unguibus hæsit:
Saucius at serpens sinuosa volumina versat,
Arrectisque horret squamis, et sibilat ore,
Arduus insurgens: illa haud minùs urget aduncо
Luctantem rostro, simul æthera verberat alis.
Haud aliter prædam Tiburtum ex agmine Tarchon
Portat ovans: ducis exemplum eventumq; secuti
Mæonidæ incurrunt. Tum fatis debitus Aruns
Velocem jaculo et multâ prior arte Camillam
Circuit, et, quæ sit fortuna facillima, tentat.
Quâ se cunque furens medio tulit agmine virgo;
Hâc Aruns subit, et tacitus vestigia lustrat:
Quâ victrix redit illa, pedemq; ex hoste reportat;
Hâc juvenis furtim celeres detorquet habenas.
Hos aditus, jamque hos aditus, omnemq; pererrat
Undique circuitum, et certam quatit improbus hastam.
Fortè sacer Cybelæ Chloreus, olimque sacerdos,
Insignis longè Phrygiis fulgebat in armis:
Spumantemq; agitabat equum, quem pellis ahenis
In plumam squamis auro conserta tegebat.
Ipse peregrinâ ferrugine clarus et ostro,
Spicula torquebat Lycio Cortynia cornu:
Aureus ex humeris sonat arcus, et aurea vati
Cassida: tum croceam chlamydemq; sinusq; crepantes
Carbaseos fulvo in nodum collegerat auro,
Pictus acu tunicas et barbara tegmina crurum.
Hunc virgo, sive ut templis præfigeret arma
Troïa, captivo sive ut se ferret in auro
Venatrix, unum ex omni certamine pugnæ

portans hominem et *ejus* arma: deinde abrumpit ferrum è supremâ *ejus* hastâ, et quærit partes apertas, quibus inferat plagam mortiferam. Ille contrà obluctans repellit *ejus* dextram à gutture *suo*, et evitat vim viribus. Et sicut, quando fulva aquila volans altè portat serpentem raptum, et illigavit *ei* pedes, et hæsit unguibus: serpens verò vulneratus convolvit sinuosas spiras, et rigescit squamis sublatis, et altus assurgens sibilat ore: illa rostro incurvo non minùs premit obnitentem, et simul quatit aëram alis. Non aliter Tarchon gaudens aufert prædam è turmâ Tiburtinorum: imitati exemplum et eventum ducis *sui* Tyrrheni irruunt. Tunc Aruns, addictus morti, prior currit circa celerem Camillam *cum* sagittâ et multâ solertiâ, et explorat quænam fortuna sit commodissima. Quâcunque virgo ardens immittit se medio exercitu; Aruns sequitur *eam*, hâc parte, et occultus considerat incessum *ejus*: quâ revertitur illa victrix, et refert pedem ab hoste: juvenis clam deflectit illâc habenas expeditas. Undique percurrit hos aditus, et jam hos aditus, et omnem circuitum, et librat malignus hastam inevitabilem. Fortè Chloreus dicatus Cybelæ, et quondam sacerdos, procul splendebat conspicuus *in* armis Phrygiis: et impellebat equum spumantem, quem tegebat pellis compacta squamis æreis auratis *in modum* plumarum. Ipse conspicuus ferrugine et purpurâ externâ, vibrabat Lycio *arcu* corneo sagittas Cortynias: arcus auratus sonat ex humeris, et galea aurea est *huic* vati: præterea strinxerat in nodum fulvi auri chlamydem croceam carbasinam et *ejus* plexus crepitantes, pictus acu *secundùm* tunicam et barbara tegmina crurum. Puella, sive ut appenderet templis arma Trojana, sive ut venando incederet in aureis *spoliis* captis,

NOTES.

757. *Tiburtum;* among whose princes was Venulus.

759. *Fatis debitus Aruns.* Aruns is called *debitus fatis*, devoted to death, because he is to kill Camilla; and whoever put her to death, forfeited his life to Diana by the decree of that goddess, verse 591.

Hac, quicunque sacrum violârit vulnere corpus,
Tros Italusve, mihi pariter det sanguine pœnas.

761. *Fortuna.* As fortune has great influence in bringing events about, so it is here put for the means or opportunity of effecting his purpose.

768. *Chloreus.* It is to be observed that those priests of the gods who are introduced as warriors in the Æneid, are distinguished by dresses of uncommon magnificence.

775. *Cassida.* A noun of the first declension, taken from the accusative of a noun of the third; *Cassida, Cassidæ,* from *Cassis, -idis, -idi, -ida.* The word is found in Propertius, l. 3. 11. 15. So with Varro, as is observed by Nonnius, *compeda* is from *compes, chlamyda* from *chlamys*, and among sacred writers, *lampada, æ,* is from *lampas.*

777. *Barbara tegmina,* i. e. embroidered, of foreign or Phrygian fashion.

sequebatur cæca hunc unum ex omnibus certantibus in prælio: et imprudens flagrabat per totum exercitum muliebri cupiditate prædæ et spoliorum. Cùm denique tempore captato, Aruns vibrat iaculum ex insidiis, et orat Deos his verbis: Supreme Deorum Apollo, præses sacri Soractis, quem præcipui colimus, cui ignis è pinu alitur in cumulum: et *cui nos* cultores, securi religione, calcamus plantis multas prunas per mediam flammam: concede, ô pater omnipotens, hanc ignominiam deleri nostris armis. Non peto exuvias, aut trophæum, aut ulla spolia victæ puellæ: reliqua facta mihi præstabunt gloriam: revertar *libenter*, inglorius in urbem patriam, dummodo hæc funesta pestis moriatur vulnere à me *inflicto*. Apollo audivit: et concessit, *ut* pars voti animo succederet, partem dissipavit in leves ventos. Concessit precanti *ut* occideret morte improvisâ *Camillam* turbatam; non concessit ut nobilis patria cerneret eum reversum, et nubes dispulerunt vocem in ventos. Itaque statim atque hasta librata manu edidit

Cæca sequebatur: totumque incauta per agmen,
Fœmineo prædæ et spoliorum ardebat amore.
Telum ex insidiis cùm tandem tempore capto
Conjicit et superos Aruns sic voce precatur:
Summe Deûm, sancti custos Soractis Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur, et medium freti pietate per ignem
Cultores multâ premimus vestigia prunâ:
Da, pater, hoc nostris aboleri dedecus armis,
Omnipotens. Non exuvias pulsæve trophæum
Virginis aut spolia ulla peto: mihi cætera laudem
Facta ferent: hæc dira meo dum vulnere pestis
Pulsa cadat, patriam remeabo inglorius urbem.
Audiit, et voti Phœbus succedere partem
Mente dedit; partem volucres dispersit in auras.
Sterneret ut subitâ turbatam morte Camillam,
Annuit oranti; reducem ut patria alta videret,
Non dedit; inque Notos vocem vertêre procellæ.
Ergo ut missa manu sonitum dedit hasta per auras;
Convertêre animos acies, oculosque tulere
Cuncti ad reginam Volsci. Nihil ipsa neque auræ,
Nec sonitûs memor, aut venientis ab æthere teli:
Hasta sub exertam donec perlata papillam
Hæsit, virgineumque altè bibit acta cruorem.
Concurrunt trepidæ comites, dominamq; ruentem
Suscipiunt: fugit ante omnes exterritus Aruns,
Lætitiâ, mixtoque metu: nec jam ampliùs hastæ
Credere, nec telis occurrere virginis audet.

stridorem per aërem: agmina converterunt animos, et omnes Volsci direxerunt oculos ad reginam. Ipsa nullatenus animadvertit aut aërem *impulsum*, aut stridorem, aut jaculum veniens ex alto, donec jaculum appulsum ad mammam præcisam infixum est, et profundè immissum hausit virgineum sanguinem. Sociæ festinantes accurrunt, et suscipiunt reginam cadentem: Aruns præ cæteris stupefactus fugit, gaudio et timore mixtis: nec jam ultrà audet fidere hastæ, nec occurrere armis virginis.

NOTES.

782. *Spoliorum ardebat amore.* Mr. Addison observes, that Virgil has very finely touched on the female passion for dress and show, in the character of Camilla: who, though she seems to have shaken off all other weaknesses of her sex, is still a woman in this particular. The poet tells us, that after having made a great slaughter of the enemy, she unfortunately cast her eye on a Trojan who wore an embroidered tunic, a beautiful coat of mail of the finest purple. The Amazon immediately singled out this well-dressed warrior, being seized with a woman's longing for the pretty trappings. This heedless pursuit after these glittering trifles the poet, by a nicely concealed moral, represents to have been the destruction of this female hero.

Spectator, *No.* 15.

785. *Soractis.* Soractes and Soracte, a mountain of Etruria, near the Tiber, seen from Rome at the distance of twenty-six miles. It was sacred to Apollo, who is from thence surnamed Soractis; and it is said, that the priests of the god could walk over burning coals without hurting themselves. There was, as some report, a fountain on this mount, whose waters boiled at sunrise, and killed the birds who drank them.

793. *Remeabo inglorius.* It was dishonourable in Aruns to wound Camilla like a traitor without daring to enter the lists with her in fair combat.

795. *Mente dedit*, i. e. He gave no external indication of his will, else Aruns had been deterred from the action; but only purposed it in his heart.

801. *Nihil ipsa neque auræ.* Our heroine, eagerly engaged in the pursuit of Chloreus, that she may adorn herself with his fine armour and rich trappings, is entirely regardless of all danger, and so hurried away by the transports of female vanity, that she does not hear the fatal dart of Aruns hiss along the air. CATROU.

803. *Sub.* The reader may often observe that *sub* in Virgil has the force of *deep into.*

Ac velut ille, priùs quàm tela inimica sequantur,
Continuò in montes sese avius abdidit altos
Occiso pastore lupus magnove juvenco,
Conscius audacis facti: caudamque remulcens
Subjecit pavitantem utero, sylvasque petivit:
Haud secùs ex oculis se turbidus abstulit Aruns,
Contentusque fugâ mediis se immiscuit armis.
Illa manu moriens telum trahit: ossa sed inter
Ferreus ad costas alto stat vulnere mucro.
Labitur exsanguis, labuntur frigida leto
Lumina: purpureus quondam color ora reliquit.
Tum sic expirans, Accam ex æqualibus unam
Alloquitur, fida ante alias quæ sola Camillæ,
Quicum partiri curas; atque hæc ita fatur:
Hactenus, Acca soror, potui: nunc vulnus acerbum
Conficit, et tenebris nigrescunt omnia circùm.
Effuge, et hæc Turno mandata novissima perfer:
Succedat pugnæ, Trojanosque arceat urbe.
Jamque vale. Simul his dictis linquebat habenas,
Ad terram non sponte fluens: tum frigida toto
Paulatim exolvit se corpore, lentaque colla
Et captum leto posuit caput, arma relinquens;
Vitaque cum gemitu fugit indignata sub umbras.
Tum verò immensus surgens ferit aurea clamor
Sidera: dejectâ crudescit pugna Camillâ.
Incurrunt densi: simul omnis copia Teucrûm,
Tyrrhenique duces, Evandrique Arcadis alæ.
At Triviæ custos jamdudum in montibus Opis
Alta sedet summis, spectatque interrita pugnas.
Utq; procul medio juvenum in clamore furentûm
Prospexit tristi multatam morte Camillam;
Ingemuitque, deditq; has imo pectore voces:
Heu! nimium virgo, nimium crudele luisti
Supplicium, Teucros conata lacessere bello.
Nec tibi desertæ in dumis coluisse Dianam

Et quemadmodum aliquis lupus, pastore aut magno juvenco interfecto, memor facti *sui* audacis, recipit se in montes excelsos *extra* viam positus, priusquam jacula hostilia assequantur *ipsum:* et reflectens caudam supponit *eam* trementem utero, et adit sylvas: non aliter Aruns turbatus subduxit se ex oculis, et gaudens ob fugam miscuit se mediis armatis. Illa moriens educit manu jaculum: sed cuspis ferrea hæret ad costas inter ossa profundo vulnere. Concidit pallida, concidunt oculi frigidi morte: color olim rubicundus deseruit vultum. Tum moriens sic alloquitur Accam unam è sociis, quæ sola Camillæ fidelis erat præ cæteris, cum quâ *solebat* communicare curas *suas;* et sic loquitur ista: Acca soror, potui huc usque *pugnare:* nunc dura plaga me interficit, et omnia circum nigrescunt caligine. Fuge, et fer ad Turnum hæc ultima mouita: Succedat *mihi* ad pugnam, et avertat Trojanos ab urbe: denique vale. His prolatis, simul dimittebat habenas; non sponte labens in terram: tum frigida dissolvit se paulatim toto corpore, et dimisit colla incurva caputque morte victum, abjiciens arma: et vita dolens cum gemitu abit in tenebras. Tunc autem vastus clamor suboriens verberat astra aurea: prælium inhorrescit occisâ Camillâ. Irrumpunt conferti: simul omnis multitudo Trojanorum, et ductores Tusci, et equitatus Evandri Arcadis. At Opis exploratrix Dianæ jamdudum sedet sublimis in summis montibus, et immota aspicit prælium; et cùm inter medios clamores juvenum certantium procul vidit Camillam affectam tristi morte; et suspiravit, et emisit hæc verba ex intimo pectore: Heu, virgo! tulisti supplicium nimis crudele, conata bello aggredi Trojanos: nec profuit tibi derelictæ inter vepres coluisse Dianam:

NOTES.

809. *Ille lupus. Ille*, says Ruæus, frequently occurs in comparisons. Æn. 10. 707.

812. *Caudamque remulcens.* Hugging, or fondly taking care of.

818. *Labitur exsanguis.* Donatus reads *labitur et sanguis*, seemingly to save the appearance of contradiction in this narration; since Camilla does not fall from her horse till some time after this, verse 827.

Simul his dictis linquebat habenas,
Ad terram non sponte fluens.

Labitur, however, does not necessarily signify *she falls to the ground*, but *she faints*, or *sinks down*, being supported perhaps on her horse for some minutes.

823. *Hactenus potui.* Servius supplies *vivere* or *pugnare:* but it is more emphatical to consider it absolutely with La Cerda, *hactenus potui*, i. e. ἐδυνήθην, *valui viribus, et potens fui* bello.

825. *Effuge, et hæc.* Wonderful is the magnanimity of this short speech. She makes no womanish complaints, but employs her last breath in giving orders for the battle.

Turno mandata novissima perfer!

843. *Desertæ in dumis.* Of the life of Camilla in woods, see above, v. 539, et seq.

843. *Coluisse Dianam.* This sentiment of Opis is by no means injurious to the character of Diana, as if she had not sufficiently protected her votress. It was Camilla's own fault that she forsook the harmless pleasures of the chase to engage in martial pursuits.

aut tulisse humeris nostras pharetras. Tamen de tua non te relinquet jam ingloriam in supremâ morte: neque hæc mors erit absque honore inter populos, nec feres famam non vindicatæ. Nam quisquis læsit vulnere tuum corpus, solvet *in* nece meritâ. Fuit sub excelso monte magnum sepulcrum Dercenni, veteris regis Laurentini, ex aggestâ terrâ, et tectum umbrosâ ilice. Dea formosissima collocat se primùm illic celeri impetu, et ab excelso tumulo circumspicit Aruntem. Quando aspexit illum coruscantem armis, et vanè superbientem, ait: Cur discedis in diversam *partem?* huc fer gradum, huc veni moriture: ut recipias mercedem dignam Camillâ. Tu-ne moreris sagittis *ipsius* etiam Dianæ? Dixit, et *quemadmodum Amazon* Thracia eduxit ex auratâ pharetrâ sagittam celerem, et inimica intendit *arcum* corneum, et extendit longè: donec extremitates *ejus inflexæ* committerentur inter se, et jam tangeret manibus æqualibus, sinistrâ cuspidem ferri, dexterâ et nervo mammam. Statim Aruns audivit simul stridorem sagittæ aëremque frementem, et ferrum infixum est in corpore. Socii immemores relinquunt illum in incognito pulvere arvorum exspirantem, et ultima gementem: Opis effertur alis ad æthereum cœlum. Levis equitatus Camillæ fugit primus, reginâ amissâ: Rutuli turbati fugiunt, fugit fortis Atinas: et ductores dissipati et manipuli vastati quærunt *loca* tuta, et currunt equis conversi ad muros. Nec ullus potest sustinere armis, aut stare contra Trojanos imminentes et inferentes mortem: sed reportant humeris defessis arcus laxos, et ungula equorum currendo pulsat campum pulverulentum.

Profuit, aut nostras humero gessisse pharetras.
Non tamen indecorem tua te regina relinquet
Extremâ jam in morte: neq; hoc sine nomine letum
Per gentes erit, aut famam patieris inultæ.
Nam quicunque tuum violavit vulnere corpus,
Morte luet meritâ. Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum
Antiqui Laurentis, opacâque ilice tectum.
Hìc Dea se primùm rapido pulcherrima nisu
Sistit, et Aruntem tumulo speculatur ab alto.
Ut vidit fulgentem armis, ac vana tumentem:
Cur, inquit, diversus abis? huc dirige gressum:
Huc perituræ veni: capias ut digna Camillæ
Præmia. Tu-ne etiam telis moriere Dianæ?
Dixit, et auratâ volucrem Threïssa sagittam
Deprompsit pharetrâ, cornuque infensa tetendit,
Et duxit longè: donec curvata coirent
Inter se capita, et manibus jam tangeret æquis,
Lævâ aciem ferri, dextrâ nervoque papillam.
Extemplò teli stridorem aurasque sonantes
Audiit unà Aruns, hæsitque in corpore ferrum.
Illum expirantem socii atque extrema gementem
Obliti ignoto camporum in pulvere linquunt:
Opis ad æthereum pennis aufertur Olympum.
Prima fugit dominâ amissâ levis ala Camillæ:
Turbati fugiunt Rutuli, fugit acer Atinas;
Disjectique duces, desolatique manipli
Tuta petunt, et equis aversi ad mœnia tendunt.
Nec quisquam instantes Teucros letumq; ferentes
Sustentare valet telis, aut sistere contrà:
Sed laxos referunt humeris languentibus arcus,
Quadrupedumq; putrem cursu quatit ungula campum.

NOTES.

850. *Regis Dercenni.* This Dercennus, of whom authors have said almost nothing, was probably one of the kings of the Aborigines, the primitive inhabitants of Italy.

854. *Vana.* After the manner of an adverb for *vanè*, as *crebra* for *crebrè*, Georg. 3. 500. Terram crebra ferit.

858. *Threïssa.* Latona brought some nymphs from the Hyperboreans to educate Diana and Apollo; these Hyperboreans, according to Servius, were the same with the Thracians, and probably Opis was one of them.

870. *Desolatique manipli.* That is, says Servius, the standard bearers were deserted. The Roman generals were particularly careful that the standard bearer should be well attended with soldiers: as we read in Sallust.

875. *Quadrupedemque putrem, &c.* Pitt has tried to imitate this adaptation of sound to sense:

Athwart their backs th' unbended bow they slung,
And with their trampling steeds the sounding champaigns rung.

It is doubtful whether in the English or in any language a finer example of sound echoing sense can be produced than in a passage from Dyer's Ruins of Rome:

The pilgrim oft
At dead of night, 'midst his oraisons, hears
Aghast the voice of time-disparting tow'rs
Tumbling, all, precipitate, down, dash'd,
Rattling around, loud thundering to the moon.

Volvitur ad muros caligine turbidus atrâ
Pulvis: et è speculis percussæ pectora matres
Fœmineum clamorem ad cœli sidera tollunt.
Qui cursu portas primi irrupere patentes,
Hos inimica super mixto premit agmine turba.
Nec miseram effugiunt mortem: sed limine in ipso,
Mœnibus in patriis, atque inter tuta domorum
Confixi expirant animas. Pars claudere portas:
Nec sociis aperire viam, nec mœnibus audent
Accipere orantes: oriturque miserrima cædes
Defendentûm armis aditus, inque arma ruentûm.
Exclusi, ante oculos lachrymantûmq; ora parentum,
Pars in præcipites fossas, urgente ruinâ,
Volvitur; immissis pars cæca et concita frænis
Arietat in portas, et duros objicc postes.
Ipsæ de muris summo certamine matres
(Monstrat amor verus patriæ) ut vidêre Camillam;
Tela manu trepidæ jaciunt, ac robore duro,
Stipitibus ferrum sudibusque imitantur obustis
Præcipites, primæque mori pro mœnibus ardent.
Intereà Turnum in sylvis sævissimus implet
Nuntius, et juveni ingentem fert Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam,
Ingruere infensos hostes, et Marte secundo
Omnia corripuisse: metum jam ad mœnia ferri.
Ille furens (nam sæva Jovis sic numina poscunt)
Deserit obsessos colles, nemora aspera linquit.
Vix è conspectu exierat, campumque tenebat:
Cùm pater Æneas, saltus ingressus apertos,
Exuperatque jugum, sylvâque evadit opacâ.
Sic ambo ad muros rapidi totoque feruntur
Agmine, nec longis inter se passibus absunt.
Ac simul Æneas fumantes pulvere campos
Prospexit longè, Laurentiaque agmina vidit:
Et sævum Ænean agnovit Turnus in armis,

Pulvis confusus nigrâ caligine fertur ad muros; et matres verberantes simum emittunt è speculis fœmineam vociferationem ad astra cœli. Qui primi attigerunt cursu portas apertas: hos turba hostilis opprimit agmine superjecto: nec evitant mortem funestam; sed in ipso ingressu, in muris patriis, et inter tutas domos confossi emittunt animas. Pars *incipit* claudere portas; nec audent patefacere aditum sociis, nec admittere precantes intra muros: et incipit tristissima strages, propugnantium armis ingressus, et ruentium in pugnam. *Ex iis qui sunt* exclusi: pars labitur in fossas præruptas, premente *multitudine* irruentium, ante oculos et vultus parentum plorantium; pars insana et concita *equis* frænatis impellunt portas et postes firmatos repagulis. *In* supremâ *illâ* contentione matres ipsæ, ex quo conspexerunt Camillam (*id* docet verus amor patriæ) festinantes emittunt è muris tela manibus, et imitantur *arma* ferrea duris lignis, stipitibus, et fustibus præustis, nihil moratæ, et cupiunt primæ mori pro *defensione* murorum. Interim nuncius acerbissimus occupat Turnum in sylvis, et Acca refert juveni magnum *illum* tumultum: Turmas Volscorum cæsas *esse*, Camillam occisam esse, hostes infestos imminere, et favente Marte vastâsse omnia: timorem jam extendi ad muros. Ille furiosus deserit colles occupatos et sylvas difficiles, nam auctoritas dura Jovis ita imperat. Vix excesserat ultra conspectum, et attigerat campos: cùm pater Æneas, ingressus sylvas patentes, supergreditur collem, et exit *ex* obscurâ sylvâ. Sic ambo festini et toto impetu currunt ad muros, nec absunt longo intervallo à se invicem. Et simul Æneas vidit procul campos undantes pulvere, Laurentemque exercitum: et Turnus agnovit Æneam ferocem cum exercitu,

NOTES.

877. *Percussæ pectora matres.* The circumstance of the women renewing their rage at the sight of Camilla's dead body is finely imagined.

——When Camilla's corse appear'd in view,
Warm'd by their country's love, the women flew,
And from the walls a storm of javelins threw.
With harden'd clubs th' advancing foe they dare,
And with tough staves repel the rising war.
Twice they rush on, they glow with martial fire,
And for their native walls with joy and pride expire. PITT.

897. *Fert* has in this sentence the signification of *refert* or *nunciat*, as in other passages of Virgil. See Æn. II. 230.

Et scelus expendisse merentem
Laocoonta ferunt.

905. *Evadit.* This word implies the danger to which he had been exposed from the ambush laid for him by Turnus.

audivitque incessum pedum, et hinnitus equorum. Statim inciperent certamina, et tentarent prælia: nisi Sol roseus jam lavaret mari Hispanico fessos equos, et reduceret noctem die cadente. *Ambo* quiescunt in castris ante urbem, et cingunt muros *urbis*.

Adventumque pedum flatusq; audivit equorum.
Continuò pugnas ineant, et prælia tentent:
Ni roseus fessos jam gurgite Phœbus Ibero
Tingat equos, noctemq; die labente reducat. 914
Considunt castris ante urbem, et mœnia vallant.

NOTES.

913. *Gurgite Ibero,* in the Spanish or western ocean, wherein the poets supposed the sun to extinguish his light every evening.

915. *Mœnia vallant;* they intrench the walls. Pitt has happily expressed the double design of this measure:

Before the city camp the impatient pow'rs,
These to *defend*, and *those* to *storm* the tow'rs.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER XII.

TURNUS ut infractos adverso Marte Latinos
Defecisse videt, sua nunc promissa reposci,
Se signari oculis: ultrò implacabilis ardet,
Attollitque animos. Pœnorum qualis in arvis
Saucius ille gravi venantûm vulnere pectus,
Tum demùm movet arma leo: gaudetq; comantes
Excutiens cervice toros, fixumque latronis
Impavidus frangit telum, et fremit ore cruento.
Haud secùs accenso gliscit violentia Turno.
Tum sic affatur regem, atq; ita turbidus infit:
Nulla mora in Turno: nihil est quòd dicta retractent
Ignavi Æneadæ; nec, quæ pepigere, recusent.
Congredior: fer sacra, pater, et concipe fœdus.
Aut hâc Dardanium dextrâ sub Tartara mittam,
Desertorem Asiæ (sedeant, spectentque Latini)

INTERPRETATIO.

Turnus, cùm videt Latinos fractos bello infelici abjecisse *animum, fidem* suorum promissorum jam repeti se designari oculis: sponte *etiam* implacabilis irascitur, et erigit animum. Qualis leo aliquis, in agris Afrorum, sauciatus *secundùm* pectus duro vulnere venatorum, tunc denique exerit vires *suas:* et lætatur commovens toros jubatos colli: et interritus abrumpit jaculum venatoris infixum *sibi*, et frendet ore sanguinolento. Non aliter ira crescit Turno inflammato. Tunc sic alloquitur regem, et turbulentus ita incipit: Nulla est dilatio in Turno: nihil est cur segnes Trojani revocent sua verba, et abnuant *facere ea*, de quibus convenerunt. Descendo ad pugnam: offer sacrificia, ô pater, et fac fœdus. Vel hâc *manu* dexterâ mittam ad inferos Trojanum profugum ex Asiâ, et solus refutabo ense criminationem communem nobis *omnibus* (Latini quiescant et aspiciant *me*)

NOTES.

Turnus challenges Æneas to a single combat. Articles are agreed on, but broken by the Rutuli, who wound Æneas. He is miraculously cured by Venus, forces Turnus to a duel, and concludes the poem with his death.

1. *Infractos.* Servius takes *infractos* for unbroken, or who had been hitherto invincible; but the word hardly ever occurs in that sense. The *in* increases the signification, and gives it the force of *valdè et verè fractos.*

3. *Ultrò* signifies keenly impelled from within, agitated by some violent but voluntary emotion. It seems here to import as much as "*conscious of inborn worth.*"

4. *Pœnorum.* The Carthaginians, here put for the Africans in general.

5. *Ille; Ille leo.* Some fierce and furious lion. We have already observed that *ille* is frequently used in comparisons, Æn. X. 707.

6. *Arma.* The power, terror, safety, &c. of any object. The utensils of the baker are his arms, *cerealia arma:* the staves of shepherds are theirs: the craft of Ulysses was his:

Et quærere conscius *arma;*

i. e. *dolos*, wicked contrivances. The arms of a lion are his teeth and claws. Hence, when an animal was deprived of them, he was called *exarmatus.*

7. *Toros.* The knotty and tumefied muscles of the body, particularly of the neck.

7. *Latronis.* Who comes on him like a robber to destroy.

11. *Dicta retractent.* Retract the challenge. The fierceness of the speech of Turnus, the wisdom of Latinus, and the female softness and pathos of Amata, are so many distinct kinds of excellence.

13. *Fœdus.* The league that is to ensue in consequence of the combat.

vel *Trojanus* possideat *nos* victos, et Lavinia detur *ei* uxor. Latinus respondet ei tranquillo animo: O juvenis, excellens animo, quantùm tu excellis asperâ fortitudine, tantò studiosiùs justum est me providere *tibi*, et *me* timentem *tibi* considerare omnia pericula. Est tibi regnum Dauni patris tui, sunt plurimæ urbes expugnatæ viribus *tuis:* sunt quoque Latino divitiæ, et benevolentia: sunt aliæ virgines *in* Latio et campis Laurentibus, nec ingloriæ *secundùm* genus. Permitte me omissis fraudibus exponere ista tibi non *quidem* grata dictu: et simul perpende ista animo. Non erat licitum me jungere filiam ulli antiquorum amatorum: et omnes Dii atque homines monebant illud. Expugnatus benevolentiâ *erga* te, expugnatus sanguine cognato, et fletibus tristis uxoris *meæ*, fregi omnes nexus, abstuli *eam* promissam Æneæ genero, suscepi bellum sceleratum. Cernis, ô Turne, quæ calamitates, quæ bella me persequantur ab illo *tempore: cernis* quantas difficultates *tu* ipse patiaris. Bis superati magno prælio, vix defendimus *hâc* urbe spem Italiæ: fluctus Tyberis calent adhuc nostro cruore, et vasti agri albescunt ossibus. Quò revertor toties? quæ stultitia vertit sententiam *meam?* si paratus sum advocare *Trojanos* ad societatem, Turno occiso: cur non potiùs extinguo bella *eo* salvo? quid Rutuli *mihi* conjuncti, quid reliqua Italia dicet, si exposuerim morti te petentem filiam meam et nostram affinitatem? (fortuna refellat *hæc* mea verba). Considera res mutabiles bello: miserescе patris senioris, quem jam tristem Ardea patria *tua* procul

Et solus ferro crimen commune refellam:
Aut habeat victos, cedat Lavinia conjux.
Olli sedato respondit corde Latinus:
O præstans animi juvenis, quantùm ipse feroci
Virtute exuperas, tantò me impensiùs æquum est
Consulere, atq; omnes metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu: nec non aurumq; animusq; Latino est.
Sunt aliæ innuptæ Latio et Laurentibus agris,
Nec genus indecores. Sine me hæc haud mollia fatu
Sublatis aperire dolis: simul hæc animo hauri.
Me natam nulli veterum sociare procorum
Fas erat, idq; omnes Diviq; hominesq; canebant.
Victus amore tui, cognato sanguine victus,
Conjugis et mœstæ lachrymis, vincla omnia rupi,
Promissam eripui genero, arma impia sumpsi.
Ex illo qui me casus, quæ, Turne, sequantur
Bella, vides: quantos primus patiare labores.
Bis magnâ victi pugnâ, vix urbe tuemur
Spes Italas: recalent nostro Tyberina fluenta
Sanguine adhuc, campiq; ingentes ossibus albent.
Quò referor toties? quæ mentem insania mutat?
Si Turno extincto socios sum accire paratus;
Cur non incolumi potiùs certamina tollo?
Quid consanguinei Rutuli, quid cætera dicet
Italia, ad mortem si te (fors dicta refutet)
Prodiderim, natam et connubia nostra petentem?
Respice res bello varias: miserere parentis

NOTES.

19. *O præstans.* Ruæus, who is fond of dissecting orations, remarks, that this address of Latinus, in which he endeavours to dissuade Turnus from the hope of Lavinia, and from so great a contest, shows,

1. That an affinity of Turnus with Latinus would be useless: since the kingdoms of both were sufficiently powerful without any conjunction of their forces. Turnus had many cities, riches, bravery, and numerous fair virgins from whom a wife might be selected.

2. That such a marriage would be unlawful, because forbidden of the gods. Æn. VII. 95.

3. That it would be pernicious. An opposition to the will of the gods would bring a thousand calamities on both nations.

4. If, says he, you Turnus being slain, I should receive Æneas into an alliance, why not rather, now that you are in safety.

5. He reminds him of the displeasure of the Rutulians with such a self-exposure; the anxiety and grief of Daunus his father for Turnus himself; the various casualties of war, &c.

20. *Tanto me impensiùs.* I ought to deliberate with the greater caution.

23. *Nec non aurumque animusque Latino est.* Servius takes the sense to be, *Latinus satis opulentus est et nobilis, etiam absque his nuptiis;* meaning that, as Turnus was powerful and wealthy enough without contracting an alliance with Latinus, so Latinus needed not to match his daughter with him for the sake of aggrandizing himself. This explanation has been disputed: but it claims our assent.

29. *Cognato sanguine.* Turnus being the son of Venilia, who was the sister of Amata.

34. *Bis magnâ victi pugnâ;* first at Æneas' landing from Etruria, when Mezentius was killed, Æn. X. 310, and a second time in the horse-fight under Tarchon, where Camilla fell, XI. 597.

41. *Fors dicta refutet,* literally, May fortune or the issue refute my words.

Longævi, quem nunc mœstum patria Ardea longè
Dividit. Haudquaquam dictis violentia Turni
Flectitur: exuperat magis, ægrescitq; medendo.
Ut primùm fari potuit, sic institit ore:
Quam pro me curam geris, hanc precor, optime, pro
Deponas, letumque sinas pro laude pacisci.
Et nos tela, pater, ferrumq; haud debile dextrâ
Spargimus, et nostro sequitur de vulnere sanguis.
Longè illi Dea mater erit, quæ nube fugacem
Fœmineâ tegat, et vanis sese occulat umbris.
At regina, novâ pugnæ conterrita sorte,
Flebat, et ardentem generum moritura tenebat:
Turne, per has ego te lachrymas, per si quis Amatæ
Tangit honos animum: spes tu nunc una senectæ,
Tu requies miseræ: decus imperiumque Latini
Te penes; in te omnis domus inclinata recumbit.
Unum oro, desiste manum committere Teucris.
Qui te cunque manent isto certamine casus,
Et me, Turne, manent: simul hæc invisa relinquam
Lumina, nec generum Æneam captiva videbo.
Accepit vocem lachrymis Lavinia matris,
Flagrantes perfusa genas: cui plurimus ignem
Subjecit rubor, et calefacta per ora cucurrit.
Indum sanguineo veluti violaverit ostro
Si quis ebur; vel mixta rubent ubi lilia multâ
Alba rosâ: tales virgo dabat ore colores.

separat *à nobis*. Ferocia Turni nullo modo mitigatur his verbis: invaleseit potiùs, et asperatur remedio. [me Cùm primùm potuit loqui, sic institit ore: Obsecro, pro bone *pater*, depone pro me hanc solicitudinem, quam habes: et permittas me eligere mortem propter gloriam. Nos etiam, ô pater, libramus manu jacula et ferrum non inutile: et sanguis exit è plagâ, *quam* nos *facimus*. Procul aberit ab eo mater Dea: quæ muliebri nebulâ protegat *eum* fugientem, et *ipse* se abscondat inani caligine. Sed Regina tremefacta novâ conditione pugnæ lugebat, et retinebat generum iratum *ipsa* moritura: Turne, ego *peto unam rem*, per hos fletus; per gloriam Amatæ, si aliqua movet animum tuum: tu jam *es* unica spes senectutis *meæ*, tu *es* requies miseræ: regnum et gloria Latini *est* in tuâ potestate: familia omnis *jam* labefactata innititur tibi. Peto *rem* unam, omitte conserere manum *cum* Trojanis. Quicunque casus tibi destinati sunt *in* hâc pugnâ, ii destinati sunt etiam mihi, ô Turne: statim abjiciam hanc lucem odiosam, nec aspiciam captiva Æneam generum. Lavinia rigata lachrymis *secundùm* genas ardentes audiit verba matris: huic ignis multus suffecit ruborem, et sparsus est per vultum calefactum. Quemadmodum si aliquis tinxerit ebur Indicum purpurâ rubicundâ; aut quando lilia candida rubescunt, mixta rosis multis. Puella exhibebat vultu tales colores.

NOTES.

46. *Ægrescit medendo.* The remedy does but increase the disease. Gerunds of this kind have frequently a passive force. So Ecl. VIII. 71. Cantando rumpitur anguis.

52. *Longè illi mater erit.* Nor shall his goddess mother avail him.

54. *Novâ pugnæ sorte. Sors* signifies destination, state, or condition, which brings the words to the same sense with that of Servius, without any of his unnecessary refinement.

56. *Turne, per has.* The address of Amata to Turnus, who was her sister's son, is not intended to persuade him to peace, for Æneas she abhors; but to urge him to decline a single combat, and to entrust his safety and success to the combined force of his armies.

63. *Captiva videbo.* Virgil here, says Catrou, prepares the first part of the unravelling of this poem. This consists in the death of Amata, who obstructs the execution of the marriage of her daughter with Æneas. This obstacle could be removed only by the death of the queen.

Heyne is of opinion that the word *lumina* in this line imports the same with *lumen*, and corresponds with *vitam* in its import.

With thee to death for refuge will I run,
Nor live a captive to a Trojan son.

64. *Lachrymis.* This picture, says Wharton, shows how great a master Virgil is of grace. Lavinia, strongly affected with the queen's pathetic address to Turnus, weeps for the danger to which he is going to expose himself, and at the same time blushes and looks downward from a consciousness of his loving her. Her tears and blushes inflame him afresh with love. He gazes on her with the utmost ardency, and is still more desirous of engaging with Æneas. It is observed that Turnus speaks to the dear object of his wishes with a look only. What eloquence is there implied in

Figitque in virgine vultus.

He gazes only at Lavinia, but speaks his resolution to Amata in express terms.

65. *Cui plurimus ignem subjecit rubor.* Here Servius again has recourse to his unnatural hypallage, and thinks the words, to make sense, must be turned thus: *Cui plurimus ignis subjecit rubore.* But why may not

Amor agitat Turnum, et figit oculos in puellâ. *Hinc* magis accenditur ad pugnam: et alloquitur Amatam paucis *verbis*: O mater, ne, obsecro, ne prosequaris fletu et augurio tam *funesto* me descendentem ad prælium asperi Martis: non enim est *in* Turno potestas retardandæ mortis. O Idmon, fer nuncius regi Trojano hæc mea verba, non *ei* placitura: quando crastina Aurora invecta rubro curru primùm rubebit *in* cœlo: *tunc* non ducat Trojanos contra Rutulos: cessent bella Trojanorum et Rutulorum: bellum terminetur nostro sanguine: Lavinia petatur uxor in illo campo. Postquam protulit hæc verba, et celer abiit in domum *suam:* petit equos, et lætatur videns *eos* frementes in conspectu *suo*, quos Orithyia ipsa dedit Pilumno ornamentum; qui superarent nivem candore, ventos celeritate. Aurigæ festini circumsistunt, et palpant cavis manibus pectora *equorum* plausa, et pectunt colla crinita. Deinde ipse induit humeris loricam asperam auro et candido orichalco: simul accommodat *ut* gestentur, et gladium, et clypeum et eminentias cristæ rubicundæ: gladium, *inquam*, quem ipse Deus præses ignis fabricaverat Dauno patri *Turni*, et merserat ferventem aquis Stygiis. Deinde sumit *cum* robore hastam validam, quæ stabat in mediâ domo admota magnæ columnæ,

Illum turbat amor, figitque in virgine vultus.
Ardet in arma magis: paucisq; affatur Amatam:
Ne quæso, ne me lachrymis, neve omine tanto
Prosequere, in duri certamina Martis euntem,
O mater: neq; enim Turno mora libera mortis.
Nuntius hæc Idmon Phrygio mea dicta Tyranno
Haud placitura refer: cùm primùm crastina cœlo
Puniceis invecta rotis Aurora rubebit;
Non Teucros agat in Rutulos: Teucrûm arma quiescant
Et Rutulûm; nostro dirimatur sanguine bellum:
Illo quæratur conjux Lavinia campo.
Hæc ubi dicta dedit, rapidusq; in tecta recessit:
Poscit equos, gaudetq; tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia;
Qui candore nives anteirent, cursibus auras.
Circumstant properi aurigæ, manibusq; lacessunt
Pectora plausa cavis, et colla comantia pectunt.
Ipse dehinc auro squalentem alboque orichalco
Circumdat loricam humeris: simul aptat habendo
Ensemque, clypeumque, et rubræ cornua cristæ:
Ensem, quem Dauno ignipotens Deus ipse parenti
Fecerat, et Stygiâ candentem tinxerat undâ.
Exin, quæ in mediis ingenti adnixa columnæ

NOTES.

rubor signify here the passion of shame or modesty, and *ignem* the effects of it in the glowing of her cheeks? *Subjecit* signifies, properly, spread under her skin.

70. *Figitque.* We see no reason here for supposing, with Dr. Trapp, a new nominative to be understood. If *amor* be the nominative to *turbat*, why not to *figit* too? It is surely no less intelligible, and much more poetical, to say, Love chains down his eyes, and fixes them on the maid, than to say, He fixes them on her himself.

71. *Paucisque affatur Amatam.* Turnus does not stay for answer from Amata, but instantly goes to arm himself for the fight. This is quite agreeable to his impetuous temper. His pride and pleasure at seeing his steeds approach him instantly after having called for them, is conceived in a most lively manner. As this is the last time of his going to battle, the last decisive day, the poet describes his armour the more minutely. The image of his snatching his vast spear, which always stood against a massy pillar in the old hall of Latinus, is nobly drawn.

72. *Ne me lachrymis.* Tears and apprehensions of danger were deemed, among the ancients, bad presages, when persons were going out to war, like a false step, when one is setting out on a journey.

CATROU.

73. *Prosequere. Prosequi* is properly to convoy one when he sets out on a journey. Thus Plautus says, *Novam nuptam volo rus prosequi;* and Livy, *Decedentem domum cum favore ac laudibus prosecuti.*

74. *Neque enim Turno mora libera mortis;* as if he had said, Your tears will be of no avail; for Turnus has passed his word, and, if death is to be the consequence, he cannot retract, nor has it in his power to retard the destiny. This, one would think, is obviously the meaning of the passage; yet Servius reckons it among the places that are inexplicable.

80. *Campo;* by this contest or duel. So Pompey in Lucan, l. 7.

Ense petas: medio posuit Deus omnia campo.

83. *Orithyia.* The daughter of Erechtheus, king of Athens, who is said to have been carried off by Boreas into Thrace, Geor. IV. 463. She was reputed a goddess, and Virgil makes Pilumnus, the great grandfather of Turnus, to have received these horses from her; because Thrace, the place of her residence, was famous for breeding noble steeds.

89. *Cornua.* Two tufts or peaks that rose up on the top of the helmet like horns.

Ædibus astabat, validam vi corripit hastam,
Actoris Aurunci spolium, quassatque trementem,
Vociferans: Nunc, ô nunquam frustrata vocatus
Hasta meos, nunc tempus adest: te maximus Actor,
Te Turni nunc dextra gerit: da sternere corpus,
Loricamque manu validâ lacerare revulsam
Semiviri Phrygis, et fœdare in pulvere crines,
Vibratos calido ferro, myrrhâque madentes.
His agitur furiis, totoque ardentis ab ore
Scintillæ absistunt: oculis micat acribus ignis.
Mugitus veluti cùm prima in prælia taurus
Terrificos ciet, atque irasci in cornua tentat,
Arboris obnixus trunco, ventosque lacessit
Ictibus, et sparsâ ad pugnam proludit arenâ.
Nec minùs intereà maternis sævus in armis
Æneas acuit Martem, et se suscitat irâ,
Oblato gaudens componi fœdere bellum.
Tum socios mœstique metum solatur Iüli,
Fata docens: regique jubet responsa Latino
Certa referre viros, et pacis dicere leges.
Postera vix summos spargebat lumine montes
Orta dies, cùm primùm alto se gurgite tollunt
Solis equi lucemque elatis naribus efflant.
Campum ad certamen, magnæ sub mœnibus urbis,
Dimensi Rutulique viri Teucrique parabant:
In medioque focos, et Diis communibus aras
Gramineas: alii fontemque ignemque ferebant
Velati lino, et verbenâ tempora vincti.
Procedit legio Ausonidum, pilataq; plenis

spolium Actoris Aurunci: et commovet *eam* trementem, inclamans: Nunc ô hasta quæ nunquam fefellisti me vocantem, nunc adest tempus: *olim* te maximus Actor, nunc dextra Turni te gestat: da *ut* prosternam corpus, et ut dirumpam forti manu loricam direptam Phrygis effœminati, et *ut* inficiam pulvere capillos *ejus* crispatos ferro calido, et fluentes myrrha. Abripitur hoc furore, et scintillæ erumpunt è toto vultu furentis, ignis fulget vividis oculis. Quemadmodum quando taurus emittit mugitus terribiles ad præludium pugnæ, et obluctans *in* truncum arboris conatur irasci adversùs cornua, et provocat ventos ictibus, et parat se ad pugnam, disjectis arenis. Intereà Æneas terribilis sub armaturâ materna non minùs parat pugnam, et furore commovit se, lætus bellum dirimi proposito fœdere. Tum consolatur socios et timorem Iüli soliciti, aperiens *ipsis* fata: jubetque viros reportare Latino certum responsum, et proponere conditiones pacis. Vix sequens dies nata illustrabat luce supremos montes, quando equi Solis erigunt se primùm è profundo mari, et emittunt lucem naribus patulis. Viri Rutuli et Trojani dimetientes parabant campum ad pugnam, juxta muros magnæ urbis: et in medio *campo* focos et aras è cespite Diis communibus: alii portabant aquam et ignem, operti lino, et cincti verbenâ *circa* capita. Exercitus Italorum prodit, et agmina hastata effundunt se plenis

NOTES.

100. *Vibratos calido ferro.* Sterling says, curled with a crisping iron.

100. *Myrrhâque.* The myrrh tree is a shrub abounding in Arabia. It rises to the height of five cubits. It is armed with spines, the root hard and twisted, the bark smooth, and the leaves resembling those of the olive. At a certain season of the year, an incision is made, and a sap or liquor distils in considerable quantity. This is known by the name of stacte or myrrh. Plin. 1. 12. 15. Watts has the line,

As myrrh NEW *bleeding from the tree.*

The qualities of the myrrh are esteemed finest, when newly obtained.

102. *Absistunt. Exire non cessant,* says Donatus.

107. *Maternis in armis.* The armour forged by Vulcan at his mother's desire.

115. *Solis equi.* These were four. See Æn. 5. 105.

118. *Diis communibus.* The name *communes Dii* is understood in several senses.

1. They who have not a certain zone or region assigned them in the heaven; as Cybele, for example, the mother of the gods, whereas Jupiter, Juno, Mercury, Venus, &c. possess this honour.

2. Those who are worshipped among men in general, as the sun, the moon, Mars, &c.

3. Those who were invoked in common and alike to assist a people; as here, those who were importuned to aid the Rutulians or the Trojans.

120. *Velati lino.* Servius writes that, among the Romans, the priests and sacred ministers, by whom the laws of peace and war were confirmed, were prohibited from wearing any thing of linen; and that Virgil designedly clothes the *Feciales* in linen veils on this occasion, to inform us beforehand that the league was to be broken, since it was ushered in wit unlawful rites. Others for *lino* read *limo,* a kind of garment or apron worn by the priests in sacrifice, that reached down from the waist to the feet.

121. *Pilata.* Literally, armed with darts or javelins.

portis: hinc totus exercitus Trojanus et Tyrrhenus exit *sub* armis variis: non aliter armati ferro, quàm si durum certamen Martis appellet eos. Ipsi etiam duces splendido auro et purpurâ currunt inter media millia: et Mnestheus proles Assaraci, et generosus Asylas; et Messapus agitator equorum, soboles Neptuni. Et postquam unusquisque recessit in suum locum signo indicto, figunt hastas humi, et deponunt clypeos. Tunc cupiditate *videndi* egressæ matres, et plebs sine armis, et senes infirmi, impleverunt turres et tecta domorum: alii stant in altis portis. At Juno aspiciens ex alto colle, qui nunc vocatur Albanus (tunc nec nomen, nec honor aut fama erat *huic* colli) videbat campum, et geminum exercitum Laurentinorum, et Trojanorum, et urbem Latini. Statim

Agmina se fundunt portis: hinc Troïus omnis,
Tyrrhenusque ruit variis exercitus armis:
Haud secùs instructi ferro, quàm si aspera Martis
Pugna vocet. Nec non mediis in millibus ipsi
Ductores auro volitant ostroque decori:
Et genus Assaraci Mnestheus, et fortis Asylas:
Et Messapus equûm domitor, Neptunia proles.
Utque dato signo spatia in sua quisq; recessit,
Defigunt tellure hastas, et scuta reclinant.
Tum studio effusæ matres, et vulgus inermum,
Invalidique senes, turres et tecta domorum
Obsedêre: alii portis sublimibus astant.
At Juno ex summo, qui nunc Albanus habetur,
(Tunc neque nomen erat, neque honos, aut gloria monti)
Prospiciens tumulo, campum spectabat, et ambas
Laurentûm Troumque acies, urbemque Latini.
Extemplò Turni sic est effata sororem
Diva Deam, stagnis quæ fluminibusque sonoris
Præsidet: hunc illi rex ætheris altus honorem
Jupiter ereptâ pro virginitate sacravit.

Dea sic allocuta est Deam sororem Turni, quæ præest stagnis et fluviis strepentibus: Jupiter rex summus cœli addixit illi hunc honorem ob virginitatem *ei* ablatam:

NOTES.

134. *Albanus*. The Alban Mount took its name from *Alba Longa*, which was built by Ascanius, after he had reigned forty years in Lavinium. For the reason of the name Alba, see Æn. VIII. 48.

138. *Effata sororem*. The sister of Turnus was called Juturna. Virgil here shows why she was ranked among the gods. What gave Virgil an opportunity of forming this fiction was, that near the river Numicus sprung up a fountain which was called *Juturna*, because its waters were of a salutary nature, à juvando. To this nymph a temple was dedicated, and a feast instituted in honour of her, called Juturnalia. See the story of this nymph in Ovid's Fast. 2. 585.

" Aristotle observes in his Poetics that there are fewer good than bad women, and that they do more mischief than service in the world. Virgil has but too exactly followed this opinion. Venus, indeed, the mother and protectress of Æneas, appears in an amiable light throughout the poem. The Sibyl assists our hero. Cybele and Andromache have no ill qualities ascribed to them, but they appear but little. To outweigh this small number of good women, there are many others represented as bad characters, and very unfavourable to the hero. Juno is his grand enemy. She employs Iris, Juturna, and Alecto, to oppose his designs. Dido endeavoured to destroy him at Carthage, and calls to her assistance her sister, her nurse, and a magician. The Harpies drive him from their island. Helen is a pest that has ruined both Trojans and Greeks. The Trojan women, Æneas's own subjects, set fire to his fleet. Amata despises the commands of the gods, and the will of the king her husband, and with the Latin women, is the first who kindles the war. Hostilities are commenced by the instigation of Sylvia. Even the women who were dearest to our hero, involved him in great difficulties and sorrows. At the end of the second book we see his affliction for the loss of Creüsa, and Lavinia is the cause of all the evil he suffers in the last six books." Bossu.

The ladies, says Wharton, I hope, will despise these cruel and groundless reflections on their virtuous and amiable sex; since they were made only by a solitary priest, condemned to celibacy, and utterly unacquainted with their excellencies.

139. *Diva Deam*. Grammarians say that the *Dii* were eternal; the *Divi* taken from among men. Virgil supports no such distinction. Æn. 1. 486. he calls Pallas, *Diva*, and Octavius, *Deus*, Æn. 1. 6.

139. *Stagnis quæ*. Juturna is by Ovid, Fast. 2. 585. called Nais, a sea nymph.

Nympha, decus fluviorum, animo gratissima nostro,
Scis ut te cunctis unam, quæcunque Latinæ
Magnanimi Jovis ingratum ascendêre cubile,
Prætulerim, cœliq; libens in parte locârim.
Disce tuum (ne me incuses) Juturna, dolorem.
Quà visa est fortuna pati, Parcæque sinebant
Cedere res Latio, Turnum et tua mœnia texi:
Nunc juvenem imparibus video concurrere fatis,
Parcarumq; dies et vis inimica propinquat.
Non pugnam aspicere hanc oculis, non fœdera possum.
Tu pro germano si quid præsentius audes,
Perge, decet: forsan miseros meliora sequentur.
Vix ea, cùm lachrymas oculis Juturna profudit,
Terq; quaterq; manu pectus percussit honestum.
Non lachrymis hoc tempus, ait Saturnia Juno,
Accelera, et fratrem, si quis modus, eripe morti:
Aut tu bella cie, conceptumque excute fœdus.
Auctor ego audendi. Sic exhortata reliquit
Incertam, et tristi turbatam vulnere mentis.
Intereà reges, ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen: bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro.
Hinc pater Æneas, Romanæ stirpis origo,
Sidereo flagrans clypeo et cœlestibus armis,
Et juxtà Ascanius, magnæ spes altera Romæ,
Procedunt castris: purâque in veste sacerdos
Setigeræ fœtum suis, intonsamque bidentem
Attulit, admovitque pecus flagrantibus aris.

Nympha, ornamentum amnium, dilectissima meo animo: nôsti quomodo prætulerim te solam omnibus Latinis, quæcumque ascenderunt ingratum lectum summi Jovis: et *quomodo* sponte constituerim *te* participem cœli. O Juturna, ne accuses me, accipe *causam* luctûs tui. Quatenus fortuna visa est *id* tolerare, et Parcæ permittebant res Latii procedere, defendi Turnum et urbem tuam. Nunc cognosco juvenem certare fatis inæqualibus: et dies appropinquat Parcarum et potestas adversa. Non possum videre oculis hoc certamen, et fœdera. Tu, si audes aliquid utilius pro fratre tuo, perfice *illud*, decet: fortassè meliora succedent miseris. Vix ea *dicta fuerant*, cùm Juturna fudit oculis lachrymas, et verberavit manu pectus decorum ter ac quater. Juno filia Saturni inquit: Non est hoc tempus ad lachrymas: propera, et subtrahe fratrem morti, si est aliqua ratio: vel tu excita bellum, et dissipa fœdus inceptum: ego *sum tibi* auctor ut *id* audeas. Sic exhortata reliquit *eam* dubiam et turbatam tristi solicitudine animi. Interim reges *vehuntur:* Latinus magno apparatu, curru *à* quatuor equis *tracto*, cui duodecim radii aurati circumeunt caput rutilum, ornamentum Solis avi. Turnus vehitur binis equis candidis, librans manu duo jacula latâ cuspide. Indè pater Æneas, caput gentis Romanæ, resplendens clypeo cœlesti et armis divinis, et Ascanius adstat comes, secunda spes magnæ Romæ. Exeunt *è* castris: et sacerdos in veste candidâ adducit fœtum poreæ setosæ et ovem intonsam, et statuit victimas ad aras accensas.

NOTES.

144. *Jovis ingratum cubile;* for *cubile ingrati Jovis.* The bed is called ungrateful, to avoid the indecency of giving that harsh epithet to Jove, though the meaning be the same.

151. *Non pugnam aspicere.* Juno was forbidden to concern herself in this war. All she does is done indirectly and by the agency and ministry of Juturna. CATROU.

152. *Præsentius.* Servius explains it *efficacius, vehementius;* but it seems to refer to what she had said before, *Non pugnam aspicere hanc oculis, non fœdera possum;* for my part I cannot bear to be an eye-witness of the combat; I can only lament Turnus' hard fate, and intercede for him at a distance; but if you have courage to lend your brother some nearer aid, and assist him with your presence, then set about it as you ought; *perge, decet.*

163. *Bis sex radii.* The twelve skikes in the corona radialis were supposed to allude to the twelve labours of Hercules, or to the twelve signs of the zodiac. Here they bear a particular allusion to the lineage of Latinus, who was descended from the sun.

164. *Solis avi.* Latinus was the grandson of Picus, who took Circe, the daughter of the Sun, to be his wife or concubine, and by her had Faunus (the father of Latinus), who consequently was the grandchild of the sun.

165. *Bina manu.* We have had the same line before, applied to Venus, Æn. 1. 317.

168. *Spes altera Romæ.* Æneas the first, Ascanius the second.

170. *Fœtum suis—bidentem.* Ruæus observes that the ewe was offered for Æneas, after the manner of the Greeks, who usually ratified a league with the sacrifice of a sheep or lamb, as we see in Homer, Il. III. 103. The sow is for Latinus, after the Roman or Italian fashion, which Livy intimates to have been of very great antiquity, Lib. I. 24, where he gives the form of ratifying a league between the Romans and

Illi conversi oculis ad Solem orientem, spargunt manibus frumentum salsum, et signant gladio summa capita victimarum, et effundunt pateras in aras. Tum pius Æneas nudato gladio sic orat. Esto nunc testis mihi oranti, ô Sol, et hæc terra pro quâ potui tolerare tot labores, et tu, ô pater omnipotens, et tu, ô Juno, Saturni filia, jam ô Diva, jam *mihi* mitior, *ut* oro: et tu, ô gloriose Mars, qui pater tenes omnia bella sub tuâ potestate: et fontes et fluvios invoco, et quæcunque est divinitas in altoaëre, et quicunque sunt Dii sub mari cœruleo. Si fortè victoria iverit ad Turnum Italum; æquum est *nos* victos abire in urbem Evandri: Iülus abibit *ex his* campis; nec Æneadæ rebelles inferent deinceps *vobis* bellum ullum, aut provocabunt armis hæc regna. Si verò victoria concesserit nobis Martem propitium, ut potiùs spero, et potiùs Dii confirment spem *meam* auctoritate suâ: ego neque cogam Italos obtemperare Trojanis, neque arrogo mihi imperium: ambæ nationes indomitæ jungent se legibus æqualibus in fœdus perpetuum. *Ego* distribuam religiones et Deos: socer Latinus curet bella, socer supremum imperium: Trojani extruent mihi urbem, et Lavinia imponet nomen urbi. Æneas sic *dixit* primus: Latinus deinde sic sequitur aspiciens in cœlum, et erigit dextram ad astra: O Ænea, juro hæc eadem sidera, mare, terram, et geminam prolem Latonæ, et Janum bifrontem, et potestatem infernam Deorum, et penetralia sævi Plutonis. Audiat hæc pater *ille*, qui firmat fulmine fœdera. Tango aras, et ignes in medio *earum*, et attestor Deos: nulla dies auferet Italis hanc pacem, neque *hæc* fœdera,

Illi ad surgentem conversi lumina Solem,
Dant fruges manibus salsas, et tempora ferro
Summa notant pecudum, paterisq; altaria libant.
Tum pius Æneas stricto sic ense precatur:
Esto nunc Sol testis et hæc mihi terra precanti,
Quam propter tantos potui perferre labores:
Et pater omnipotens, et tu Saturnia Juno;
Jam melior, jam Diva, precor: tuq; inclyte Mavors,
Cuncta tuo qui bella pater sub numine torques:
Fontesq; fluviosq; voco, quæque ætheris alti
Religio, et quæ cœruleo sunt numina ponto.
Cesserit Ausonio si fors victoria Turno,
Convenit Evandri victos discedere ad urbem:
Cedet Iülus agris: nec pòst arma ulla rebelles
Æneadæ referent, ferrove hæc regna lacessent.
Sin nostrum annuerit nobis victoria Martem,
(Ut potiùs reor, et potiùs Dii numine firment)
Non ego, nec Teucris Italos parere jubebo,
Nec mihi regna peto: paribus se legibus ambæ
Invictæ gentes æterna in fœdera mittant.
Sacra Deosque dabo: socer arma Latinus habeto,
Imperium solemne socer: mihi mœnia Teucri
Constituent, urbique dabit Lavinia nomen.
Sic prior Æneas: sequitur sic deinde Latinus,
Suspiciens cœlum, tenditque ad sidera dextram:
Hæc eadem, Ænea, terram, mare, sidera juro,
Latonæque genus duplex, Janumque bifrontem,
Vimque Deûm infernam, et diri sacraria Ditis:
Audiat hæc genitor, qui fœdera fulmine sancit;
Tango aras, mediosque ignes, et numina testor:
Nulla dies pacem hanc Italis nec fœdera rumpet,

NOTES.

Albans in the reign of Tullus Hostilius: *Audi Jupiter, &c.—Si prior defexit, tu illo die Jupiter populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam.*

182. *Religio;* by a metonymy, the worship for the object worshipped.

184. *Evandri ad urbem.* The city Pallantum, Æn. VIII. 54.

185. *Rebelles.* Not rebels, as we use the word in English, but men renewing the war, *re-bellantes.*

187. *Nostrum Martem. Noster,* here, has the same signification as *propitius* or *secundus.* Mars is theirs whose interest he espouses.

192. *Arma habeto.* Let him have the management of peace and war, which is the same thing as being king, the king being also the leader of the army.

198. *Latonæque genus duplex.* Apollo, or the sun, and Diana, or the moon.

199. *Vimque Deûm infernam.* A circumlocution for *infernosque Deos,* borrowed from the Greeks. Thus, in Homer, Priam is called Πριαμοιο βιη, the power of Priam; or, as we say in English, Priam's majesty, Il. III. 105. So Æn. IV. 132. Odora canum vis, for, the dogs themselves.

199. *Sacraria.* A *sacrarium* or *sanctuarium* was the inmost part of a temple, where the chief rites of a divinity were performed. It here means the palace of Pluto. Some think it should be rather denominated *execrabilem* than *sacram regiam.*

201. *Tango aras.* It was the ancient mode of swearing, supplicating or sacrificing, that the person engaged should touch with his hand the altars, images, or other sacred things. The custom has descended to us; in swearing the hand is laid on a book, *the Bible.*

Quō res cunq; cadent: nec me vis ulla volentem
Avertet: non si tellurem effundat in undas
Diluvio miscens; cœlumve in Tartara solvat:
Ut sceptrum hoc (dextrâ sceptrum nam fortè gerebat)
Nunquam fronde levi fundet virgulta nec umbras,
Cùm semel in sylvis imo de stirpe recisum
Matre caret, posuitque comas et brachia ferro;
Olim arbos; nunc artificis manus ære decoro
Inclusit, patribusque dedit gestare Latinis.
Talibus inter se firmabant fœdera dictis,
Conspectu in medio procerum: tum ritè sacratas
In flammam jugulant pecudes, et viscera vivis
Eripiunt, cumulantque oneratis lancibus aras.
At verò Rutulis impar ea pugna videri
Jamdudum, et vario misceri pectora motu:
Tum magis, ut propiùs cernunt non viribus æquis.
Adjuvat incessu tacito progressus, et aram
Suppliciter venerans demisso lumine Turnus,
Tabentesque genæ, et juvenili in corpore pallor.
Quem simul ac Juturna soror crebrescere vidit
Sermonem, et vulgi variare labantia corda:
In medias acies, formam assimulata Camerti,
(Cui genus à proavis ingens, clarumq; paternæ
Nomen erat virtutis, et ipse acerrimus armis)
In medias dat sese acies, haud nescia rerum,
Rumoresque serit varios, ac talia fatur:
Non pudet, ô Rutuli, cunctis pro talibus unam
Objectare animam? numerone, an viribus æqui
Non sumus? En omnes et Troës et Arcades hìc sunt,
Fatalisq; manus, infensa Etruria Turno:

quomodocunque res succedant: nec ulla potentia abducet me *ab iis* volentem: non, etiamsi *illa potentia* dissolvat terram in aquas confundens *eam* diluvio; aut dejiciat cœlum in inferos. Quemadmodum hoc sceptrum (nam fortè tenebat *manu* dextrâ sceptrum) nunquam emittet ramulos nec umbracula levibus foliis: ex quo primùm in sylvis abscissum ex infimo trunco separatur à matre, et ferro amisit frondes et ramulos: quondam arbor, nunc manus fabri cinxit *illam* ære pulchro, et dedit portandum regibus Latinis. Talibus verbis confirmabant fœdera inter se, in medio conspectu principum: tum *juxta* morem sacras victimas occidunt in ignem, et extrahunt viscera *ex iisdem adhuc* spirantibus, et tegunt altaria lanci-bus plenis. At verò *cæpit* certamen illud jampridem videri Rutulis inæquale, et animi turbari vario motu: et tunc magis, cùm propiùs vident *duces* non esse pari robore. Auget *hanc opinionem* Turnus, progressus gradu tacito, et suppliciter dejectis oculis venerans aram, et malæ *ejus* liventes, et pallor in corpore juvenili. Juturna soror *ejus* statim atque videt hunc sermonem invalescere, et animos plebis mobiles dissentire, per medium exercitum similis specie Camerti (cui origo erat illustris à majoribus, et splendida fama paternæ fortitudinis, et ipse *erat* fortissimus bello) immittit se per medium exercitum, non ignara rerum, et spargit varios rumores, et dicit talia: Non pudet *vos*, ô Rutuli, objicere vitam unius pro iis omnibus? nonne sumus pares numero et robore? ecce omnes et Trojani et Arcades adsunt hic, et Etruria inimica Turno, exercitus *ille* à fatis immissus:

NOTES.

206. *Ut sceptrum hoc, &c.* This comparison is taken almost literally from Homer. See Mr. Pope's critical remarks upon the two passages, in his note on Il. I. 309, of the translation.

210. *Olim arbos.* In the simplicity of the early ages of the world, the sceptres of kings were really no other than long walking staves, and thence had the very name of sceptre, which now sounds so magnificently, (Σκηπτρον απο τυ σκηπτεσθαι). The old sceptres were as long as a hunting pole. This may serve to explain some of Virgil's expressions.

215. *Cumulantque oneratis lancibus aras.* See the note on Æn. VIII. 284.

221. *Tabentesque genæ.* Some copies read *pubentesque;* but the former is confirmed by the authority of the best manuscripts, and is most agreeable to the design of the place.

232. *Fatalisque manus.* By the *fatalis manus* here Servius understands the Trojans, who were fated to come into Italy; and then he charges Virgil with being guilty of idle repetition, the Trojans being mentioned before. But it is no new thing for interpreters first to mistake an author, and then censure him for committing faults which are their own. It is sufficiently plain from what is said on the eighth book, verse 501, that by the *fatalis manus* here Virgil designed not the Trojans, but the Tuscans, who were directed by fate to put themselves under the conduct of Æneas, a foreign leader, and on that condition alone were assured of success.

232. *Infensa Etruria Turno,* i. e. that part of Etruria which was hostile to Turnus; for one part thereof bore arms for him under the conduct of Messapus, Æn. VII. 691.

si secundus *quisque nostrûm* certet, vix unusquisque habebit hostem. Turnus quidem famâ ascendet ad Deos, quorum aris consecrat se, et immortalis curret per ora: nos amissâ patriâ cogemur obedire dominis ferocibus, qui nunc otiosi constitimus *in* campis. Tum consilium juvenum confirmatum est magis ac magis talibus verbis; et rumor spargitur per turmas. Ipsi Laurentes et ipsi Latini mutati sunt: qui modo optabant sibi requiem et securitatem rebus *suis;* nunc spectant arma, et cupiunt fœdus non factum, et miserescunt duræ conditionis Turni. Juturna addit his *rebus* aliud majus, et præbet ex alto cœlo ostentum, quo nullum opportunius turbavit animos Italos, et decepit prodigio. Scilicet avis fulva Jovis, volans in aëre rubicundo, persequebatur aves marinas et multitudinem strepitantem alatæ turbæ: cùm repentè ruens ad aquas, avida comprehendit pedibus aduncis cycnum eximium. Itali sustulerunt animos: et aves omnes (*res* mirabilis aspectu) cum sonitu convertuntur è fugâ, et inumbrant alis aërem, et *velut* nube coactâ urgent hostem per aërem: donec cessit avis, victa *earum* vi et ipso pondere *cycni*, et dimisit prædam ex unguibus in flumen, et longè aufugit inter nubes. Tunc autem Rutuli venerantur ostentum illud clamore, et explicant manus, et augur Tolumnius primus ait: Hoc erat, hoc, quod sæpe petivi votis: admitto *omen*, et agnosco Deos. Me, me auctore, sumite ferrum, ô Rutuli, quos iniquus advena terret bello,

Vix hostem, alterni si congrediamur, habemus.
Ille quidem ad superos, quorum se devovet aris,
Succedet famâ, vivusque per ora feretur:
Nos patriâ amissâ dominis parere superbis
Cogemur, qui nunc lenti consedimus arvis.
Talibus incensa est juvenum sententia dictis
Jam magis atq; magis: serpitq; per agmina murmur.
Ipsi Laurentes mutati, ipsique Latini:
Qui sibi jam requiem pugnæ rebusque salutem
Sperabant; nunc arma volunt, fœdusq; precantur
Infectum, et Turni sortem miserantur iniquam.
His aliud majus Juturna adjungit, et alto
Dat signum cœlo: quo non præsentius ullum
Turbavit mentes Italas, monstroque fefellit.
Namque volans rubrâ fulvus Jovis ales in æthrâ,
Litoreas agitabat aves, turbamque sonantem
Agminis aligeri: subitò cùm lapsus ad undas
Cycnum excellentem pedibus rapit improbus uncis.
Arrexere animos Itali: cunctæque volucres
Convertunt clamore fugam (mirabile visu)
Ætheraque obscurant pennis, hostemq; per auras
Factâ nube premunt: donec vi victus et ipso
Pondere defecit, prædamq; ex unguibus ales
Projecit fluvio, penitùsque in nubila fugit.
Tum verò augurium Rutuli clamore salutant,
Expediuntq; manus, primusq; Tolumnius augur,
Hoc erat, hoc, votis, inquit, quod sæpe petivi;
Accipio, agnoscoque Deos. Me, me duce ferrum
Corripite, ô Rutuli, quos improbus advena bello

NOTES.

235. *Vivusque feretur.* Literally, shall be declared immortal.

237. *Lenti.* Idle, at ease. So Ecl. 1. Tu Tityre *lentus* in umbrâ. So Ovid,

Hanc tua Penelope *lento* tibi mittit Ulysses.

247. *Ales in æthrâ.* This augury was necessary to make so sudden, and at the same time so irreligious a change the more probable and suitable to truth. Virgil never fails in due decorum. The words *mentes Italas* should be particularly observed. The Italians were more credulous with regard to auguries than other nations. The manner of divining events by the flight of birds took its rise, it is said, from Etruria.

CATROU.

247. *Rubrâ—æthrâ.* With regard to *æthra*, see the note on Æn. III. 585. It comes from αἴθω to be inflamed, because it is the sphere of the sun and stars, those numerous globes of fire.

257. *Augurium, &c. Augurium* in this place occurs in its proper sense, which is an omen or prognostic taken from the flight or chirping of birds. The Rutulians were right in explaining the eagle to mean Æneas, the swan Turnus, and the little birds themselves; but they were fatally deceived in supposing this augury, which Juturna procured, to be sent from the gods. This interposition, however, of a superior power, was necessary to account for the sudden change produced in the minds of the Rutulians: if Virgil introduces his divinities, it is only when there is *dignus vindice nodus.*

258. *Tolumnius.* To show the force of this omen, Virgil represents the augur himself as deceived by it, and as the first man who begins an act of hostility. The conduct of Virgil is admirable in feigning him to have killed one of the Arcadian brethren, who were ranged together, as they must consequently revenge his death, in doing which a commotion is naturally raised sufficient to involve both armies in a general engagement. The eight men are instantly interested in the death of one man. If any common one, of no connexions, *vilis aliquis*, had been killed, his death might have been considered as a circumstance too trifling to be the occasion of breaking so solemn a league.

Territat, invalidas ut aves; et litora vestra
Vi populat: petet ille fugam, penitùsq; profundo
Vela dabit: vos unanimi densete catervas,
Et regem vobis pugnâ defendite raptum.
Dixit, et adversos telum contorsit in hostes
Procurrens: sonitum dat stridula cornus, et auras
Certa secat: simul hoc; simul ingens clamor, et omnes
Turbati cunei, calefactaque corda tumultu.
Hasta volans, ut fortè novem pulcherrima fratrum
Corpora constiterant contrà, quos fida creârat
Una tot Arcadio conjux Tyrrhena Gylippo;
Horum unum ad medium, teritur quà sutilis alvo
Balteus, et laterum juncturas fibula mordet,
Egregium formâ juvenem et fulgentibus armis,
Transadigit costas, fulvâque extendit arenâ.
At fratres, animosa phalanx accensaque luctu,
Pars gladios stringunt manibus, pars missile ferrum
Corripiunt, cæcique ruunt: quos agmina contra
Procurrunt Laurentûm: hinc densi rursùs inundant
Troës, Agyllinique, et pictis Arcades armis.
Sic omnes amor unus habet decernere ferro.
Diripuere aras: it toto turbida cœlo
Tempestas telorum, ac ferreus ingruit imber:
Craterasque focosque ferunt. Fugit ipse Latinus
Pulsatos referens infecto fœdere Divos.
Infrænant alii currus, aut corpora saltu
Subjiciunt in equos, et strictis ensibus adsunt.
Messapus regem regisque insigne gerentem
Tyrrhenum Aulesten, avidus confundere fœdus,
Adverso proterret equo: ruit ille recedens,
Et miser oppositis à tergo involvitur aris,
In caput, inque humeros: at fervidus advolat hastâ
Messapus, teloque orantem multa trabali
Desuper altus equo graviter ferit, atque ita fatur:
Hoc habet, hæc melior magnis data victima Divis.

sicut imbecillas volucres, et per vim vastat litora vestra: ille arripiet fugam, et longè permittet vela mari: vos concordes colligite agmina, et prælio defendite regem vobis ereptum. *Sic* dixit, et irrumpens vibravit hastam in hostes oppositos: hasta cornea strídens emisit sonum, et certa dividit aërem: simul hoc fit, simul clamor magnus *oritur*, et omnes ordines perturbati *sunt*, et animi accensi tumultu. Cùm fortè novem formosa corpora fratrum starent adversùm, quos fida uxor Tyrrhena una ediderat Gylippo Arcadi: hasta volans transfodit unum illorum circa medium *corpus*, *per* costas, quà balteus consutus atteritur ventre, et quà fibula stringit junctures laterum, et sternit *in* flavam arenam juvenem *illum* insignem pulchritudine. Sed fratres *ejus*, turba generosa et concitata dolore, partim educunt enses manibus, partim apprehendunt *tela* missilia ferrea, et irrumpunt *veluti* cæci: adversùs quos irruunt agmina Laurentinorum: deinde iterum effunduntur conferti Trojani et Etrusci et Arcades pictis armis. Sic idem amor dimicandi ferro occupat omnes. Spoliaverunt altaria: nubes confusa jaculorum spargitur toto aëre, et pluvia ferrea imminet: jaciunt pocula et ignes. Ipse *rex* Latinus fugit, reportans Deos dis-

jectos fœdere non perfecto. Alii alligant *equos* curribus, vel saltu imponunt corpora equis, et instant nudis ensibus. Messapus cupidus turbare fœdus proturbat equo objecto Aulesten, regem Etruscum, et ferentem ornamenta regis: ille recedens cadit, et infelix à tergo immiscetur aris aversis, per caput et humeros: at Messapus ardens accurrit *cum* hastâ, et sublimis *ex* equo ferit *eum* graviter hastâ trabali multum deprecantem, et sic loquitur: Habet hoc *vulnus*: hæc hostia convenientior oblata *est* magnis Diis.

NOTES.

264. *Densete.* So written by the ancients for *densate*.

267. *Cornus*, i. e. the shaft made of the cornel tree.

273. *Teritur quà sutilis alvo balteus*, literally, Where the stitched belt is worn by the belly.

287. *Aut corpora saltu subjiciunt in equos*, Literally, Or with a bound throw up their bodies on their steeds. *Subjicio* is used in the same sense by Livy, who says; Desiluit, pavidumque regem in equum subjecit. And Virgil, Ecl. X. 74.

Quantum vere novo viridis se subjicit alnus.

294. *Telo trabali;* large as a beam; a beam-like weapon.

296. *Melior.* Better, or more effectual to appease the gods than those victims that had been offered for the truce on the altars where he fell.

Itali accurrunt, et nudant membra calida. Chorinæus arripit ex arâ torrem semiustum, et occurrens intercipit flammis vultum Ebusi ir ruentis et inferentis vulnus: magna barba refulsit illi, et ustulata emisit nidorem: ipse *Chorinæus* incurrens desuper apprehendit *manu* sinistrâ comam turbati hostis, et obluctans imposito genu sternit eum humi: sic fodit latus duro gladio. Podalirius sequens ense stricto Alsum pastorem, et *in* primo agmine fugientem inter arma, instat *illi:* ilie reductâ securi secat frontem mediam et mentum oppositi *hostis*, et latè tegit arma diffuso cerebro. Acerba quies et ferreus somnus premit illi oculos, oculi clauduntur in perpetuam noctem. Sed pius Æneas capite aperto proferebat dextram exarmatam, et inclamans vocabat suos: Quò curritis? aut quænam hæc dissensio repentina oritur? O reprimite furorem: fœdus jam percussum est, et omnes conditiones constitutæ: mihi soli fas est pugnare: permittite me *pugnare*, et pellite timores: ego faciam manu *ut* fœdera constantia *sint:* hæc sacrificia jam addicunt mihi Turnum. Inter has voces, inter hæc talia verba, ecce sagitta stridens appulsa est pennis *ad* Æneam: ignotum *est*, quâ manu missa *sit*, quo impetu pulsa; quis præbuerit Rutulis tantam gloriam, an sors, an Deus: fama illustris *hujus* facti suppressa est, nec

Concurrunt Itali, spoliantque calentia membra.
Obvius ambustum torrem Chorinæus ab arâ
Corripit, et venienti Ebuso plagamque ferenti
Occupat os flammis: olli ingens barba reluxit,
Nidoremque ambusta dedit: supèr ipse secutus
Cæsariem lævâ turbati corripit hostis,
Impressoque genu nitens, terræ applicat ipsum.
Sic rigido latus ense ferit. Podalirius Alsum
Pastorem, primâque acie per tela ruentem,
Ense sequens nudo superimminet: ille securi
Adversi frontem mediam mentumque reductâ
Disjicit, et sparso latè rigat arma cerebro.
Olli dura quies oculos et ferreus urget
Somnus: in æternam clauduntur lumina noctem.
At pius Æneas dextram tendebat inermem
Nudato capite, atque suos clamore vocabat.
Quò ruitis? quæve ista repens discordia surgit?
O cohibete iras: ictum jam fœdus, et omnes
Compositæ leges: mihi jus concurrere soli:
Me sinite, atque auferte metus: ego fœdera faxo
Firma manu: Turnum jam debent hæc mihi sacra.
Has inter voces, media inter talia verba,
Ecce viro stridens alis allapsa sagitta est:
Incertum quâ pulsa manu, quo turbine adacta;
Quis tantam Rutulis laudem, casusne, Deusne,
Attulerit: pressa est insignis gloria facti,
Nec sese Æneæ jactavit vulnere quisquam.
Turnus ut Æneam cedentem ex agmine vidit,
Turbatosque duces; subitâ spe fervidus ardet:
Poscit equos atque arma simul, saltuque superbus
Emicat in currum, et manibus molitur habenas.
Multa virûm volitans dat fortia corpora leto:
Semineces volvit multos, aut agmina curru
Proterit, aut raptas fugientibus ingerit hastas.
Qualis apud gelidi cùm flumina concitus Hebri

nullus gloriatus est vulnere Æneæ. Turnus cùm vidit Æneam recedentem ab exercitu, et duces *ejus* turbatos; fervidus accenditur spe improvisâ: simul petit equos et arma, et confidens saltu erumpit in currum, et corripit habenas manibus. Currens dat morti plurima robusta corpora hominum: disjicit plurimos semimortuos, aut sternit curru agmina, aut immittit fugientibus hastas abstractas *iisdem*. Qualis Mars *gaudens* sanguine, quando juxta fluenta frigidi Hebri

NOTES.

300. *Occupat os.* Strikes him in the face with a preventing blow.

312. *Nudato capite;* that he might soften down the ferocity of the Latins by this pious confidence, rather than that he might be known by his own adherents, and that he might announce his will to them openly. So Julius Cæsar, in the battle of Pharsalia, his hand and head being made bare, cried out to his men, *Parcite civibus, spare the citizens.*

316 *Ego fœdera faxo, &c.* The meaning is, This hand of mine shall make good my part of the treaty: and, as for Turnus, these sacred rites give me security for his performing his part.

325. *Subitâ spe fervidus ardet.* The absence of Æneas raises Turnus' courage; and now he is once more victorious, as he had been before, when the Trojan chief was in Etruria. This indirect manner of praising his hero Virgil had learned from Homer, who makes victory still lean to the side of the Trojans, during the absence of Achilles, as here the absence of Æneas makes the balance preponderate in favour of the Latins.

330. *Raptas.* Ruæus' sense of this passage is very absurd, *immittit fugientibus hastas abstractas iisdem;* i. e. he took the spears from the fugitives themselves, and flung at them, as they were flying. The word signifies no more than snatched up, or flung precipitately, as Æn. VII. 520.

Raptis concurrunt undique telis.

331. *Hebri.* The Hebrus, now called Marissa, was a river of Thrace, which was sup-

Sanguineus Mavors clypeo increpat, atq; furentes
Bella movens immittit equos: illi æquore aperto
Ante Notos Zephyrumque volant: gemit ultima pulsu
Thraca pedum: circùmq; atræ Formidinis ora,
Iræque, Insidiæque, Dei comitatus, aguntur.
Talis equos alacer media inter prælia Turnus
Fumantes sudore quatit, miserabile cæsis
Hostibus insultans: spargit rapida ungula rores
Sanguineos, mixtâque cruor calcatur arenâ.
Jamque neci Sthenelumque dedit, Thamyrimque, Pholumque:
Hunc congressus, et hunc; illum eminùs: eminùs ambos
Imbrasidas, Glaucum atq; Ladem: quos Imbrasus ipse
Nutrierat Lyciâ, paribusq; ornaverat armis,
Vel conferre manum, vel equo prævertere ventos.
Parte aliâ, media Eumedes in prælia fertur,
Antiqui proles bello præclara Dolonis,
Nomine avum referens, animo manibusq; parentem:
Qui quondam, castra ut Danaûm speculator adiret,
Ausus Pelidæ pretium sibi poscere currus.
Illum Tydides alio pro talibus ausis
Affecit pretio: nec equis aspirat Achillis.
Hunc procul ut campo Turnus conspexit aperto:
Antè levi jaculo longum per inane secutus,
Sistit equos bijuges, et curru desilit, atque
Semianimi lapsoque supervenit: et pede collo
Impresso, dextræ mucronem extorquet, et alto
Fulgentem tinxit jugulo, atque hæc insuper addit:
En, agros, et quam bello, Trojane, petîsti,
Hesperiam metire jacens: hæc præmia, qui me
Ferro ausi tentare, ferunt: sic mœnia condunt.
Huic comitem Buten, conjectâ cuspide, mittit:
Chloreaque, Sybarimq; Daretaq; Thersilochumq;
Et sternacis equi lapsum cervice Thymœten.
Ac velut Edoni Boreæ cùm spiritus alto
Insonat Ægæo, sequiturque ad litora fluctus,
Quâ venti incubuere, fugam dant nubila cœlo;

efferatus sonat clypeo, et suscitans bella impellit equos furentes: illi patente campo currunt ante Austros et Zephyrum: ultima Thracia sonat pulsu pedum *equinorum:* et comites *illius* Dei, facies nigri Timoris, et Iræ, et Insidiæ, circùm rapiuntur. Talis Turnus gaudens impellit in medias pugnas equos fumantes sudore, insultans miserandè hostibus interfectis: rapidæ ungulæ spargunt guttas sanguineas, et sanguis mixtus pulvere calcatur. Et jam dedit morti Sthenelum, et Thamyrim, et Pholum; Thamyrim *quidem* et Pholum aggressus cominùs; Sthenelum *verò* eminùs; eminùs duos filios Imbrasi, Glaucum et Ladem: quos ipse Imbrasus educaverat *in* Lycia, et instruxerat pariter *artibus* militaribus, sive conserere manum, sive præcurrere ventos equo. Aliâ parte Eumedes rapitur in media certamina, soboles veteris Dolonis, egregia in bello, repræsentans nomine avum, manu et fortitudine patrem: qui *pater*, ut olim iret explorator in castra Græcorum, ausus *erat* petere sibi equos Achillis *in* mercedem. *Sed* Diomedes donavit illum aliâ mercede pro talibus cœptis, nec *amplius ille* optat equos Achillis. Cùm Turnus vidit illum procul patente campo: priùs persecutus *ipsum* levi sagittâ per longum aërem, continuit equos *suos* binos, et exscendit è curru, atque incurrit lapso et semimortuo: et pede imposito *in* collum *ejus*, eripit ensem *ex ejus* dexterâ, et immersit splendentem profundo jugulo, et adjicit hæc super: Ecce, ô vir Trojane, metire prostratus campos et Italiam quam appetiisti bello: qui ausi sunt me lacessere ferro, reportant hæc præmia: sic struunt urbes. Mittit huic socium Buten, impacto jaculo, et Chlorea, et Sybarim, et Dareta, et Thersilochum, et Thymœten lapsum è collo equi *frequenter* lapsantis. Et sicut quando flatus Thracii Boreæ sonat *per* profundum *mare* Ægæum, et fluctus abeunt ad litora; *tunc* nubes fugiunt *per* aërem, quâ *parte* flant venti:

NOTES.

posed to roll its waters on golden sands. It falls into the Ægean. The head of Orpheus was thrown into it, after it had been cut off by the Ciconian women. It received its name from Hebrus, son of Cassander, a king of Thrace, who was said to have drowned himself there.

344. *Lyciâ.* A southern region of Asia Minor. Æ. IV. 143.

347. *Proles bello præclara.* This is to be understood ironically, as appears from what follows; and particularly from the character of Dolon in Homer, Il. X. where he appears to have undertaken the adventure, here hinted at, not from true courage, but mere covetousness. Dolon was a coward, and here Eumedes, his son, falls sufficiently dishonourably.

359. *En, agros, &c.* After a victory, the conquerors divided the conquered lands, and took the dimensions of them, in order to distribute them equally among the troops. To this custom Turnus in his bitter sarcasm seems to allude.

365. *Edoni Boreæ*, Thracian Boreas, from the Edoni, a people of Thrace. Hence says Horace,

Non ego saniùs bacchabor Edonis.
Carm. Lib. II. Ode 7.

367. *Fugam dant nubila.* A wind blowing

Sic turmæ cedunt Turno, quâcunque aperit *sibi* iter, et acies fugatæ rumpuntur: impetus provehit ipsum, et ventus adversus currui commovet cristam volantem. Phegeus non passus est *illum* imminentem *sibi* et furentem animo. Opposuit se ad currum, et *manu* dextrâ detorsit capita concitatorum equorum, spumantia *ob* frænum. Dum ipse rapitur et inhæret jugo, hunc lata *Turni* lancea consequitur detectum, et impacta penetrat loricam duplicem, et stringit vulnere superficiem corporis: Tamen ille oppositus ibat objecto clypeo contra hostem, et educto gladio vocabat auxilium: *cùm* rota et axis cursu concitatus impulit eum, et stravit humi: et Turnus insecutus *eum* inter infimam *oram* cassidis, et extremitates summæ loricæ, abscidit caput gladio, et reliquit truncum *in* pulvere. At verò dum Turnus edit strages in campis, interim Mnestheus, et fidelis Achates, et comes Ascanius, deposuerunt *in* castris Æneam sanguinolentum firmantem longâ hastâ passus alternatim. Furit, et conatur abstrahere *cuspidem* teli fracto telo: et petit modum auxilii, qui celerrimus *sit: ut* secent plagam lato gladio, et intimè aperiant latebram teli, et remittant se ad pugnam. Et jam aderat Iapis filius Iasi, charus præ cæteris Apollini: cui ipse Apollo, percitus magno amore, offerebat olim lætus suas artes, sua munera, vaticinium, et musicam, et veloces sagittas. Ille, ut retardaret mortem desperati patri, maluit cognoscere vires herbarum et usum medicinæ, et exercere inglorius artem *illam* tacitam. Æneas stabat, acerbè fremens, innixus magnâ hastâ, magno juvenum et Ascanii dolentis concursu et fletibus immotus. Ille senex *Iapis*, cinctus replicatâ veste ex consuetudine medicorum,

Sic Turno, quâcunq; viam secat, agminà cedùnt,
Conversæque ruunt acies: fert impetus ipsum,
Et cristam adverso curru quatit aura volantem.
Non tulit instantem Phegeus, animisq; frementem:
Objecit sese ad currum, et spumantia frænis
Ora citatorum dextrâ detorsit equorum.
Dum trahitur, pendetq; jugis, hunc lata retectum
Lancea consequitur, rumpitq; infixa bilicem
Loricam, et summum degustat vulnere corpus.
Ille tamen clypeo objecto conversus in hostem
Ibat, et auxilium ducto mucrone petebat:
Quem rota præcipitem et procursu concitus axis
Impulit, effuditq; solo: Turnusque secutus,
Imam inter galeam summi thoracis et oras,
Abstulit ense caput, truncumque reliquit arenâ.
Atque ea dum campis victor dat funera Turnus,
Intereà Æneam Mnestheus, et fidus Achates,
Ascaniusq; comes, castris statuêre cruentum,
Alternos longâ nitentem cuspide gressus.
Sævit, et infractâ luctatur arundine telum
Eripere, auxilioque viam, quæ proxima, poscit:
Ense secent lato vulnus, telique latebram
Rescindant penitùs, seseq; in bella remittant.
Jamque aderat Phœbo ante alios dilectus Iapis
Iasides: acri quondam cui captus amore
Ipse suas artes, sua munera lætus Apollo,
Augurium citharamque dabat, celeresque sagittas.
Ille, ut depositi proferret fata parentis,
Scire potestates herbarum usumque medendi
Maluit, et mutas agitare inglorius artes.
Stabat, acerba fremens, ingentem nixus in hastam
Æneas, magno juvenum et mœrentis Iüli
Concursu lachrymisq; immobilis. Ille retorto
Pæonium in morem senior succinctus amictu,

NOTES.

so as to chase the clouds in the north, will collect them in the south.

370. *Adverso curru*, in his chariot facing the wind.

374. *Jugis*. Donatus explains it, the reins of the yoked steeds. Others, more properly, take *jugis* to be for *jugo*.

374. *Retectum*. The meaning is not, that he was quite uncovered, but that he was unprotected by the buckler.

378. *Auxilium ducto mucrone petebat*. Mr. Dryden and Ruæus take the sense to be, that he drew his sword, and called for aid.

393. *Suas artes*. Apollo's arts were, 1, Prophecy: 2, Music; whence he is often pictured with a lyre, and deemed the patron god of poets: 3, Skill in archery; which is the reason of representing him with a quiver: 4, Medicine.

The god had proffer'd to bestow
His lyre, his bays, his prescience, and his bow.

397. *Mutas artes*. Arts more useful than showy; not like the other arts of Apollo, such as music and divination, which are more ostentatious.

401. *Pæonium in morem*. After the manner of Pæon, the physician of the gods, here put for any physician.

Multa manu medicâ Phœbique potentibus herbis
Nequicquam trepidat; nequicquam spicula dextrâ
Sollicitat, prensatque tenaci forcipe ferrum.
Nulla viam fortuna regit, nihil auctor Apollo
Subvenit: et sævus campis magis ac magis horror
Crebrescit, propiusque malum est. Jam pulvere cœlum
Stare vident: subeunt equites, et spicula castris
Densa cadunt mediis: it tristis ad æthera clamor
Bellantûm juvenum, et duro sub Marte cadentum.
Hìc Venus, indigno nati concussa dolore,
Dictamnum genitrix Cretæâ carpit ab Idâ,
Puberibus caulem foliis, et flore comantem
Purpureo: non illa feris incognita capris
Gramina, cùm tergo volucres hæsere sagittæ.
Hoc Venus, obscuro faciem circumdata nimbo,
Detulit: hoc fuscum labris splendsentibu amnem
Inficit, occultè medicans; spargitque salubris
Ambrosiæ succos, et odoriferam panaceam.
Fovit eâ vulnus lymphâ longævus Iapis,
Ignorans: subitòque omnis de corpore fugit
Quippe dolor, omnis stetit imo vulnere sanguis:

frustrà deproperat plurima manu medicâ et validis herbis Phœbi; frustrà commovet manu telum, et apprehendit ferrum mordaci forcipe. Nulla fortuna juvat operam. Apollo auctor *medicinæ* nullatenus succurrit: tamen sævus horror magis ac magis augetur in campis, et malum vicinius est. Jam vident aërem *totum* constare pulvere: appropinquant equites *Turni*, et jacula crebra cadunt in mediis castris: surgit ad cœlum mœstus clamor juvenum pugnantium et morientium in pugnâ asperâ. Tum Venus mater, commota immerito dolore filii, legit ex Idâ Cretæâ dictamnum, caulem frondibus lanuginosis, et diffusum *in* flores purpureos: herba illa non ignota est capris sylvestribus, cùm leves sagittæ infixæ *sunt* tergo. Venus attulit hoc *dictamnum*, involuta nube obscurâ *circa* corpus: imbuit hoc *dictamno* undam nigrantem in patinis fulgentibus, occultè temperans: et miscet salutaris ambrosiæ succos, et panaceam odoratam. Senex Iapis, ignarus *rei*, lavit plagam aquâ illâ: et scilicet omnis dolor repentè abiit è corpore, omnis sanguis constitit in imâ plagâ.

NOTES.

403. *Trepidat multa*, i. e. *trepidus tentat multa.*

407. *Pulvere cœlum stare vident.* They see the air or sky stand thick or overspread with dust. *Stet* has the same sense in Horace, as, *vides ut altâ stet nive, &c.*

412. *Dictamnum.* The common editions read *dictamnum genitrix.* Catrou reads for *dictamnum, ipsa manu genitrix.* His reasons for such a reading are,

1. Because the word *dictamnum* is useless here, for why should the poet mention the proper name of a plant of which he makes a description sufficiently particular to distinguish it from any other.

2. We should read (if we mention the proper name at all) *dictamni caulem.*

3. *Ipsa manu* gives a stronger idea of maternal care; she cropped this salutary plant with her own hand. All these reasons (says Catrou) strengthened by the authority of Donatus, who affirms that some manuscripts read so in his time, evidently justify this reading. It must be added that there is an objection made to the word *dictamnum* drawn from the description here given of it. Pliny reports, Flos nullus est (dictamno) aut semen, aut caulis. Theophrastus gives it flowers; Dioscorides tells us that it is a Cretan plant of a harsh taste, that it is soft like the pulegium or pennyroyal, but with larger leaves, and those woolly or downy; that it has neither flower nor seed, and that the juice of it heals wounds made with iron. Some botanical writers think it the *dittany*. It is so translated by Pitt.

A branch of sov'reign dittany she bore,
From Ida gather'd on the Cretan shore.

417. *Labris.* Vessels in which they washed; *quasi lavabris.*

419. *Ambrosiæ succos, et odoriferam panaceam.* Ambrosia is what Homer makes the meat of the gods; the word signifies immortality. Panacea is a salutary herb, whereof Pliny reckons three kinds, lib. XXV. cap. 4. According to the etymology of the name, it ought to be a remedy for all diseases.

421. *Subitòque, &c.* In order to make sense of the *quippe, subitòque* must be joined with *arma citi*, &c. and what intervenes included in a parenthesis, as in the edition of Stephanus.

et jam sagitta secuta manum exiit nullo *per vim* trahente, et novum robur rediit ad consueta *officia*. Festinate celeres, *afferre* arma huic viro: cur moramini? *Sic* clamat Iapis, et primus inflammat animos contra hostes: *aduens:* Ista non accidunt humanis viribus, neque industriâ medicorum: neque manus mea te sanat, ô Æneа. Deus potentior agit, et mittit te ad majores labores. Ille *Æneas* cupidus certaminis *jam* vestierat tibias *ocreis* aureis hinc et inde: et aversatur moras, et quassat hastam. Postquam clypeus accommodus lateri et thorax tergo adfuit: amplectitur Ascanium armis circumjectis, et osculans per cassidem summa ejus ora, *sic* loquitur: O puer, sume ex me exemplum virtutis et digni laboris: fortunæ *autem* ex aliis. Mox dextera mea faciet te bello securum, et ducet *tuam securitatem* inter magna *sua* præmia. Tu mox, quando ætas provectior adoleverit, fac *ut* sis memor *meæ virtutis:* et pater Æneas, atque avunculus Hector excitet te revolventem animo exempla tuorum. Postquam protulit hæc verba, extulit se è portis, altus, commovens manu grandem hastam: simul erumpunt *cum* magno numero Anteus et Mnestheus: et omnis multitudo exit desertis castris: tum campus turbatur obscuro pulvere, et terra tremit commota pulsu pedum. Turnus ex opposito tumulo vidit accedentes: Latini viderunt, et frigidus tremor subrepsit in intima ossa. Juturna prima ante omnes Latinos audivit et agnovit sonitum, et fugit trepida. Ille *Æneas* volat et trahit *secum* densum agmen patente campo. Qualis, cùm turbo

Jamque secuta manum nullo cogente sagitta
Excidit, atque novæ rediere in pristina vires.
Arma citi properate viro: quid statis? Iapis
Conclamat: primusq; animos accendit in hostes.
Non hæc humanis opibus, non arte magistrâ
Proveniunt: neq; te, Ænea, mea dextera servat:
Major agit Deus, atq; opera ad majora remittit.
Ille avidus pugnæ suras incluserat auro
Hinc atq; hinc: oditq; moras, hastamq; coruscat.
Postquam habilis lateri clypeus loricaq; tergo est:
Ascanium fusis circùm complectitur armis,
Summaque per galeam delibans oscula fatur:
Disce, puer, virtutem ex me, verumq; laborem;
Fortunam ex aliis: nunc te mea dextera bello
Defensum dabit, et magna inter præmia ducet.
Tu facito, mox cùm matura adoleverit ætas,
Sis memor, et te animo repetentem exempla tuorum,
Et pater Æneas, et avunculus excitet Hector.
Hæc ubi dicta dedit, portis sese extulit ingens,
Telum immane manu quatiens: simul agmine denso
Anteusque Mnestheusque ruunt: omnisq; relictis
Turba fluit castris: tum cæco pulvere campus
Miscetur, pulsuque pedum tremit excita tellus.
Vidit ab adverso venientes aggere Turnus,
Vidêre Ausonii, gelidusque per ima cucurrit
Ossa tremor. Prima ante omnes Juturna Latinos
Audiit, agnovitque sonum, et tremefacta refugit.
Ille volat, campoque atrum rapit agmen aperto.
Qualis ubi ad terras abrupto sidere nimbus

NOTES.

430. *Suras incluserat auro hinc atque hinc;* Literally, He had incased his legs on this side and that side in gold.

433. *Fusis circùm complectitur armis;* Literally, He embraces him with arms spread about him.

440. *Avunculus Hector.* Hector was uncle to Ascanius, whose mother, Creüsa, was Priam's daughter, and Hector's sister.

451. *Qualis ubi.* A comparison borrowed from Homer:

Thus from the lofty promontory's brow,
A swain surveys the gath'ring storm below.
Slow from the main the heavy vapours rise,
Spread in dim streams, and sail along the skies;
Till black as night the swelling tempest shows
The clouds condensing as the west wind blows;
He dreads th' impending storm, and drives his flock,
To the clos'd covert of an arching rock.
POPE, Il. B. IV.

The image of the shepherd on the mountain seeing the storm rising from the sea is beautiful, as is the close of this comparison. But in the Greek poet, the *soldiers* thickening their files are compared to a storm. In the Roman, the *general* Æneas is compared to a destructive tempest.

451. *Abrupto sidere.* We may either take *sidere* here metaphorically for a storm, which was thought to be the effect of some furious constellation, and then *abrupto sidere* will be the same as *abruptâ tempestate*, or *abruptis procellis* in the third Georgic, bursting storms; or, if *sidere* be taken in its proper sense, *abrupto* must mean setting, the constellations being reckoned more particularly furious towards their setting.

451. *Nimbus*, as has been observed before, signifies a cloud fraught with thunder and storm.

It mare per medium; miseris heu præscia longè
Horrescunt corda agricolis; dabit ille ruinas
Arboribus stragemque satis, ruet omnia latè.
Antevolant, sonitumque ferunt ad litora venti.
Talis in adversos ductor Rhœteïus hostes
Agmen agit: densi cuneis se quisque coactis
Agglomerant. Ferit ense gravem Thymbræus Osirim:
Archetium Mnestheus, Epulonem obtruncat Achates,
Ufentemq; Gyas. Cadit ipse Tolumnius augur,
Primus in adversos telum qui torserat hostes.
Tollitur in cœlum clamor: versique vicissim
Pulverulenta fugâ Rutuli dant terga per agros.
Ipse neque aversos dignatur sternere morti;
Nec pede congressos æquo, nec tela ferentes
Insequitur: solum densâ in caligine Turnum
Vestigat lustrans, solum in certamina poscit.
Hoc concussa metu mentem Juturna virago,
Aurigam Turni media inter lora Metiscum
Excutit, et longè lapsum temone relinquit:
Ipsa subit, manibusque undantes flectit habenas,
Cuncta gerens, vocemq; et corpus, et arma Metisci.
Nigra velut magnas domini cùm divitis ædes
Pervolat, et pennis alta atria lustrat hirundo,
Pabula parva legens nidisq; loquacibus escas;

effusâ tempestate ruit ad terras per mare medium: heu! animi longè providi horrescunt miseris agricolis: *scilicet*, ille *turbo* inferet calamitatem arboribus etcladem segetibus, evertet latè cuncta. Venti prævolant, et portant sonitum ad litora. Talis dux Trojanus impellit aciem in oppositos hostes; omnes densi conglobant se pressis ordinibus. Thymbræus petit gladio gravem Osirim: Mnestheus jugulat Archetium, Achates Epulonem, et Gyas Ufentem. Occiditur ipse augur Tolumnius, qui primus immiserat hastam in hostes oppositos. Clamor ad cœlum mittitur: et Rutuli mutuò fugati, objiciunt *per* fugam terga pulverulenta in agris. Ipse *Æneas* neque dignatur dimittere morti dantes terga, nec insequitur pari gressu obstantes, nec jacientes *eminùs* spicula: quærit unum Turnum circumiens in opaco pulvere, *unum* hunc vocat ad pugnam. Juturna virgo, commota hoc timore *secundùm* animum, dejicit inter medias habenas Metiscum aurigam Turni, et relinquit procul lapsum è temone: ipsa succedit *in ejus locum* et regit manibus habenas fluctuantes, *præ se* ferens omnia Metisci, et vocem, et speciem, et arma. Veluti quando nigra hirundo volat per amplam domum opulenti domini, et alis circuit altas areas, colligens parva pabula et cibos nidis garrulis:

NOTES.

457. *Cuneis; ordinibus;* resembling the figure of a wedge.

464. *Aversos.* Thus Pierius amends the text according to the Roman manuscript, and it appears to be the genuine reading; for the poet is here telling us that Æneas disdained to fight with any of the Rutulians except Turnus. This he does by a circumlocution, dividing the Rutulian army into three denominations: 1. The *aversos*, or those who were upon the flight: 2. The *congressus æquo pede*, or those who were ready to engage in close fight; and lastly, the *tela ferentes*, or those who fought with missive weapons.

468. *Virago;* from *vir.* The ancients used the word *vira* for a female: hence *virago*, the associate of a man, whence by contraction, *virgo.* The fiction concerning Juturna, where Minerva takes the place of Sthenelus in the car of Diomede, is taken from Homer:

She said, and to his steed approaching near,
Drew from his seat the martial charioteer.
The vigorous power the trembling car ascends,
Fierce for revenge, and Diomede attends.
The groaning axle bent beneath the load,
So great a hero, and so great a god.
She snatch'd the reins, she lash'd with all her force,
And full on Mars impell'd the foaming horse.
But first, to hide her heav'nly visage, spread
Black Orcus' helmet o'er her radiant head.
POPE, Il. B. V.

The description exceeds Virgil's as far as Minerva as a divinity is more potent than Juturna.

473. *Nigra.* This epithet, Scaliger observes, is added to distinguish this species of swallow from those which haunt the banks of rivers, and are of a sandy colour. For the same reason Petronius calls it *Urbana Progne*, because it loves to frequent towers and such stately buildings as are in cities.

et modò resonat *in* porticibus spatiosis, modò circa stagna humida. Similis Juturna vehitur equis inter medios hostes, et percurrit cuncta celeri curru: et jam hìc, et jam illìc, ostendit fratrem exultantem: nec permittit *eum* conserere manum *cum Æneâ:* volat procul extra viam. Æneas non segnìùs percurrit flexos circuitus, occurrens *ei*, et quærit virum *illum*, et magno clamore vocat inter agmina dissipata. Quoties conjecit oculos in hostem, et imitatus est cursu *pedestri* celeritatem equorum Turni *habentium* alatos pedes: toties Juturna deflexit conversum currum. Heu! quid faciat *Æneas?* frustrà agitatùr variis motibus, et diversæ curæ rapiunt mentem in opposita. Messapus, cùm fortè leviter currendo ferret sinistrâ *manu* duo jacula flexilia armata ferro, librans certo ictu unum illorum immittit huic *Æneæ*. Æneas stetit, et occuluit se post clypeum, incurvans se *in* poplitem: tamen immissa hasta abstulit summitatem galeæ, et abscidit è capite supremas cristas. Tunc autem ira intumuit, et dolis coactus cùm vidit equos et currum rapi in diversam *partem*, sæpe attestans Jovem et altaria violati fœderis: tum demum irrumpit *in* medios, et Marte prospero, terribilis, edit crudelem stragem *absque* ullo delectu, et immittit omnes habenas furoris. Quis Deus, quis carmine jam declaret mihi tot duras *res*, varias strages, et mortem ducum, quos modò Turnus, modò heros Trojanus disjecit vicissim toto campo! O Jupiter, an placuit *tibi*, populos mansuros in perpetuo fœdere certare tanto tumultu! Æneas non multùm tardans, invadit in latus Sucronem Rutulum; ea pugna primùm fixit loco Trojanos irruentes: et quà mors erat promptissima, immisit durum

Et nunc porticibus vacuis, nunc humida circum
Stagna sonat: Similis medios Juturna per hostes
Fertur equis, rapidoq; volans obit omnia curru:
Jamq; hìc germanum, jamq; hìc, ostendit ovantem:
Nec conferre manum patitur: volat avia longè.
Haud minùs Æneas tortos legit obvius orbes,
Vestigatque virum, et disjecta per agmina magnâ
Voce vocat. Quoties oculos conjecit in hostem,
Alipedumque fugam cursu tentavit equorum;
Aversos toties currus Juturna retorsit.
Heu! quid agat? vario nequicquam fluctuat æstu:
Diversæque vocant animum in contraria curæ.
Huic Messapus, utì lævâ duo fortè gerebat
Lenta levis cursù præfixa hastilia ferro,
Horum unum certo contorquens dirigit ictu..
Substitit Æneas, et se collegit in arma,
Poplite subsidens: apicem tamen incita summum
Hasta tulit, summasque excussit vertice cristas.
Tum verò assurgunt iræ, insidiisque subactus
Diversos ubi sensit equos currumque referri,
Multa Jovem et læsi testatus fœderis aras:
Jam tandem invadit medios, et Marte secundo
Terribilis, sævam nullo discrimine cædem
Suscitat, irarumque omnes effundit habenas.
Quis mihi nunc tot acerba Deus, quis carmine cædes
Diversas, obitumque ducum, quos æquore toto
Inque vicem nunc Turnus agit, nunc Troïus heros,
Expediat? tanton' placuit concurrere motu,
Jupiter æternâ gentes in pace futuras?
Æneas Rutulum Sucronem (ea prima ruentes
Pugna loco statuit Teucros) haud multa moratus
Excipit in latus, et quà fata celerrima, crudum

NOTES.

481. *Legit tortos orbes, &c.* Traces out the mazy orbs and windings of Turnus. The meaning of *obvius* seems to be either in order to overtake him, or rather wheeling the contrary way, so as to intercept him. That this last is the sense, appears from verse 483, *quoties oculos, &c.* i. e. still as Æneas came up, facing the chariot, Juturna turned it about, and wheeled back.

486. *Heu! quid agat?* This Dr. Trapp explains of Juturna: but, besides that the whole passage would lead one naturally to understand it of Æneas, since it is he who is disappointed and crossed in his design, the *huic* in verse 488, which can mean no other than Æneas, evidently shows that he must be the person spoken of immediately before.

491. *Et se collegit in arma;* Literally, And collected or contracted himself into his arms. The sense is the same with that of Statius, 2. Theb. *In clypeum turbatus colligit artus.* Though the word *arma* is here mentioned in general, yet it must be restricted to the shield, as appears both from this passage in Statius, and from different places in Virgil, where the word *arma* is used in the same sense.

492. *Apicem tamen incita.* The apex is the uppermost part of the cone of a helmet.

505. *Ea prima ruentes pugna loco statuit Teucros,* i. e. this opposition from so brave a man as Sucro checked the Trojans, who were before rushing on the foe without control: or, according to others, this assault of Æneas on Sucro first made the flying Trojans rally and stand their ground.

Transadigit costas et crates pectoris ensem.
Turnus equo dejectum Amycum, fratremq; Diorem,
Congressus pedes, hunc venientem cuspide longâ,
Hunc mucrone ferit: curruque abscissa duorum
Suspendit capita, et rorantia sanguine portat.
Ille Talon Tanaïmque neci, fortemque Cethegum,
Tres uno congressu, et mœstum mittit Onythen,
Nomen Echionium, matrisq; genus Peridiæ.
Hic fratres Lycià missos et Apollinis agris,
Et juvenem exosum nequicquam bella Menœten
Arcada: piscosæ cui circum flumina Lernæ
Ars fuerat, pauperque domus: nec nota potentûm
Munera, conductàque pater tellure serebat.
Ac velut immissi diversis partibus ignes
Arentem in sylvam, et virgulta sonantia lauro;
Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes, et in æquora currunt,
Quisque suum populatus iter: non segniùs ambo
Æneas Turnusque ruunt per prælia, nunc, nunc
Fluctuat ira intus: rumpuntur nescia vinci
Pectora: nunc totis in vulnera viribus itur.
Murranum hic, atavos et avorum antiqua sonantem
Nomina, per regesq; actum genus omne Latinos,
Præcipitem scopulo atq; ingentis turbine saxi
Excutit, effunditq; solo: hunc lora et juga subter
Provolvêre rotæ, crebro supèr ungula pulsu
Incita nec domini memorum proculcat equorum.

ensem trans costas et septum pectoris. Turnus occidit Amycum disturbatum *ex* equo, et fratrem *ejus* Diorem, pedestri congressu: hunc longa hastâ irruentem, hunc gladio: et affigit currui capita amborum amputata, et aufert stillantia sanguine. Ille *Æneas* dat morti Talon, Tanaïm, et fortem Cethegum, tres uno impetu, et tristem Onythen, virum Thebanum, et prolem matris Peridiæ. Hic *Turnus morti dat* fratres profectos è Lycià et agris Apollinis: et Menœten Arcada, juvenem frustrà aversatum bella, cui ars et pauper domus fuerat circa aquas Lernæ piscosæ, nec dignitates magnatum notæ *erant illi*, et pater *ejus* serebat in arvis conductis. Et quemadmodum ignes injecti è diversis partibus *in* siccam sylvam et in virgulta laurea crepitantia; aut quando fluvii spumantes præcipiti lapsu ex altis montibus edunt strepitum, et currunt in mare, singuli vastantes suum iter: non lentiùs ambo Æneas et Turnus irrumpunt in certamina: nunc ira movetur intus: pectora *antè* nescia vinci perfodiuntur: nunc toto impetu incurritur in vulnera. Hic *Æneas* saxo et turbine magni lapidis dejicit præcipitem et sternit humi Murranum jactantem avos et vetera nomina avorum, et omne genus deductum per reges Latinos: rotæ propulerunt ipsum subter juga et habenas, prætereà protriverunt *eum* ungulæ multo pulsu incitatæ equorum immemorum domini.

NOTES.

508. *Crates pectoris*, the ribs—so called because they extend across the breast in form of hurdles.

515. *Nomen Echionium*, i. e. whose name spoke him an Echionian or Theban, one of the descendants of Echion the Theban, who accompanied Cadmus at the building of Thebes in Bœotia.

518. *Circum flumina;* a fisherman, accustomed to angle in the Lernian lake. The addition of this circumstance is quite in the spirit of Homer, who generally diversifies and softens the description of his battles by distinguishing, as Mr. Pope observes, the profession, business, age, office, nation, family, &c. of every warrior that is slain. One is a blooming youth, whose father dissuaded him from the war. One is a priest, whose piety could not save him. One is a sportsman, whom Diana taught in vain. One is a native of a far distant country, who is never to return. One is descended from a noble line, which is to end with his death. Another, by his beseeching; and another, who is distinguished by nothing else, is marked by his habit and the singularity of his armour. One has left an aged father; another, a palace unfinished, or a wife he was fond of, or children that will be made captives.

519. *Nec nota potentûm munera.* Ursinus affirms that *limina* is the reading of a most ancient manuscript, *Liber Colotianus vetustissimus*, and makes no doubt of its being the true reading, agreeable to a passage in Horace, Epod. II. 7, 8.

Forumque vitat, et superba civium
Potentiorum limina.

Besides, it is not very easy to make sense of *munera*, the common reading.

527. *Rumpuntur nescia vinci pectora*, i. e. they pant and heave as if they would burst their sides. Others explain it in Mr. Dryden's sense:

And hearts are pierc'd unknowing how to yield.

Ille *Turnus* occurrit Hyllo irruenti et dirè sævienti animis, et librat jaculum ad tempora *tecta casside* auratâ: hasta stetit illi *in* cerebro pertusso per galeam. Nec tua dextera servavit te *à* Turno, ô Creteu fortissime Græcorum: nec Dii propitii protexerunt Cupentum, Æneæ irruenti: *ille* obtulit pectus obvium ferro, nec mora clypei ærei profuit misero. Te etiam, ô Æole, agri Laurentini viderunt mori, et latè tegere terram dorso. Moreris *tu*, quem Græcæ catervæ non potuerunt dejicere, nec Achilles vastator regnorum Priami. Illìc erat tibi terminus mortis: domus sublimis *erat* sub Idâ, domus sublimis *in urbe* Lyrnesso: tumulus *in* terrâ Laurentinâ. Toti etiam exercitus permixti *sunt*, et omnes Latini, et omnes Trojani: Mnestheus, et ardens Serestus, et Messapus subactor equorum, et fortis Asylas, et exercitus Tuscorum, et equitatus Evandri Arcadis: homines *illi* singuli pro se contendunt toto impetu virium; nec *est* mora, nec cessatio: certant immani prælio. Tunc mater *Æneæ* formosissima immisit *ipsi* consilium: ut accederet ad muros, et admoveret exercitum urbi celeriter, et percelleret Latinos improvisâ strage. Ille *Æneas* postquam circumjecit oculos huc et illuc, quærens Turnum inter turmas remotas: videt urbem expertem tantæ pugnæ ettranquillam absque damno. Statim species majoris prælii inflammat *eum*.

Ille ruenti Hyllo animisq; immanè frementi
Occurrit, telumque aurata ad tempora torquet:
Olli per galeam fixo stetit hasta cerebro.
Dextera nec tua te, Grajûm fortissime Creteu,
Eripuit Turno: nec Dii texêre Cupentum,
Æneâ veniente, sui: dedit obvia ferro
Pectora, nec misero clypei mora profuit ærei.
Te quoque Laurentes viderunt, Æole, campi
Oppetere, et latè terram consternere tergo.
Occidis, Argivæ quem non potuere phalanges
Sternere, nec Priami regnorum eversor Achilles.
Hìc tibi mortis erant metæ: domus alta sub Idâ,
Lyrnessi domus alta; solo Laurente sepulchrum.
Totæ adeò conversæ acies, omnesque Latini,
Omnes Dardanidæ: Mnestheus acerque Serestus,
Et Messapus, equûm domitor, et fortis Asylas,
Tuscorumque phalanx, Evandrique Arcadis alæ:
Pro se quisque viri summâ nituntur opum vi.
Nec mora, nec requies: vasto certamine tendunt.
Hìc mentem Æneæ genitrix pulcherrima misit,
Iret ut ad muros, urbique adverteret agmen
Ocyùs, et subitâ turbaret clade Latinos.
Ille, ut vestigans diversa per agmina Turnum,
Huc atque huc acies circumtulit; aspicit urbem
Immunem tanti belli, atque impunè quietam.
Continuò pugnæ accendit majoris imago.
Mnesthea, Sergestumq; vocat, fortemq; Serestum,
Ductores: tumulumq; capit, quò cætera Teucrûm
Concurrit legio, nec scuta aut spicula densi
Deponunt: celso medius stans aggere fatur:
Ne qua meis esto dictis mora: Jupiter hâc stat:
Neu quis ob inceptum subitum mihi segnior ito.
Urbem hodie, causam belli, regna ipsa Latini,
Ni frænum accipere et victi parere fatentur,
Eruam: et æqua solo fumantia culmina ponam.
Scilicet expectem, libeat dum prælia Turno
Nostra pati? rursùsque velit concurrere victus?

Vocat duces, Mnestheum, et Sergestum, et fortem Serestum: et conscendit collem, quo reliquus exercitus Trojanorum congregatur, et spissi non dimittunt clypeos aut jacula: ipse medius *inter illos sic* loquitur erectus alto è tumulo: Ne sit ulla mora meis jussis: Jupiter hâc *parte* stabit *pro nobis:* et ne ullus mihi sit inertior ob repentinum consilium. Nisi *hostes* volunt admittere frænum et superati obedire, hodie evertam urbem, causam belli, et ipsum regnum Latini, et sternam tecta fumantia æquata terræ. Nempe expectabo, dum placeat Turno pugnam ferre nostram, et *dum* victus iterum velit congredi mecum?

NOTES.

536. *Aurata tempora;* i. e. his temples decked with the gilded helmet.

543. *Oppetere*, is *quasi ore petere terram;* so that this word properly signifies to die like a hero in the field of battle; as we say in English, to bite the ground.

546. *Mortis metæ*, in imitation of Homer, who says τελος θανατοιο; i. e. death, which is the goal or boundary of human life.

554. *Mentem misit;* suggests a thought.

558. *Acies.* Some take this to mean the various parts of his army; but Servius more naturally understands by it *acies oculorum*, his eye-sight.

563. *Nec scuta—deponunt;* according to the custom of the Roman soldiers, who were wont to be drawn up in arms before their general when he harangued them.

565. *Jupiter hâc stat.* Jupiter is on our side.

Hoc caput, ô cives, hæc belli summa nefandi.
Ferte faces properè, fœdusque reposcite flammis.
Dixerat: atque animis pariter certantibus omnes
Dant cuneum, densâque ad muros mole feruntur.
Scalæ improvisò, subitusque apparuit ignis,
Discurrunt alii ad portas, primosque trucidant:
Ferrum alii torquent, et obumbrant æthera telis.
Ipse inter primos dextram sub mœnia tendit
Æneas, magnâque incusat voce Latinum:
Testaturque Deos, iterum se ad prælia cogi:
Bis jam Italos hostes, hæc altera fœdera rumpi.
Exoritur trepidos inter discordia cives:
Urbem alii reserare jubent, et pandere portas
Dardanidis, ipsumq; trahunt in mœnia regem:
Arma ferunt alii, et pergunt defendere muros.
Inclusas ut cùm latebroso in pumice pastor
Vestigavit apes, fumoque implevit amaro:
Illæ intus trepidæ rerum per cerea castra
Discurrunt, magnisq; acuunt stridoribus iras.
Volvitur ater odor tectis, tum murmure cæco
Intus saxa sonant: vacuas it fumus ad auras.
Accidit hæc fessis etiam fortuna Latinis,
Quæ totam luctu concussit funditùs urbem.
Regina ut tectis venientem prospicit hostem,
Incessi muros, ignes ad tecta volare;
Nusquam acies contrà Rutulas, nulla agmina Turni:
Infelix pugnæ juvenem in certamine credit
Extinctum: et, subitò mentem turbata dolore,
Se causam clamat crimenq; caputq; malorum:
Multaque per mœstum demens effata furorem,
Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe nectit ab altâ.

hæc *urbs*, ô cives, *est* caput, hæc summa belli scelerati. Celeriter inferte faces, et ignibus repetite *fidem* fœderis. *Sic* dixerat: et omnes animis unà pugnantibus formant cuneum, et spissâ multitudine irruunt in muros. Repentè scalæ et subitus ignis visus est. Alii incurrunt ad portas, et occidunt obvios; alii librant jacula, et obscurant aërem sagittis. Ipse Æneas inter primos protendit dexteram ad muros, et increpat altâ voce Latinum: et attestatur Deos, se rursùs cogi ad pugnam, Italos jam bis hostes *esse*, hæc secunda fœdera violari. Dissensio nascitur inter cives timidos: alii jubent *suos* recludere urbem, et aperire portas Trojanis, et trahunt ad muros ipsum regem: alii inferunt arma, et pergunt tutari muros. Veluti quando pastor quæsivit apes inclusas in cavernoso saxo, et implevit *eas* fumo amaro: illæ timentes rebus *suis* volitant intus per suas domos, et excitant iram *suam* magnis fremitibus. Dirus odor diffunditur domo, et saxa resonant intus obscuro murmure: fumus exit in aërem apertum. Præterea calamitas ista contigit Latinis fatigatis, quæ turbavit penitus dolore totam urbem. Regina, quando videt hostem accedentem *ad* domos, muros infestari, flammas volare ad culmina, exercitum Rutulum nullibi *comparere* contrà, nullas turmas Turni: misera putat juvenem occisum *esse* in contentione prælii: et commota repentino dolore *secundùm* animum, fatetur se *esse* causam et scelus et originem calamitatum: et amens locuta plurima ex tristi furore, lacerat manu vestes purpureas moritura, et suspendit ex altâ trabe laqueum fœdæ mortis.

NOTES.

575. *Dant cuneum.* They form themselves into the military wedge, which draws to a point in the front, and still widens and dilates itself more and more towards the rear. See *Lipsius de militiâ*, Lib. IV. 7. This was sometimes called *caput porcinum*, which it in some measure resembled.

582. *Altera fœdera.* The first was when Latinus had solemnly promised to Ilioneus to take Æneas for his ally and son-in-law, Æn. VII. 259. The second was that which ratified the single combat between Æneas and Turnus, verse 195.

585. *Ipsumque trahunt.* They drag their king Latinus to the ramparts that he may become a spectator of the city into which the Trojans enter, or, as a violater of the league, he may be delivered up to them.

587. *In pumice pastor.* This simile is taken from Apollonius Rhodius. Wharton has translated it,

As when the swains, of honey studious, strive
To chase the swarms from some deep cavern'd hive,
Sudden impatient of the rising fumes,
Thick and more thick they press their waxen rooms;
Then from their smoky cells tumultuous pour,
And to the skies releas'd in airy circles tow'r.

589. *Trepidæ rerum.* So Æn. I. 182. *Fessi rerum.*

592. *Vacuas.* The air or airy regions are called *vacuæ*, because they appear to the eye quite void of matter.

601. *Mœstum per furorem*, literally, in her mournful fury.

602. *Purpureos.* The colour of royalty.

603. *Nodum nectit.* This kind of death

Postquam Latinæ *mulieres* infelices cognoverunt hanc mortem, filia *ejus* Lavinia, prima lacerans manu rutilos capillos et malas roseas, deinde reliqua multitudo furit: domus latè sonat planctu. Hinc fama misera spargitur per totam urbem. Dejiciunt animos: Latinus incedit lacerata veste, territus morte uxoris, et clade urbis, fœdans albos crines mixtos sordido pulvere: et multùm damnat se, quòd non admiserit priùs Æneam Trojanum, et ultrò sociaverit *sibi* generum. Interim Turnus pugnans in remoto campo persequitur paucos errantes, jam tardior, et jam minùs ac minùs gaudens celeritate equorum *suorum*. Ventus pertulit illi hunc clamorem confusum incertis terroribus, et sonitus turbatæ urbis ac murmur minimè lætum pepulit aures *ejus* attentas. Hei mihi! cur muri turbantur tanto ululatu? et quæ tanta vociferatio erumpit ex urbe dissitâ? Sic loquitur, et territus stat compressis habenis. At verò soror, quippe *quæ* transformata in speciem aurigæ Metisci moderabatur currum et equos et habenas ejus, respondet illi talibus verbis: Turne, persequamur Trojanos hàc, quà prima victoria aperit iter: sunt alii, qui possunt tutari manu domos.

Quam cladem miseræ postquam accepere Latinæ,
Filia prima manu flavos Lavinia crines,
Et roseas laniata genas, tum cætera circùm
Turba furit: resonant latè plangoribus ædes.
Hinc totam infelix vulgatur fama per urbem.
Demittunt mentes: it scissâ veste Latinus,
Conjugis attonitus fatis, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans:
Multaque se incusat, qui non acceperit antè
Dardanium Æneam, generumque asciverit ultrò.
Intereà extremo bellator in æquore Turnus
Palantes sequitur paucos, jam segnior, atque
Jam minùs atque minùs successu lætus equorum.
Attulit hunc illi cæcis terroribus aura
Commixtum clamorem, arrectasque impulit aures
Confusæ sonus urbis, et illætabile murmur.
Hei mihi! quid tanto turbantur mœnia luctu?
Quisve ruit tantus diversâ clamor ab urbe?
Sic ait, adductisque amens subsistit habenis.
Atque huic in faciem soror ut conversa Metisci
Aurigæ, currumque et equos et lora regebat,
Talibus occurrit dictis: Hàc, Turne, sequamur
Trojugenas, quà prima viam victoria pandit.
Sunt alii, qui tecta manu defendere possint:
Ingruit Æneas Italis, et prælia miscet:
Et nos sæva manu mittamus funera Teucris.
Nec numero inferior, pugnæ nec honore recedes.
Turnus ad hæc:
O soror, et dudum agnovi, cùm prima per artem

NOTES.

was not uncommon in ancient times, even among persons of the first rank. Thus Phædra in Euripides, Jocasta in Sophocles, and the wife of Mithridates in Plutarch, destroy themselves.

605. *Flavos—crines.* Servius chooses to read *floros* or *floreos*, in imitation of Ennius. But as there is no authority to support this reading, there is no manner of necessity for such an alteration; yellow or golden hair was the colour most admired and celebrated in ancient times, Æn. IV. 559.

607. *Plangoribus ædes.* The circumstances of distress consequent on Amata's death are finely chosen, especially Lavinia's grief: The picture of the old pious monarch weeping, tearing his robes, and spreading dust over his hoary head, is very affecting, and with how much constancy of character does he attribute this disaster to his own neglect of the oracle, and refusing Æneas for his son.

612. *Multa;* neuter plural, for *multùm*, an adverb.

616. *Minùs atque minùs;* himself flagging as his horses grew tired.

616. *Jam minùs, &c.* Servius, and all the interpreters after him, take the meaning to be, that Turnus was now less pleased with his steeds, because they were quite breathless and fatigued. But how poor a sense is this! It seems much more natural to understand it of his being less and less pleased with the cheap victory he gained, now that Æneas had retired, and only a few straggling troops were left in the field. This agrees with the expressions *paucos palantes, successu equorum;* the last particularly intimates that the victory he gained was now so easy, that he had only to drive the foes before his chariot without meeting with any resistance.

617. *Cæcis terroribus;* i. e. terrors whose cause was unknown; for *cæcus* signifies both what cannot see, and what cannot be seen or known.

618. *Arrectasque.* A metaphor taken from those animals which bend the ear to receive distant sounds. So Æn. 1:

Arrectisque auribus adstant.

630. *Numero,* i. e. *numero occisorum,* according to Servius, and all the interpreters.

Fœdera turbâsti, teque hæc in bella dedisti:
Et nunc nequicquam fallis Dea, sed quis Olympo
Demissam tantos voluit te ferre labores?
An fratris miseri letum ut crudele videres?
Nam quid agò? aut quæ jam spondet fortuna salutem?
Vidi oculos ante ipse meos, me voce vocantem
Murranum, quo non superat mihi charior alter,
Oppetere ingentem, atque ingenti vulnere victum.
Occidit infelix, ne nostrum dedecus Ufens
Aspiceret: Teucri potiuntur corpore et armis.
Exscindi-ne domos, id rebus defuit unum,
Perpetiar? dextrâ nec Drancis dicta refellam?
Terga dabo? et Turnum fugientem hæc terra videbit?
Usq; adeòne mori miserum est? vos ô mihi manes
Este boni, quoniam superis aversa voluntas.
Sancta ad vos anima, atque istius inscia culpæ,
Descendam, magnorum haud unquam indignus avorum.
Vix ea fatus erat, medios volat ecce per hostes
Vectus equo spumante Sages adversa sagittâ
Saucius ora: ruitque, implorans nomine Turnum:
Turne, in te suprema salus: miserere tuorum.
Fulminat Æneas armis, summasque minatur
Dejecturum arces Italûm, excidioq; daturum:
Jamque faces ad tecta volant: in te ora Latini,
In te oculos referunt: mussat rex ipse Latinus,
Quos generos vocet, aut quæ sese ad fœdera flectat.
Prætereà regina, tui fidissima, dextrâ
Occidit ipse suâ, lucemque exterrita fugit.
Soli pro portis Messapus et acer Atinas
Sustentant aciem: circum hos utrinque phalanges
Stant densæ, strictisque seges mucronibus horret
Ferrea: tu currum deserto in gramine versas.
Obstupuit variâ confusus imagine rerum
Turnus, et obtutu tacito stetit: æstuat ingens

et immisisti te in hanc pugnam; et jam frustrà decipis *me*, *quamvis sis* Dea. Sed quis jussit te delapsam è cœlo pati tantos labores? an ut spectares crudelem necem infortunati fratris *tui?* nam quid facio? aut quæ sors promittit jam *mihi* salutem? vidi ipse præ oculis meis Murranum, quo nullus alius superest mihi charior, magnum et magno occisum vulnere mori vocando me. Occidit miser Ufens, ne videret nostram infamiam; Trojani habent cadaver *ejus* et arma. An feram everti domos? hoc unum deerat miseriis; nec refutabo manu criminationes Drancis? vertam terga? et hæc terra spectabit Turnum fugientem? An eò usque calamitosum est mori? ô vos *Dii* inferi, estote mihi propitii, siquidem voluntas cœlestium infensa est *mihi*. Pura anima et ignara hujus sceleris, descendam ad vos, nunquam indignus claris patribus. Vix ea locutus erat: ecce Sages vectus equo spumante accurrit per medios hostes, vulneratus sagittâ *secundùm* vultum adversum: et accurrit invocans Turnum nomine: Turne, ultima salus in te *est:* miserere tuorum: Æneas tonat armis, et minatur se eversurum et daturum exitio altas arces Italorum: et jam tædæ volant ad culmina: Latini conjiciunt in te vultus, in te oculos: ipse rex Latinus dubitat, quem appellet generum, quem ad societatem se vertat. Insuper ipsa regina fidissima tibi, occidit suâ manu, et attonita deseruit vitam. Messapus et ardens Atinas soli ante portas sustinent prælium: densa agmina circumstant illos utrinque, et seges ferrea rigescit nudis ensibus: tu volvis currum in solo gramine. Turnus obstupuit turbatus variâ specie rerum, et constitit tacitè intuens: ardet magnus

NOTES.

638. *Me voce vocantem.* So l. 4:

Hinc audire gemitus et verba vocantis, &c.

639. *Murranum,* one of the Italian princes slain by Æneas, verse 529.

648. *Istius culpæ,* i. e. of flying or deserting my citizens in their distress.

651. *Adversa sagittâ.* Virgil takes all opportunities of beautifying and enriching his poem with images and such strokes as would have fine effect in a painting. Thus he could not omit the circumstance of the arrow striking in the face of the messenger who comes to inform Turnus of the dangerous situation of his friends, and the success of the enemy. In a picture, which is proverbially styled *mutum poema,* an arrow would have produced an admirable expression, and be artfully calculated to show distress and danger, and bespeak bad news.

657. *Mussat.* This word strongly marks the perplexity of Latinus' mind. On the one hand, he was inclined to match his daughter to Æneas, and fulfil his engagements. On the other hand, he was overawed by Turnus, and durst not openly declare his sentiments, but faintly hinted them, like one who mutters what he is afraid to speak out.

666. *Æstuat ingens.* This same tumult of mingled passions is applied to Mezentius in the same words, Æn. X. 870.

pudor in intimo corde, et amentia mixta dolore, et amor commotus furore, et virtus *sibi ipsi* cognita. Statim atque tenebræ dissipatæ sunt, et lumen redditum est animo: turbatus vertit ad muros orbes oculorum inflammatos, et è curru respexit ad magnam urbem. Ecce autem torrens flammarum elapsus inter contabulationes erumpebat ad cœlum, et hærebat turri quam ipse struxerat trabibus conjunctis, et supposuerat *ei* rotas, et applicuerat altos pontes. O soror, *inquit*, jam jam fata vincunt: desine retinere *me*: eamus, quò Deus, et quò adversa fortuna vocat *me*. Deliberatum est *mihi* consere manum *cum* Æneâ, deliberatum est tolerare quicquid est asperi *in* morte: nec me videbis ulteriùs inglorium, ô soror: precor, permitte me exercere hunc furorem ante *mortem*. *Sic* dixit, et statim desilit è curru *in* agros: et irrumpit per hostes, per arma: et relinquit tristem sororem, et celeri cursu disjicit media agmina. Et quemadmodum quando saxum abruptum vento cadit pronum è montis cacumine, sive pluvia repentina exedit *illud*, sive vetustas dissolvit tempore labente: mons *ille* vastus cadit in abruptum magno impetu, et

Imo in corde pudor, mixtoque insania luctu,
Et furiis agitatus amor, et conscia virtus.
Ut primùm discussæ umbræ, et lux reddita menti,
Ardentes oculorum acies ad mœnia torsit
Turbidus, èque rotis magnam respexit ad urbem.
Ecce autem flammis inter tabulata volutus
Ad cœlum undabat vortex, turrimque tenebat,
Turrim compactis trabibus quam eduxerat ipse,
Subdideratq; rotas, pontesq; instraverat altos.
Jam jam fata, soror, superant; absiste morari:
Quò Deus, et quò dura vocat fortuna, sequamur.
Stat conferre manum Æneæ: stat, quicquid acerbi est,
Morte pati, nec me indecorem, germana! videbis
Ampliùs: hunc, oro, sine me furere antè furorem.
Dixit, et è curru saltum dedit ocyùs arvis:
Perque hostes, per tela ruit, mœstamque sororem
Deserit, ac rapido cursu media agmina rumpit.
Ac veluti montis saxum de vertice præceps
Cùm ruit avulsum vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas:
Fertur in abruptum magno mons improbus actu,
Exultatque solo, sylvas, armenta, virosque
Involvens secum: disjecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso
Sanguine terra madet, stridentq; hastilibus auræ:
Significatque manu, et magno simul incipit ore:
Parcite jam, Rutuli, et vos, tela inhibite, Latini;
Quæcunq; est fortuna, mea est; me verius unum
Pro vobis fœdus luere, et decernere ferro.
Discessere omnes medii, spatiumque dedêre.
At pater Æneas, audito nomine Turni,

subsilit humi, rapiens secum arbores, pecora, et homines: sic Turnus inter agmina disturbata currit ad muros urbis: ubi multa terra tincta est fuso sanguine, et aër stridet sagittis: et signum facit manu, et simul altâ voce incipit *loqui:* Abstinete jam, ô Rutuli, et vos Latini cohibete arma: quæcumque est sors *hujus pugnæ*, mea est: justius *est* me solum implere fœdus pro vobis, et dimicare ferro. Omnes *qui erant* in medio recesserunt, et fecerunt spatium. At pater Æneas, audito nomine Turni,

NOTES.

672. *Tabulata.* They were wooden towers raised with several stories and joined to each other with small bridges. They were placed on wheels and capable of being drawn from place to place.

680. *Furere furorem.* This is a Greek idiom, well known to those who have any acquaintance with that language. Some, however, construe the words as they stand: *Sine me furere ante furorem;* i. e. Suffer me to indulge fury before that which will be my last. But this appears forced.

684. *Ac veluti.* This simile is taken from Iliad 13. Tasso, in the following lines, has copied it:

As an old rock which age or stormy wind
Tears from some craggy hill or mountain steep,
Doth break, doth bruise, and into dust doth grind
Woods, houses, hamlets, herds, and folds of sheep,
So fell the beam, and down with it all kind
Of arms, of weapons, and of men doth sweep. FAIRFAX.

687. *Improbus*, i. e. *quod instat etiam prohibenti*, as Isidorus says; that rushes on with uncontrollable force. It signifies great persevering. Geor. I. 146:

Labor omnia vincit improbus.

694. *Verius*, here, has the signification of *æquius*, as Livy uses *verum* for *æquum*, Lib. XXXII. 33, says, *Sociorum audiri postulata verum esse.*

Deserit et muros, et summas deserit arces;
Præcipitatq; moras omnes; opera omnia rumpit,
Lætitiâ exultans, horrendùmq; intonat armis:
Quantus Athos, aut quantus Eryx, aut ipse coruscis
Cùm fremit ilicibus quantus, gaudetq; nivali
Vertice se attollens pater Apenninus ad auras.
Jam verò et Rutuli certatim, et Troës, et omnes
Convertêre oculos Itali, quique alta tenebant
Mœnia, quique imos pulsabant ariete muros;
Armaque deposuere humeris. Stupet ipse Latinus,
Ingentes genitos diversis partibus orbis
Inter se coiisse viros, et cernere ferro.
Atq; illi, ut vacuo patuerunt æquore campi,
Procursu rapido conjectis eminùs hastis,
Invadunt Martem clypeis atque ære sonoro.
Dat gemitum tellus: tum crebros ensibus ictus
Congeminant: fors et virtus miscentur in unum.
Ac velut ingenti Silâ summove Taburno,
Cùm duo conversis inimica in prælia tauri
Frontibus incurrunt, pavidi cessere magistri;
Stat pecus omne metu mutum, mussantq; juvencæ,
Quis pecori imperitet, quem tota armenta sequantur;
Illi inter sese multâ vi vulnera miscent,
Cornuaque obnixi infigunt, et sanguine largo
Colla armosq; lavant: gemitu nemus omne remugit.
Haud aliter Tros Æneas et Daunius heros
Concurrunt clypeis: ingens fragor æthera complet.
Jupiter ipse duas æquato examine lances
Sustinet, et fata imponit diversa duorum;
Quem damnet labor, et quo vergat pondere letum.

relinquit muros, et relinquit altas turres: et accelerat omnes moras, et abrumpit omnia opera, exultans gaudio, et horrendùm sonat armis. Quantus *est* Athos, aut quantus *est* Eryx: aut quantus *est* ipse pater Apenninus, quando sonat ilicibus mobilibus, et gaudet tollens se nivoso cacumine in aërem. Tunc autem et Rutuli, et Trojani, et cuncti Itali certatim converterunt oculos, et qui defendebant sublimes muros, et qui quassabant ariete muros infimos: et demiserunt arma ex humeris. Ipse Latinus obstupescit, magnos *illos* viros ortos è disjunctis regionibus terrarum congredi inter se et dimicare ferro. Illi autem, postquam campi aperti sunt spatiosâ planitie, celeri incursu procul vibratis hastis incipiunt pugnam clypeis æreis sonantibus: terra reddit gemitum: deinde infligunt gladiis frequentes ictus: sors et fortitudo confunduntur simul. Et quemadmodum *in* magnâ Silâ, aut alto Taburno, quando duo tauri obversis capitibus congrediuntur in certamen hostile, pastores timidi fugerunt: armentum totum manet tacitum *præ* timore, et juvencæ mugientes *expectant*, quis dominetur armento, cui tota armenta pareant: illi confundunt inter se plagas multo robore, et obluctantes infigunt cornua, et tingunt colla atque humeros multo sanguine: tota sylva reboat gemitu. Non aliter Æneas Trojanus et heros Dauni filius incurrunt *in* clypeos: magnus fragor ferit cœlum. Ipse Jupiter librat duas lances examine æquato, et addit *lancibus* fata opposita amborum: *ut* videat, cui labor malè succedat, aut quo pondere mors inclinet.

NOTES.

701. *Athos*, a mountain of Macedonia, now called Monte Santo, from the great number of monasteries there erected. Eryx is a mountain in Sicily: its modern name is Monte di Trapani.

703. *Pater Apenninus.* Mount Apennine is called *pater*, either as being the parent of so many noble woods and rivers; or by way of dignity, as being the greatest and most venerable mountain in Italy.

707. *Stupet ipse Latinus.* This reflection of Latinus is natural and agreeable to the *bienseance* or decorum of manners. Old men are very susceptible of impressions of this kind. It was certainly something wonderful and extraordinary that two rivals, one from Asia and the other born in Italy, should be disputing for his daughter by force of arms, and fighting, as the poet elegantly shows, like two bulls for a favourite heifer.

715. *Silâ—Taburno.* Sila is a vast forest, or a tract of hills clothed with wood, that form a part of the Apennine mountains in Calabria, which retains its ancient name. Taburnus is a mountain on the confines of Campania, that blocks up the famous straits of Caudium on the north.

725. *Æquato examine*, i. e. equally poised; *examen* being the tongue or needle of the balance, which, being exactly in equilibrio, shows the scales to be equal.

727. *Quo pondere* signifies in which scale, as Cicero says: *Ego hoc meis ponderibus examinabo.*

727. *Quem damnet labor. Damnet* here we take in Servius' sense, *quem felix labor damnet votis*, as in Ecl. V. 80. *Damnabis tu quoque votis*; i. e. you too shall crown our prayers with success, and so oblige us to the performance of our vows. Others, however, take both parts of the sentence to re-

Tunc Turnus exilit, et toto corpore exurgit in gladium altè erectum, existimans *id futurum* impunitum, et ferit Æneam. Trojani et turbidi Latini clamant, et amborum exercitus suspensi. Sed gladius infidus rumpitur, et deserit ferventem in medio ictu, nisi fuga succedat *in* auxilium. Fugit velocior Euro, quando vidit manubrium incognitum, et manum exarmatam. Fama perhibet, *Turnum* inconsultum, cùm conscenderet equos jugatos ad primum certamen, dum properat, omisso gladio paterno, sumpsisse gladium aurigæ *sui* Metisci. Is quidem diu sufficiens *fuit*, dum Trojani objiciebant *ipsi* terga fugientia: sed quando ventum est ad arma Dei Vulcani, gladius mortali *manu factus* fractus est ictu, veluti glacies fragilis: fragmina relucent *in* fulvâ arenâ. Itaque Turnus attonitus adit fugiens campos remotos: et miscet dubios circuitus, nunc huc, deinde illuc. Nam Trojani undique cinxerunt *eum* spissâ multitudine, et hinc magna palus, hinc alti muri sepiunt. Æneas non segniùs persequitur, et ardens tangit pede pedem timentis: quamvis aliquando genua Æneæ impediant et negent cursum, vulnere sagittæ remorante. Quemadmodum canis venaticus, cùm aliquando repererit cervum deprehensum in fluvio, aut circumdatum formidine plumarum rubrarum, imminet *ei* cursu et latratu: ille verò territus insidiis et alto margine *fluvii*, fugit et refugit *per* mille vias: sed acer *canis* ex Umbriâ adhæret *ipsi* hians, et jam jam apprehendit, et similis apprehendenti insonuit dentibus, et deceptus est vano morsu. Tunc autem clamor emittitur, et ripæ et lacus respondent circùm, et totum cœlum sonat tumultu.

Emicat hìc, impunè putans, et corpore toto
Altè sublatum consurgit Turnus in ensem,
Et ferit. Exclamant Troës, trepidiq; Latini,
Arrectæque amborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu,
Ni fuga subsidio subeat: fugit ocyor Euro,
Ut capulum ignotum dextramq; aspexit inermem.
Fama est, præcipitem, cùm prima in prælia junctos
Conscendebat equos, patrio mucrone relicto,
Dum trepidat, ferrum aurigæ rapuisse Metisci;
Idq; diu, dum terga dabant palantia Teucri,
Suffecit: postquam arma Dei ad Vulcania ventum est,
Mortalis mucro, glacies ceu futilis, ictu
Dissiluit; fulvâ resplendent fragmina arenâ.
Ergo amens diversa fugâ petit æquora Turnus,
Et nunc huc, inde huc incertos implicat orbes.
Undique enim densâ Teucri inclusere coronâ:
Atq; hinc vasta palus, hinc ardua mœnia cingunt
Nec minùs Æneas, quanquam tardante sagittâ
Interdum genua impediunt, cursumque recusant,
Insequitur: trepidiq; pedem pede fervidus urget.
Inclusum veluti si quando in flumine nactus
Cervum, aut puniceæ septum formidine pennæ,
Venator cursu canis et latratibus instat:
Ille autem, insidiis et ripâ territus altâ,
Mille fugit refugitque vias: at vividus Umber
Hæret hians, jam jamque tenet, similisque tenenti
Increpuit malis, morsuque elusus inani est.
Tum verò exoritur clamor: ripæque lacusque
Responsant circà, et cœlum tonat omne tumultu.

NOTES.

fer to one and the same person thus; Whom the combat devotes to ruin, &c. This circumstance is imitated from Il. XXII. 209; where Jupiter in like manner weighs the fate of Hector and Achilles. And Milton has improved upon both in his Paradise Lost, B. IV, towards the end; where, in order to put an end to the strife between Gabriel and Satan, he makes the Almighty hang out his scales, wherein the event of the future fight is weighed; and Satan no sooner looks up, and sees his scale mounted aloft, than he betakes himself to flight:

These are the lines of Milton:

Th' Eternal, to prevent such horrid fray,
Hung forth in heav'n his golden scales, yet seen
Betwixt Astræa and the Scorpion sign,
Wherein all things created first he weigh'd:
The pendulous round earth with balanc'd air,
In counterpoise now ponders all events,
Battles and realms. In these he put two weights,
The signal each of parting and of fight,
The latter quick up flew and kick'd the beam.

Paradise Lost, B. IV, l. 996.

This description, says Mr. Pope, may with justice be preferred to either Homer's or Virgil's, on account of the beautiful allusion to the sign Libra in the heavens, and the noble imagination of the Maker's weighing the whole world at the creation, and all the events of it since, so well correspond at once with philosophy and the style of the scriptures.

734. *Capulum ignotum.* This is explained by the following lines.

743 *Implicat orbes;* as Æn. V. *Alternosque orbibus orbes impediunt.*

749. *Si quando in flumine.* The Roman manuscript, and some others leave out the *in.*

750. *Pennæ.* This, as Dr. Trapp observes, was a rope stuck with feathers to inclose and fright the deer.

753. *Umber,* a hound from Umbria, in the north of Italy.

Ille simul fugiens, Rutulos simul increpat omnes,
Nomine quemque vocans: notumq; efflagitat ensem.
Æneas mortem contrà præsensque minatur
Exitium, si quisquam adeat: terretque trementes,
Excisurum urbem minitans, et saucius instat.
Quinque orbes explent cursu, totidemque retexunt
Huc, illuc: nec enim levia aut ludicra petuntur
Præmia, sed Turni de vitâ et sanguine certant.
Fortè sacer Fauno foliis oleaster amaris
Hìc steterat, nautis olim venerabile lignum:
Servati ex undis ubi figere dona solebant
Laurenti Divo, et votas suspendere vestes:
Sed stirpem Teucri nullo discrimine sacrum
Sustulerant, puro ut possent concurrere campo.
Hìc hasta Æneæ stabat: huc impetus illam
Detulerat fixam, et lentâ in radice tenebat.
Incubuit, voluitque manu convellere ferrum
Dardanides; teloq; sequi, quem prendere cursu
Non poterat. Tum verò amens formidine Turnus,
Faune, precor, miserere, inquit: tuq; optima ferrum
Terra tene: colui vestros si semper honores,
Quos contrà Æneadæ bello fecere profanos.
Dixit: opemq; Dei non cassa in vota vocavit.
Namque diu luctans, lentoque in stirpe moratus,
Viribus haud ullis valuit discludere morsus
Roboris Æneas. Dum nititur acer et instat,
Rursùs in aurigæ faciem mutata Metisci
Procurrit, fratriq; ensem Dea Daunia reddit.
Quod Venus audaci Nymphæ indignata licere;
Accessit, telumque altâ ab radice revellit.
Olli sublimes, armis, animisque refecti,
Hic gladio fidens, hic acer et arduus hastâ,
Assistunt contrà, certamine Martis anheli.
Junonem intereà rex omnipotentis Olympi
Alloquitur, fulvâ pugnas de nube tuentem.

Ille *Turnus* simul fugit, et simul objurgat omnes, appellans unumquemque nomine *suo*, et petit ensem solitum. Contrà Æneas intentat necem et præsentem ruinam, si ullus adeat *Turnum*: et terret trepidos, minitans se eversurum urbem, et urget *eum licèt* vulneratus. Conficiunt cursu quinque circuitus, et totidem relegunt, huc, illuc: non enim quæruntur præmia tenuia aut ludicra, sed contenduntur de vitâ et sanguine Turni. Fortè oleaster frondibus amaris hìc fuerat sacer Fauno, arbor quondam veneranda nautis: ubi *nautæ* erepti è naufragio solebant affigere dona Deo *illi* Laurentino, et suspendere vestimenta devota. Sed Trojani absciderant sine discrimine sacram arborem, ut possent pugnare campo expedito. Hasta Æneæ hærebat illìc: impetus illam impulerat illuc fixam, et retinebat in radice tenaci. Trojanus *Æneas* institit, et voluit manu extrahere *hastam* ferratam; et assequi hastâ *eum*, quem non poterat attingere cursu. Tum verò Turnus exanimatus metu, ait: O Faune, oro, miserere: et tu, ô bona terra, retine ferrum: si fovi semper vestros cultus, quos Æneas contrà reddidit bello profanos. Dixit: neque imploravit auxilium Dei in vota inutilia. Nam Æneas diu obnixus et moratus in tenaci radice, nullo robore potuit solvere tenacitatem ligni. Dum *Æneas* ardens conatur et urget: Dea filia Dauni, iterum conversa in formam aurigæ Metisci accurrit, et reddit gladium fratri. Venus irata *quòd* id liceret audaci Nymphæ, venit et attraxit hastam è profundâ radice. Illi alti, reparati animis et armis, hìc confidens ensi, hic ferox et sublimis hastâ, stant oppositi, anhelantes prælio Martis. Interim rex cœli omnipotentis affatur Junonem, spectantem prælia è rutilâ nube:

NOTES.

766. *Fauno.* Faunus was the god of the Laurentines, and the father or grandsire of Latinus.

766. *Oleaster.* The wild olive was frequently planted before temples to have the consecrated offerings suspended upon its boughs; that tree being very durable, and not apt to receive damage, though a great number of nails were stuck into its wood.

768. *Dona;* the votive tablets or garments of those who had escaped shipwreck. See Horat. Od.

771. *Puro campo,* i. e. clear from all rubs and impediments. Thus Horace uses the word, Epist. lib. II. 2. 71.

Puræ sunt plateæ, nihil ut meditantibus obstet.

See Æn. XI. 711.

782. *Discludere morsus.* He speaks of it as a fierce dog or wild beast, whose tusks take so fast hold of the prey, that there is no disengaging them.

785. *Dea Daunia,* Juturna, the sister of Turnus, and daughter of Daunus, verse 139.

789. *Arduus hastâ.* Just as we expected the heroes would engage in a decisive combat, the poet stops short, and introduces a dialogue between Jupiter and Juno on this important action. Such unexpected pauses are highly judicious: they awaken and raise the reader's attention, and make him impatient for the event.

791. *Omnipotentis Olympi.* See the note on Æn. X. 1.

O uxor, quis nunc finis erit? quid demum superest? *tu* ipsa nôsti et fateris *te* nôsse Æneam destinari Divûm cœlo, et fatis evehi ad astra. Quid paras? aut quâ spe manes in frigidis nubibus? an decuit Divum *illum* lædi plagâ *inflictâ* à mortali? aut gladium subductum reddi Turno, et robur augeri victis: nam quid Juturna posset absque te? cessa nunc demque, et flectaris meo rogatu: nec tantus dolor angat te tacitam, sed mœstæ solicitudines *tuæ* innotescant mihi sæpe è tuo dulci ore. Ventum est ad ultimum. Potuisti insectari Trojanos terrâ et mari, excitare dirum bellum, fœdare domum *Latini*, et turbare calamitatibus nuptias, prohibeo te aggredi *quicquam* prætereà. Sic Jupiter locutus *est:* sic Dea Saturni filia contrà *respondit* dejecto vultu: O magne Jupiter, deserui et Turnum et terras invita, quòd quidem tua voluntas mihi esset cognita: *alioqui*, non videres me jam solam in aëriâ regione tolerare digna et indigna; sed circundata ignibus essem in ipso exercitu, et vocarem Trojanos in adversa certamina. Fateor, suasi *ut* Juturna auxiliaretur fratri *suo* infortunato, et approbavi ut susciperet majora pro vitâ ejus; non tamen *ita* ut jacula intenderet, neque ut arcum; juro per originem inexorabilem fontis Stygii, quæ sola religio imposita est Diis cœlestibus. Et nunc quidem cedo, et aversata pugnas relinquo *eas*. Peto à te pro Latio, pro dignitate tuorum *Latinorum*, id quod nullâ lege fatorum continetur; *scilicet* quando jam constituent pacem fausto conjugio (*itaque* sit) quando jam sociabunt leges et fœdera: ne imperes, *ut* Latini indigenæ amittant nomen antiquum: neve *imperes* ut fiant Trojani, et appellentur Trojani, aut *ut* viri *illi* mutent linguam, aut convertant vestimenta.

Quæ jam finis erit, conjux? quid denique restat?
Indigetem Æneam scis ipsa et scire fateris
Deberi cœlo, fatisque ad sidera tolli.
Quid struis? aut quâ spe gelidis in nubibus hæres?
Mortalin' decuit violari vulnere Divum?
Aut ensem (quid enim sine te Juturna valeret?)
Ereptum reddi Turno, et vim crescere victis?
Desine jam tandem, precibusq; inflectere nostris:
Nec te tantus edat tacitam dolor; et mihi curæ
Sæpe tuo dulci tristes ex ore recursent.
Ventum ad supremum est. Terris agitare vel undis
Trojanos potuisti, infandum accendere bellum,
Deformare domum, et luctu miscere hymenæos:
Ulteriùs tentare veto. Sic Jupiter orsus:
Sic Dea submisso contrà Saturnia vultu:
Ista quidem quia nota mihi tua, magne, voluntas,
Jupiter, et Turnum et terras invita reliqui.
Nec tu me aëriâ solam nunc sede videres
Digna indigna pati; sed flammis cincta sub ipsâ
Starem acie, traheremque inimica in prælia Teucros.
Juturnam misero, fateor, succurrere fratri
Suasi, et pro vitâ majora audere probavi:
Non ut tela tamen, non ut contenderet arcum.
Adjuro Stygii caput implacabile fontis,
Una superstitio superis quæ reddita divis.
Et nunc cedo equidem, pugnasque exosa relinquo.
Illud te, nullâ fati quod lege tenetur,
Pro Latio obtestor, pro majestate tuorum:
Cùm jam connubiis pacem felicibus, esto,
Component; cùm jam leges et fœdera jungent:
Ne vetus indigenas nomen mutare Latinos,
Neu Troas fieri jubeas, Teucrosque vocari:
Aut vocem mutare viros, aut vertere vestes.

NOTES.

794. *Indigetem.* The Indigetes are those whom the Greeks call ἀνθρωποδαίμονες, deified men; or, in the modern style, canonized saints.

804. *Accendere bellum,* by raising a Fury from the infernal regions, who broke the league which Latinus had made with Æneas, Æn. VII. 323.

809. *Jupiter.* Virgil, as we have seen, has divided his poem, as Homer did his Odyssey. The first part contains the voyage and arrival of Æneas in Italy; the second, his establishment there; but he connected these two great events better than Homer, by giving them a common intrigue or plot. He did not introduce for the first part of his intrigue a deity who could act no where but at sea, as the Neptune of Homer; but he makes choice of Juno, the goddess of the air, who had an equal power over sea and land. She at first opposes vigorously the voyage of our hero, and afterwards his settlement. This opposition then is what constitutes the general intrigue of the whole action. The solution of the plot begins when the anger of Juno is softened, and she is appeased by Jupiter, as she appears to be in this passage of the twelfth book.

Bossu.

811. *Digna indigna pati,* literally, Submit to things becoming or unbecoming: a proverbial way of speaking, the import whereof is, to bear every thing, even the greatest insults and indignities.

817. *Superstitio reddita.* Servius explains *reddita* simply as *data:* others take it to mean, retaliated on them by the infernal gods; as if this made the gods above subject

Sit Latium, sint Albani per sæcula reges:
Sit Romana potens Italâ virtute propago:
Occidit, occideritque sinas cum nomine Troja.
Olli subridens hominum rerumque repertor,
Es germana Jovis, Saturniq; altera proles,
Irarum tantos volvis sub pectore fluctus?
Verùm age, et inceptum frustrà submitte furorem:
Do quod vis; et me victusque volensque remitto.
Sermonem Ausonii patrium moresque tenebunt:
Utq; est, nomen erit: commixti corpore tantùm
Subsident Teucri: morem ritusq; sacrorum
Adjiciam: faciamque omnes uno orc Latinos.
Hinc genus, Ausonio mixtum quod sanguine surget,
Supra homines, supra ire Deos pietate videbis.
Nec gens ulla tuos æquè celebrabit honores.
Annuit his Juno, et mentem lætata retorsit.
Intereà excedit cœlo, nubemque reliquit.
His actis, aliud genitor secum ipse volutat:
Juturnamque parat fratris dimittere ab armis.
Dicuntur geminæ pestes, cognomine Diræ:
Quas, et Tartaream Nox intempesta Megæram,
Uno eodemque tulit partu: paribusque revinxit
Serpentum spiris, ventosasque addidit alas.
Hæ Jovis ad solium sævique in limine regis
Apparent, acuuntq; metum mortalibus ægris:
Si quando letum horrificum morbosq; Deûm rex
Molitur, meritas aut bello territat urbes.
Harum unam celerem demittit ab æthere summo
Jupiter, inque omen Juturnæ occurrere jussit.
Illa volat, celerique ad terram turbine fertur:
Non secùs ac nervo per nubem impulsa sagitta,
Armatam sævi Parthus quam felle veneni,
Parthus sive Cydon, telum immedicabile torsit
Stridens, et celeres incognita transilit umbras.
Talis se sata Nocte tulit, terrasque petivit.

Sit in æternum Latium, sint reges Albani, sit posteritas Romana potens fortitudine: Troja cecidit, permitte etiam *ut* ceciderit cum *suo* nomine. Auctor rerum et hominum respondit illi subridens: *Tu* es soror Jovis, et secunda soboles Saturni: *an* versas in animo tantos fluctus irarum? sed age, et mitiga furorem frustrà susceptum: concedo quod petis; ac me submitto et sponte et superatus *tuis precibus*. Itali servabunt linguam patriam, et consuetudines et nomen *eorum* erit, quale est: tantummodo Trojani juncti connubiis *illîc* sedebunt: addam modos et ceremonias sacrorum, et faciam omnes Latinos unius linguæ. Videbis posteritatem, quæ hinc orietur mixta sanguine Italo, pietate superare homines, superare Divos. Nec ulla natio adeò celebrabit cultum tuum. Juno assensa est *verbis*, et gaudens convertit animum. Interim abiit ex aëre, et reliquit nubem. His perfectis, pater ipse volvit aliud secum, et meditatur deducere Juturnam à pugnâ fratris. Dicuntur *esse* duæ pestes, nomine Diræ: quas, et infernam Megæram, Nox profunda edidit uno et eodem partu, et implicuit similibus nexibus anguium, et applicuit *eis* alas celeres. Hæ adsunt ante solium Jovis et in vestibulo severi *illius* regis, et excitant timores miseris hominibus: si aliquando rex Deorum parat horribilem necem ac morbos, aut terret bello urbes *quæ id* meruerunt, Jupiter mittit ex alto cœlo unam illarum velocem, et imperavit offerri Juturnæ quasi portentum. Illa *Dira* volat et labitur in terras veloci impetu; non aliter ac sagitta per aërem immissa nervo, quam Parthus aut Cydon conjicit imbutam felle diri veneni, *ut sit* jaculum immedicabile, trajicit stridens et improvisa leves umbras. Filia Noctis talis intulit se et adivit terras.

NOTES.

in their turn to the infernal deities, as much as these are to those.

827. *Sit Romana potens, &c.* i. e. let all the future glory and grandeur of the Romans be grafted on the valour of the Latins.

840. *Nec gens, &c.* Juno was peculiarly honoured among the Romans, especially by the ladies of the first quality. She had a magnificent temple on the Aventine mount, whither Scipio brought her statue from Carthage.

846. *Nox intempesta*, dead inactive night, unseasonable for business, and when there is nothing stirring.

848. *Ventosas alas*, wings of the wind, or swift as wind. Hence it is said afterwards, *celerique ad terram turbine fertur.*

849. *Sævi.* This is not his habitual character, but what he assumes at times; so that the meaning is, what time he is in wrath.

850. *Apparent.* They attend as his *apparitores*, the ministers of his will.

Quando cernit exercitum Trojanum et exercitum Turni, statim contracta in formam parvæ avis, quæ aliquando nocte manens in sepulchris aut in tectis desertis, serò canit ingrata per tenebras: Dira mutata hanc in speciem, fert ac refert se stridens circa vultum Turni et ferit alis clypeum *ejus*. Novus torpor debilitat ipsi membra timore: et capilli subrecti *sunt* horrore; et vox stetit *in* gutture. At misera Juturna, quando procul animadvertit stridorem et volatum Diræ, lacerat capillos sparsos, turpans vultum unguibus et pectus planctu, *quia erat* soror, *aitque:* O Turne, quomodo tua soror potest jam succurrere tibi? aut quid jam restat infelici mihi? quo artificio producam tibi vitam? an possum objicere me tali portento? nunc nunc desero exercitum. Ne terreatis me *jam* timentem, ô infaustæ aves: cognosco verbera alarum *vestrarum* et sonitum mortiferum; nec dura imperia magni Jovis decipiunt me. *An* reddit ista *mihi* pro virginitate *ereptâ?* cur dedit *mihi* vitam perpetuam? cur ablata est *mihi* lex moriendi? jam certè possem terminare tantos dolores, et ire socia fratri misero inter umbras, *si* ego nunc *essem* mortalis. Nihil quicquam meorum *bonorum* jucundum erit mihi, absque te, ô frater. O quæ terra satis profunda aperietur mihi, et detrudet *me* Divam ad infimas umbras? Eò usque locuta, Dea texit caput viridi velamine, gemens valdè, et immisit se in profundum flumen. Contrà Æneas urget, et quassat hastam magnam, arboream: et sic loquitur duro animo: Quæ jam deinceps est mora? aut quid jam revolvis, ô Turne? non pugnandum est cursu, *sed* propiùs duris armis: muta te in omnes formas, et collige quicquid potes sive virtute sive dolo: opta adire alis alta sidera, et occultare te abstrusum cavâ tellure.

Postquam acies videt Iliacas, atque agmina Turni,
Alitis in parvæ subitò collecta figuram:
Quæ quondam in bustis aut culminibus desertis
Nocte sedens, serùm canit importuna per umbras:
Hanc versa in faciem, Turni se pestis ad ora
Fertq; refertq; sonans, clypeumque everberat alis.
Illi membra novus solvit formidine torpor:
Arrectæque horrore comæ, et vox faucibus hæsit.
At procul ut Diræ stridorem agnovit et alas:
Infelix crines scindit Juturna solutos,
Unguibus ora soror fœdans, et pectora pugnis.
Quid nunc te tua, Turne, potest germana juvare?
Aut quid jam miseræ superat mihi? quâ tibi lucem
Arte morer? talin' possum me opponere monstro?
Jam jam linquo acies. Ne me terrete timentem,
Obscœnæ volucres: alarum verbera nosco,
Letalemque sonum: nec fallunt jussa superba
Magnanimi Jovis. Hæc pro virginitate reponit?
Quò vitam dedit æternam? cur mortis adempta est
Conditio? possem tantos finire dolores
Nunc certè, et misero fratri comes ire per umbras,
Jam mortalis ego. Haud quicquam mihi dulce meorum
Te sine frater erit. O quæ satis ima dehiscat
Terra mihi, manesque Deam demittat ad imos!
Tantum effata, caput glauco contexit amictu,
Multa gemens, et se fluvio Dea condidit alto.
Æneas instat contrà, telumque coruscat
Ingens, arboreum, et sævo sic pectore fatur;
Quæ nunc deinde mora est? aut quid jam, Turne, retractas?
Non cursu, sævis certandum est cominùs armis.
Verte omnes tete in facies; et contrahe quicquid
Sive animis, sive arte vales: opta ardua pennis
Astra sequi, clausumque cavâ te condere terrâ.

NOTES.

864. *Serùm canit*, the owl; because no other bird sings only by night, especially in the dusk of the evening, which seems to be the meaning of *serum*. As Geor. I.

Illic sera rubens accendit lumina vesper.

868. *Arrectæque horrore comæ.* However simple this circumstance may appear, yet the ancients, who so faithfully represent the genuine feelings of nature, always mention the erection of the hair as a strong mark of dread and terror. Sophocles, in that wonderfully sublime scene, where the death of Œdipus is described, after telling loudly he and his daughters lament- heir taking leave of each other, adds: nce ensued: when suddenly a cer- e called out ŒDIPUS, aloud, so air of all present was erected."

idorem et alas; an expression equivalent to *stridorem alarum*, by a usual poetical figure.

875. *Jam, jam, &c.* In imitation of Homer, who makes Apollo quit the field just before Hector falls by the hand of Achilles. Il. XXII.

877. *Letalemque sonum.* Pitt has given a most animated translation of this fine passage.

Your threats, ye baleful birds of night, forbear,
Nor fright a trembling goddess to despair.
Too well I know your pinions clattering round—
There was a scream! Hell, hell is in the sound.

888. *Arboreum*, massy as a tree: *ingens* we refer, with Servius, to Æneas.

Ille, caput quassans: Non me tua fervida terrent
Dicta, ferox; Dii me terrent, et Jupiter hostis.
Nec plura effatus, saxum circumspicit ingens:
Saxum antiquum, ingens, campo quod fortè jacebat
Limes agro positus, litem ut discerneret arvis.
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus.
Ille manu raptum trepidâ torquebat in hostem
Altior insurgens, et cursu concitus heros.
Sed neque currentem se, nec cognoscit euntem,
Tollentemve manu, saxumq; immane moventem.
Genua labant, gelidus concrevit frigore sanguis.
Tum lapis ipse viri, vacuum per inane volutus,
Nec spatium evasit, totum nec pertulit ictum.
Ac velut in somnis oculos ubi languida pressit
Nocte quies, nequicquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires, nec vox nec verba sequuntur.
Sic Turno, quâcunque viam virtute petivit,
Successum Dea Dira negat. Tum pectore sensus
Vertuntur varii. Rutulos aspectat et urbem,
Cunctaturque metu: telumq; instare tremiscit:
Nec quò se eripiat, nec quâ vi tendat in hostem,
Nec currus usquam videt, aurigamque sororem.
Cunctanti telum Æneas fatale coruscat,
Sortitus fortunam oculis: et corpore toto
Eminùs intorquet. Murali concita nunquam
Tormento sic saxa fremunt, nec fulmine tanti
Dissultant crepitus. Volat atri turbinis instar
Exitium dirum hasta ferens: orasque recludit
Loricæ, et clypei extremos septemplicis orbes:

Ille *Turnus* commovens caput *ait:* Dure *hostis*, tua superba verba non terrent me: Dii et Jupiter adversus me terrent. Nec locutus plura, aspicit magnum saxum; saxum magnum, vetus, quod fortè jacebat campo, constitutus limes agri, ut dirimeret lites agrorum. Duodecim electi *viri* difficilè sufferrent illud collo, *tales*, qualia *sunt* corpora hominum, quæ terra jam profert. Ille heros assurgens altiùs, et impulsus cursu, mittebat in hostem *hoc saxum* apprehensum manu tremente. Sed neque cognoscit se currentem, neque irruentem, aut erigentem manu et versantem saxum grande. Genua titubant, sanguis gelidus cogitur frigore. Præterea saxum ipsum, rotatum per aërem, nec pertransiit, intervallum hominis, nec servavit totam vim. Et quemadmodum nocte in somnis, quando languida quies clausit oculos, frustrà videmur velle producere cursus optatos, et infirmi deficimus in medio impetu: lingua non viget, vires solitæ non suppetunt *in* corpore: nec vox nec verba erumpunt: sic Dira divina abnuit Turno successum, quâcumque vi tentavit modum. Tunc diversæ sententiæ agitantur *ejus* animo. Respicit Rutulos et urbem: et moratur *præ* timore, et timet hastam imminentem: nec cernit usquam, quo se subducat, nec quo robore irruat in hostem, nec currum, nec sororem aurigam. Æneas incutit moranti hastam letalem, explorans oculis opportunitatem: et procul immittit toto corpore. Nunquam saxa sic sonant, pulsa murali machinâ; nec tanti crepitus eduntur fulmine. Hasta portans sævam mortem, volat sicut nigrans procella, et aperit extremitates thoracis, et sinuosos circuitus clypei septemplicis;

NOTES.

899. *Bis sex.* Here the poet had two passages of Homer in his eye: the one is Il. V. 302; where Diomede throws a stone at Æneas, such as two men in Homer's days could hardly have wielded. The other is Il. XXI. 405; where Minerva gives Mars a blow with a stone that was set for a landmark. These, and some other imitations, discover less judgment and correctness than are visible throughout the rest of Virgil's works.

905. *Frigore*, cold shuddering fear; the effect put for the cause, as Æn. I. 92.

Extemplò Æneæ solvuntur frigore membra.

906. *Viri.* Servius joins *lapis* with *viri*, and admires the choice of the word for something or other. But that criticism, like many others of his, is not easy to be understood. It appears to us that *viri* belongs to the latter part of the sentence

906. *Vacuum per inane. Inane* here, as often in Lucretius, signifies the air, yet it must be owned, that to join the two looks very like tautology. But *vacuum* may signify spacious, as elsewhere.

907. *Totum* ought to be joined with *spatium*, not with *ictum*, as Ruæus has it; for that would be to say it gave Æneas a partial stroke; whereas the plain meaning is, it did not hit him at all, since it did not so much as reach his length.

908. *Ac velut in somnis.* Trapp calls this an admirable simile, comparing his vain attempts to the feeble endeavours which we make in dreams. He adds, almost every word is remarkable. The like simile is applied to Hector in the 22d Iliad.

920. *Sortitus fortunam oculis.* Servius explains it: *Hunc locum ad feriendum oculis elegit Æneas, quem fortuna destinaverat vulneri.*

921. *Murali*, i. e. for battering the walls.

925. *Loricæ, et clypei*, &c. In the Medice-

stridens penetrat per medium femur: Turnus magnus cadit percussus in terram flexo poplite. Rutuli surgunt *cum* lamentis, et mons totus reboat circùm, et profundæ sylvæ latè reddunt vocem. Ille abjectus et supplex, intendens oculos et dexteram supplicantem, ait: Sanè merui, nec precor ut *ne me occidas:* fruere tuâ fortunâ: si ulla cura miseri patris potest commovere te, oro misevere senectutis Dauni: fuit quoque tibi talis Anchises pater: et redde meis, *vel* me *vivum:* vel, si mavis, cadaver privatum luce. Vicisti, et Itali viderunt me victum tendere *tibi* manus: Lavinia tua est uxor. Ne progredere ulteriùs odiis. Æneas constitit ferox in armis, torquens oculos, et retinuit manum. Et jam jam magis sermo *Turni* cœperat commovere morantem *Æneam:* quando magnus *ac* infaustus balteus Pallantis juvenis apparuit *in* humero *Turni,* et cingulum emicuit notis clavis: quem *juvenem* afflictum vulnere Turnus occiderat, et gestabat humero insigne hostile. Ille *Æneas,* quando percepit oculis monumentum crudelis luctûs et spolia, inflammatus furore, et terribilis irâ, *ait:* An tu, ornate spoliis meorum *sociorum,* eripieris hinc mihi? Pallas, Pallas mactat te hoc ictu, et sumit supplicia ex impio sanguine. Hoc dicens, ardens occuluit ferrum intra pectus oppositum: ille autem *Turno* membra deficiunt *præ* frigore, et vita dolens abit cum gemitu ad umbras.

Per medium stridens transit femur. Incidit ictus
Ingens ad terram duplicato poplite Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circùm, et vocem latè nemora alta remittunt.
Ille, humilis supplexque, oculos dextramque precantem
Protendens: Equidem merui, nec deprecor, inquit;
Utere sorte tuâ: miseri te si qua parentis
Tangere cura potest, oro (fuit et tibi talis
Anchises genitor) Dauni miserere senectæ:
Et me, seu corpus spoliatum lumine mavis,
Redde meis. Vicisti, et victum tendere palmas
Ausonii vidêre: tua est Lavinia conjux.
Ulteriùs ne tende odiis. Stetit acer in armis
Æneas, volvens oculos, dextramque repressit.
Et jam jamq; magis cunctantem flectere sermo
Cœperat: infelix humero cùm apparuit ingens
Balteus, et notis fulserunt cingula bullis
Pallantis pueri: victum quem vulnere Turnus
Straverat, atq; humeris inimicum insigne gerebat.
Ille oculis postquam sævi monimenta doloris,
Exuviasque hausit: furiis accensus et irâ
Terribilis: tu-ne hinc spoliis indute meorum
Eripiare mihi? Pallas te hoc vulnere, Pallas
Immolat, et pœnam scelerato ex sanguine sumit.
Hoc dicens, ferrum adverso sub pectore condit
Fervidus: ast illi solvuntur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras.

NOTES.

an manuscript the words run thus: *Loricæ clypeique extremos septemplicis orbes, et medium stridens transit femur.*

930. *Supplexque, oculos.* In some editions it is *supplex oculos,* without the *que.* Some make the construction to be *humilis supplexque quoad oculos,* with humble suppliant looks. But *tendens,* or *protendens oculos,* is as much in Virgil's style as *tendens dextram.* Thus Æn. II. 405.

Ad cœlum tendens ardentia lumina, &c.

And Catullus, LXII. 127.

Unde aciem in pelagi vastos protenderet æstus.

It is extremely judicious in the poet to make Turnus himself fairly own that he deserves to die, and solemnly resign the occasion of the contest.

Tua est Lavinia conjux.

941. *Infelix,* i. e. which was still unlucky to its owner.

949. *Immolat.* It was not a murder, but a sacrifice.

952. *Sub umbras.* Virgil closes the whole scene of action by the death of Turnus, and leaves the rest to be imagined by the mind of the reader. He does not draw the picture at full length, but delineates so far that we cannot fail of imagining the whole draught; for it is evident that the fall of Turnus, by giving Æneas a full power over Italy, answers the whole design and intention of the poem. POPE.

FINIS.

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